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THE

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OR

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ENLARGED:

From SEPTEMBER to DECEMBER, *inclusive.*

M, DCCC, VI.

With an APPENDIX.

L. 2. 2 J

" *Quis ignorat, Judices, maximam illecebram esse peccandi impunitatis spem?*"

CICERO.

51

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TABLE

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

☞ For the Names, also, of the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES at Home or on the Continent, and also for the Titles of those Dissertations, &c. of which Accounts are given in the Review,—see the *Index*, printed at the End of each Volume.

A

ADDRESS to Mr. Sheridan, Page 442
Adeline Mowbray, 320
Affairs, public, Thoughts on, 325
Age, the, Features of, 521
Agriculture, Pursuits relative to, 183
——, Board of, Communications in, Vol. IV. 361
All Saints' Church, Derby, a Poem, 490
Alley on an Eruptive Disease, 110
America, Tour in, 42
——, Claims and Complaints of, considered, 104
——, Travels in, 272
——, See *Talleyrand*.
——, South, Considerations on an Expedition to, 325
American Intercourse Bill, Examination of, 103
Amerson, new Edition of, 437
——, Translation of, *ib.*
Andrews on the Relations of War and Politics, &c. 446
Answer to Inquiry into the State of the Nation, 326
Armageddon, Battle of, 206
Armies, Medical Department of, System for, 202
Army, Grand, Campaigns of, 544
Arndt on the Spirit of the Times, 524
Aspland's Sermon on Mr. Fox, 336
Asia; Affairs of. See *Macleas*.

B

Bacon on Uses, new Edition, 208

Baldwin's History of England, 205
Bathing, in the Sea, Observations on, 357
Baths, Sulphureous. See *Peacock*.
Battle of Armageddon, 206
Beattie, Dr. Life of, 1
Beckford's Letters from Italy, 139
Bees, a Poem, 312
Belsham's Discourse on Mr. Fox, 446
Belville House, 321
Bengal, Remarks on the Husbandry and Commerce of, 156
Bertrand on the Plague, 198
Bile. See *Smith*.
Biographia Scotica, 317
Borrelly's Edition of De Hordt's Memoirs, 460
Bonnie's Guide, 307
Botany, British, Compendium of, 316
Bourne on Pulmonary Consumption, 77
Bowden's Sermons, 99
Bowles on the Means of National Safety, 323
Brookland, 217
Bryan, Mrs. her Lectures on Natural Philosophy, 380
Buchan on Sea-bathing, 357
Bulmer's Sermon, 447

C

Campaigns of the Grand Army, &c. 544
Cancer. See *Thomas*. See *Young*. See *Carmichael*.
Carlyle's Poems, 434
Carmichael on Cancer, 210
Carnatic Question considered, 90
Carpio, *Lope de Vega*, Account of, 82
Cartwright's State of the Nation, 444
——'s England's Ægis, Vol. II. *ib.*
Catch him who can, 212
Centuries, last Three, History of, 507
Champignons du Diable, 435
Chemistry. See *Irvine*.
Child, Memoirs of, by his Father, 216
Church, Christian, History of, 48
——, Established, Hints relative to, 95
Civilization, Essay on the Effects of, 14
Claims and Complaints of America considered, 184
Clapham's Selected Sermons, 98
Cold, Effects of, Medical Collections relative to, 209
Collection of Voyages and Travels, 419
Commerce with the Continent, Remarks on, 105
Communications to the Board of Agriculture, Vol. IV. 361
Considerations on St. Luke, 255
——— on a South American Expedition, 325
Consumption, Pulmonary, Cases of, 77
Cooper's Poems, 213
*** *Correspondence with the Reviewers*, 112, 224, 336, 447, 8.
Crawford's Letter to the Hebrew Nation, 206
Cromer, a Poem, 332
Crouch, Mrs. Memoirs of, 216
Cumberland's Hint to Husbands, a Comedy, 439

D

Dallas's (Sir G.) Vindication of the War in Hindostan, 156
Death, Treatise on, 100
Defence, System of. See *Macdiarmid*. See *Money*.
De Gain-Montagnac's Memoirs of Louis XIV. 469
Dermody, Thomas, Life of, 274
Description of Latium, 23
Details of Mr. Fox's Illness, 318
Dictionary, Military, New, 445
Dillwyn. See *Turner*.
Dinsdale. New Baths, Observations on, 428
Discoverist, Retrospect of, 220
Discursory Considerations on St. Luke, 255
Diseases, Constitutional, Inquiry into, 80
Dissertations, Essays, &c. 413
Domestic Guide in Insanity, 427
Donovan on the Insects of New Holland, 359
Downman's Poems to Thespia, 333
Drummond, Abp. Sermons of, 92
Duellists, a Story, 335

E

Edwards's All Saint's Church, a Poem, 430
Eichhorn's History of the last three Centuries, 507
Elegy on Mr. Fox, 100
Ellis's English Romances, 282
Emancipation, Catholic. See *Mayer*.
Encyclopædia, Pocket, 220
——— of Surgery, &c. 428
England, History of, 205
England's Ægis, Vol. II. 444
Erin Triumphalis, Part II. 387
Epistles, Odes, &c. 59
Essay on Sovereign Power, 272
Essays. See *Foster*. See *Irvine*. See *Hunter*.

Evans's

Ewan's Bees, a Poem, 312
Eventful Marriage, 320
Events in France, History of, 494
Examination of the American Intercourse Bill, 103
Exeter, Bp. of, his Charge to the Clergy, 206

F

Fellowes on Death, 100
——'s Poems, 214
Fiebre on the Features of the Age, 521
Flim Flams, 207
Fluids, Non-elastic. See *Mackenzie*.
Forbes's (Sir W.) Life of Beattie, 1
Forster—*Anacreontis Odaria*, 437
Foster's Essays, 240
Fox, Mr. Elegy on, 100
——, Details on his Illness, 318
——, Recollections of, *ib.*
——, Memoir of, 319
——, Sermon on, 336, 446
France, Account of, 70
——, Travels through, 161
——, Events in, History of, 494
Furtado de Mendença's Edition of Michelotti on the Hydrography of Piedmont, 495

G

Galpine's Compendium of Botany, 316
Gaspiegen's Appendix to Observations on the Ven. Disease, 428
Geometry, Practical, 332
Geopwica, 183
Gerrard Essays, Vols. V. and VI. 333
Gerusalemme Liberata of Tasso, new Edition of, 439
Girdlestone's Translation of Anacreon, 437
Gisborne's Sermons, 99
Goldbeck. See *Waddington*.
Gordon, Sir Adam, his Fast Sermon, 203
——'s (Mr.) History of Ireland, 261
Gospels. See *Martin*. See *Luke*.
Government, Lectures for, 105
Gout, Observations on, 74
Gray's Pocket Encyclopædia, 220

H

Half an Hour's Lounge, 103
Hall on Civilization, 14
Hebrews, Letter to, 206
Helme's (Mrs.) Pilgrim of the Cross, 107
Hindostan, War in, Vindication of, 150
Hint to Husbands, a Comedy, 439
Hints for the Security of the Established Church, 95
History, Sacred, 331
——, Universal, View of, 189
——, See *Priestley*, *Baldwin*, *Mayo*, *Gordon*, *Eichhorn*, *Motet*.
Holland, Lord, his Account of Lope de Vega, 82
Hooke's Invisible Girl, 212
——'s Catch him who can, *ib.*
——'s Tekeli, a melo-drame, 445
Hordt, Comte de, Memoirs of, 460
Horne Tooke's Ἔπεα Πτερόεντα, Part II. 387
Huddesford—*les Champignons du Diable*, 435
Hunter's Georgical Essays, Vols. V. and VI. 332

I and J

Jackson, Mr. Speech of, 92
—— (Dr.) on the Medical Department of Armies, 202
James's new Military Dictionary, 449
Jay's Short Discourses, 374
Jerusalem delivered, new Edition of that Poem, 439
Impostor unmasked, 328
Inquiry into the State of the Nation, Answer to, 326
Insanity, Domestic Guide in, 427
Insects of New Holland, &c. Natural History of, 359
Institute, National, Memoirs of, Vol. VI. 527
Instruction, Essays on, 484
Invisible Girl, a Drama, 212
John Bull's Soliloquies, 106
Jones's Letters to Tierney, 330
Ireland, Climate of, Observations on, 211
——, History of, 261
Irish Academy, Royal, Transactions of, Vol. X. 289
Irvine's Chemical Essays, 257
Italy, Letters from, 139
Juvenile Preceptor, Vol. II. 205

K

Kelly's (Mrs.) Secret, a Novel, 207

L

La Croix's Essays on Instruction, 484
La Harpe's Select Works, 449
Lambe on Constitutional Diseases, 80
Lambert's Translation of Michaux's Travels, 272

Last

Last Man, a Romance, 320
Latium, Description of, 23
Laughable Lover, a Comedy, 213
La Maistre's Travels, 161
Leo X. Life of, 113, 225
Lepra, Mercurial. See *Moriarty*. See *Alley*.
Lessons for Government, 105
Letter to Lord Porchester, 94
—— to the Earl of Moira, 327
—— to Mr. Whitbread, 441
Letters, Eight, on Lord Selkirk's Pamphlet, 325
——, Three, to Mr. Tierney, 329
——, Five, to Do. 330
Light Reading, 335
London, Modern, View of, 195
Louis XIV. Memoirs of, 469
—— ——, his Works, 475
Lucas's Duellists, a Story, 335
Luke, Saint, Considerations on, 255

M

Macdiarmid on the System of Defence, 350
Mackonnochie's Prospectus, &c. on Non-Elastic Fluids, 219
Maclean on the Affairs of Asia, 321
Maddock's Letter to the Westminster Electors, 216
Malkin's Father's Memoirs of his Child, 216
Mangnall's Poems, 103
Marsh on the Three first Gospels, 247
——. See *Supplement*.
——, Defence of his Illustration, *ib.*
Maton de la Varenne's History of Events, 494
Mayer on Peace and Catholic Emancipation, 96
Mayo's View of Universal History, 189
Medical Observer, 426
Melville, Lord, Trial of, 207
Memoir of Mr. Fox, 319
Memoirs of Comte de Hordt, 460
—— of Louis XIV. 469
—— of the National Institute, Vol. VI. 527
—— and Letters, &c. of Comte de Tessé, 537
Mendonça. See *Furtado*.
Mendoza de Rios's Tables for Navigation, 128
Mercury, Observations on the Use of, 429
——. See *Alley*. See *Moriarty*.
Metaphysic of Man, 211
Michaelis. See *Supplement*.
Michaux's Travels in America, 272
Michelotti on the Hydrography of Piedmont, 495
Modern London, 195
Moira, Earl of, Letter to, 327
Money's Letter to Windham, 446
Montagnac. See *De Gain*.
Moore's Epistles, Odes, &c. 59
Moriarty on the Mercurial Lepra, 109

N

Napleton's Sermons, Vol. II. 305
Nares's Sermons, 146
Nation, State of, 444
Nattes's Practical Geometry, 332
Navigation, Tables for, 128
Neale's Sacred History, 331
Negotiation, State of, 443
Nicol's Poems, 432

O

Ohio, Travels in the States of, 272
Opie's (Mrs.) Adeline Mowbray, 320
Oude Question, Remarks on, 323
Owen's Geoponica, 183

P

Parkinson's (James) Observations on Gout, 74
——'s (Richard) Tour in America, 42
Patterson on the Climate of Ireland, 221
Peace and Catholic Emancipation repugnant to the Command of God, 96
Peacock on the new Sulphur Baths, 428
Philosophical Transactions of the Royal Society, Part I. 1806, 337
Philosophy, Natural, Lectures on, 380
——, *Heathen*. See *Priestley*.
Piedmont, Hydrography of, 495
Pilgrim of the Cross 207
Pindar, Peter, his Tristia, 422
Plague at Marseilles, Relation of, 198
Plumptre's Translation of Bertrand on the Plague, 198
Poems. See *Moore*, *Temple*, *Mangnall*, *Cooper*, *Fellowes*, *Evans*, *Downman*, *Pindar*, *Edwards*, *Nicol*, *Carlyle*, *Huddesford*.
Porchester, Lord, Letter to, 94
Power, Sovereign, Essay on, 172
Priestley on Heathen Philosophy and Revelation, 382
——'s History of the Christian Church, 48
Prophecies, Sermons on, 146
Purley, Diversions of, Part II. 387

Quakers,

Q

Quakers. See Remarks.

R

Reynard's Life of Dermody, 174
Rotterians, Domestic, 205
Remarks on the Observations of the Monthly Reviewers on the Quakers, 96
—— on our Commerce with the Continent, 105
—— on the Husbandry and Commerce of Bengal, 156
—— on the Oude Question, 323
Retrospect of Discoveries, 220
Revelation, Doctrines of, compared with Heathen Philosophy, 382
Review, Monthly, Remarks on, relative to the Quakers, 96
Romances, early English, 281
Romme's Tables of Winds, &c. 486
Rose's Life of Leo X. 113, 225
Rowe's Edition of Bacon on the Statute of Uses, 208

S

Safety, National, Means of, 373
Saunders on Mineral Waters, 2d Edit. 426
Schirbi. See *Thomas.*
Scott's Dissertations, &c. 413
Sea-Bathing, Observations on, 357
Secret, a Novel, 207
Selkirk, Lord, Eight Letters on his Pamphlet, 325
Sermons, Collective. See *Drummond, Clapham, Bowden, Gisborne, Nares, Napleton, Jay.*
——, Single, 223, 336, 446, 447.
Seymour's Remarks on Shakespeare, 33
Shakspeare, Remarks on, *ib.*
Sheridan, Mr. Address to, 442
Simplicity recommended to Ministers, 331
Smith on the Digestive Powers of the Bile, 111
Society, Royal, Philosophical Transactions of, Part I. for 1806, 337
Soliloquies of John Bull, 106
Sorrows of Peter, 422
Speech of Randle Jackson, Esq. 92
Stark's Biographia Scotica, 317
State of the Negotiation, 442
—— of the Nation, 444
States, United. See *Talleyrand.*
Stock on the Effects of Cold, 209
Stockdale's Works, 490
Suard's Edition of the Works of Vauvenargues, 502
Supplement to Remarks on Marsh, 247
Surgery, &c. Encyclopædia of, 428

T

Talleyrand's Memoir on the Relation between the United States and England, 324
Tasso's Jerusalem, new Edition, 439
Tekeli, a Melo-drame, 442
Temple, Miss, her Poems, 102
Tessé, Comte de, Memoirs of, 537
Thespia, Poems to, 333
Thomas on Schirri and Cancer, 108
Thoughts, Free, on Public Affairs, 325
Tierney, Mr., Three Letters to, 329
——, Five Letters to, 330
Times, Spirit of, 524
Tooke. See *Horne.*
Torio-Whiggo Machia, 103
Transactions of the Royal Irish Academy, Vol. X. 287
Translations, Scarce, 408
Travels. See *Parkinson. Beckford, Lemaistre, Michaux, Collection.*
Trial of Lord Melville, 207
Tristia, or Sorrows of Peter, 422
Turner and Dillwyn—Botanist's Guide, 307

V and U

Varenne. See *Maton.*
Vauvenargues, Works of, 502
Vega, Lope de, Account of, 88
Venereal Disease. See *Geoghegan.*
Vicar exposed, 328
Voyages and Travels, Collection of, 419
Uses. See *Rowe.*

W

Waddington's Translation of Goldbeck's Metaphysics, 211
——'s (Mr.) Three Letters to Mr Tierney, 329
Wakefield's Domestic Recreations, 205
Walpole's (B. C.) Recollections of Mr. Fox, 318
——'s (Robert) Scarce Translations, 408
War and Politics. See *Andrews.*
Warner's Thanksgiving Sermon, 223

Waters,

Waters, Mineral, Essay on, 2d Edition, 426
Watt's Encyclopædia of Surgery, &c. 428
Westminster, Electors of, Letter to, 216
Whitbread, Mr., Letter to, 441
Wilson's Observations on Mercury, 439
Windham, Mr., Letter to, 446
Winds, Tides, &c. Tables of, 486
Works of La Harpe, 449
—— of Louis XIV. 475
—— of Stockler, 490
—— of Vauvenargues, 502
Works of De Tessé, 537
Worsley's Account of France, 70

Y

York, Abp. of, his Sermons, 92
Young (Samuel) on Cancer, 107
——'s (M. J.) Memoirs of Mrs. Crouch, 216

Z

Zotti's Edition of Tasso, 439

ERRATA in Volume LI.

Page 107. l. 8. from bott. dele the comma at *says*.
217. l. 14. from bott. for 'public,' r. *reader*.
247. l. 12. from bott. put a comma after '*daggers*.'
253. l. 21. for 'and that we must not,' read *but that they do not*.
290. l. 25. for 'able,' r. *acute*.
304. l. 7. for 'to,' r. *from*.
327. l. 21. cut a comma after '*reasoning*.'
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419. l. 27. put a comma after '*version*.'
431. l. 16. from bott. for 'mined,' r. *ruined*.

THE MONTHLY REVIEW,

For SEPTEMBER, 1806.

ART. I. *An Account of the Life and Writings of James Beattie, LL.D. late Professor of Moral Philosophy and Logic in the Marischal College and University of Aberdeen.* Including many of his Original Letters. By Sir William Forbes of Pitsligo, Bart. One of the Executors of Dr. Beattie. 2 Vols. 4to. 2l. 12s. 6d. Boards. Constable and Co. Edinburgh; Longman and Co. London. 1806.

WHEN a small publication with a similar title fell under our notice some time ago *, we announced the preparation of these more extended memoirs by the respectable Baronet whose name they bear. In stating their contents, we shall avoid repeating those facts and circumstances which we so lately recorded; and we shall preface our report only by observing that the present author enjoyed advantages and opportunities which were denied to his predecessor; since he lived in habits of intimate friendship and correspondence with Dr. Beattie, and, in the capacity of his only surviving executor, may justly be considered as the depositary and guardian of his posthumous fame.

In pursuance of the plan adopted by Mason in his Life of Gray, Sir William Forbes unfolds the history and sentiments of his deceased friend in a series of Letters, which he occasionally connects by small links of narrative or annotation. Next to the conversation of eminent men, their private and unrestrained correspondence affords the most faithful transcript of their life and modes of thinking; and, consequently, when duly blended with the reports of the biographer, they impart animation and effect to sketches which would otherwise be deemed dull or uninviting. Here, however, a question of some delicacy naturally occurs; namely, how far we are at liberty to publish the communications of confidential friendship? In this respect, too many editors have obviously exceeded the bounds of discretion; and the general imitation of their example would materially tend to banish all those pure and ex-

* See Rev. Vol. xlviii. N. S. p. 302.

alted emotions, which have their origin in the unreserved interchange of sentiment and affection. We trust, however, that enough of honour is still left among the friends of the great and the learned, to prevent the diffusion of such an evil; and we shall readily admit, on the other hand, that the world has been innocently amused, and our knowlege of human nature enlarged, by the perusal of letters not originally destined for publication. While the present author specifies some striking proofs of this last assertion, he intimates, at the same time, the laudable moderation and circumspection which he has exercised in his own case. 'I have been scrupulous', says he, 'in not admitting any thing that I thought would hurt the feelings of others; nor any anecdote or opinion which Dr. Beattie himself could have wished to have suppressed. As an Editor, I have not taken the liberty to add a single iota to what Dr. Beattie has written; but I have thought myself fully warranted in omitting, without scruple, whatever it seemed to me that he would not have permitted to see the light.' It fortunately happens, also, that the general spirit and phraseology of most of the letters, with which we are here presented, are such as will not detract from the reputation of their writer, whether we regard him as a scholar, a philosopher, or a Christian.

In the first section, which traces the Doctor's obscure history from his birth to his removal to Aberdeen, we have some interesting particulars relative to the early period of his life; a period which is so often neglected by the professed biographer, but which, as so frequently indicative or even decisive of the future character, it is of much importance to investigate and illustrate. When a mere boy at school, Beattie perused with eagerness the few books to which he could have access, particularly Ogilby's translation of Virgil, which furnished him with the first notions of English versification. It is likewise worthy of record that, at this tender age, he was accustomed to get out of bed and walk about the room, noting any poetical idea that occurred to his fancy. In the divinity-hall of his College, he delivered a discourse which was much applauded, but of which the language, it was allowed, savoured more of poetry than of prose. During his solitude at Fordoun, he delighted to saunter in the fields, to indulge in his meditations, and to draw from the wild and romantic scenery in the neighbourhood some of the finest descriptions which are to be found in his poetical compositions. The circumstance of his acquaintance with Mr. Garden, afterward Lord Gardenstown, is thus related:

'To Beattie Mr. Garden became accidentally known, by his having found him one day in his favourite glen, employed in writing

with a pencil. On enquiring what he was about, and finding that he was employed in the composition of a poem, Mr Garden's curiosity was attracted, and from that period he took the young bard under his protection. Dr. Beattie has been frequently heard to mention an anecdote which took place in the early part of his acquaintance with that gentleman. Mr. Garden having seen some of his pieces in manuscript, and entertaining some doubt of their being entirely of his own composition, in order to satisfy himself of the abilities of the young poet, asked him, with politeness, to translate the invocation to Venus from the first book of Lucretius. In compliance with this request, Beattie retired into the adjoining wood, and in no long time produced the translation, bearing all the marks of original composition, for it was much blotted with alterations and corrections.'

About the same time, he became acquainted with Lord Monboddo, with whom he always maintained a friendly intercourse, although he differed from him on many important questions.

In the second section, we have to attend the subject of these memoirs from his settlement in Aberdeen to the publication of his Essay on Truth, in the year 1770. In the discharge of his Professorial duties, he kept a regular diary of the titles of his Lectures, and of the proceedings of each public meeting; and he laboured by frequent revisals, and by conversation in the Socratic manner, to impress his doctrines on the minds of his pupils: but it was not only to Ethics, Metaphysics, and Logic, that his attention was devoted: we find him also bestowing a considerable portion of his time on works of the imagination, forming those principles relative to poetry, and other departments of taste, which he afterward published in his Essays; and communicating in his letters many critical remarks on Clarissa, the poems of Ossian, the *Nouvelle Eloise*, Tasso's Jerusalem Delivered, &c.

The reader will doubtless be gratified with the manner in which Sir William Forbes introduces the subject of his intimacy with his much valued friend;

'It was in the course of this year, 1765, that my acquaintance with Dr. Beattie began. We first met at the house of our mutual friend, Mr. Arbuthnot, in Edinburgh; and having occasion to pass some time that autumn in Aberdeenshire, I renewed my intercourse with him there. As those with whom he chiefly associated at Aberdeen were my most intimate friends, we were much together; and that friendship and correspondence took place between us, which I regarded, not only as my pride, but as a source of the purest pleasure; and I may fairly add, that if I am not a better man for the correspondence and instructive conversation of Dr. Beattie, great will be my condemnation at my last account.

'From that correspondence, therefore, which continued to the end of his days, when the decay of his faculties would not permit him to

carry it on any longer, I am now enabled to begin to elucidate still farther his writings and his character.

'But I am not without my apprehensions here, that I may be charged with no small degree of vanity for publishing to the world those warm expressions of esteem, affection, and gratitude towards me, which occur in several of the letters addressed to me by Dr. Beattie. And I own I *do* feel some little pride (an honest pride, I hope) in preserving and recording *some* testimonies of that favourable opinion which such a man as Dr. Beattie was pleased to entertain of me. I can, however, at the same time assure the reader (as some apology for myself), that I have suppressed much stronger passages of that nature, and a much larger number of them, than I have allowed myself to retain.'

We likewise extract the following letter, because it shews that the Doctor could indulge in humour with a good grace; though the undeviating gravity of the other epistles, which seldom turn on any lighter subject than criticism, would induce us to believe that gaiety and sprightliness were not inherent in his constitution. A passage in Pope's Prologue to his Satires seems, on this occasion, to have been in Dr. Beattie's memory.

'DR. BEATTIE TO THE HONOURABLE CHARLES BOYD.

"Aberdeen, 16th November, 1766.

"Of all the chagrins with which my present infirm state of health is attended, none afflicts me more than my inability to perform the duties of friendship. The offer which you were generously pleased to make me of your correspondence, flatters me extremely; but alas! I have not as yet been able to avail myself of it. While the good weather continued, I strolled about the country, and made many strenuous attempts to run away from this odious giddiness; but the more I struggled, the more closely it seemed to stick by me. About a fortnight ago the hurry of my winter business began; and at the same time my malady recurred with more violence than ever, rendering me at once incapable of reading, writing, and thinking. Luckily I am now a little better, so as to be able to read a page, and write a sentence or two, without stopping; which, I assure you, is a very great matter. My hopes and my spirits begin to revive once more. I flatter myself I shall soon get rid of this infirmity; nay, that I shall ere long be in the way of becoming a *great man*. For have I not headachs, like Pope? vertigo, like Swift? grey hairs, like Homer? Do I not wear large shoes, (for fear of corns) like Virgil? and sometimes complain of sore eyes, (though not of *lippitude*) like Horace? Am I not at this present writing invested with a garment, not less ragged than that of Socrates? Like Joseph the patriarch, I am a mighty dreamer of dreams; like Nimrod the hunter, I am an eminent builder of castles (in the air). I procrastinate, like Julius Cæsar; and very lately, in imitation of Don Quixote, I rode a horse; lean, old, and lazy like Rosinante. Sometimes, like Cicero, I write bad verses; and sometimes bad prose, like Virgil. This last instance I have on the authority of Seneca. I am of small stature, like Alexander the Great; I am somewhat inclinable to fatness, like

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Dr. Arbuthnot and Aristotle; and I drink brandy and water, like Mr. Boyd. I might compare myself in relation to many other infirmities, to many other *great men*: but if fortune is not influenced in my favour by the particulars already enumerated, I shall despair of ever recommending myself to her good graces. I once had some thought of soliciting her patronage on the score of my resembling great men in their good qualities; but I had so little to say on that subject, that I could not for my life furnish matter for one well-rounded period: and you know a short ill turned speech is very improper to be used in an address to a female deity.

"Do not you think there is a sort of antipathy between philosophical and poetical genius? I question whether any one person was ever eminent for both. Lucretius lays aside the poet when he assumes the philosopher, and the philosopher when he assumes the poet: In the one character he is truly excellent, in the other he is absolutely nonsensical. Hobbes was a tolerable metaphysician, but his poetry is the worst that ever was. Pope's "Essay on Man" is the finest philosophical poem in the world; but it seems to me to do more honour to the imagination than to the understanding of its author: I mean, its sentiments are noble and affecting, its images and allusions apposite, beautiful and new: its wit transcendently excellent; but the scientific part of it is very exceptionable. Whatever Pope borrows from Leibnitz, like most other metaphysical theories, is frivolous and unsatisfying: what Pope gives us of his own is energetic, irresistible, and divine. The incompatibility of philosophical and poetical genius is, I think, no unaccountable thing. Poetry exhibits the general qualities of a species; philosophy the particular qualities of individuals. *This* forms its conclusions from a painful and minute examination of single instances: *that* decides instantaneously, either from its own instinctive sagacity, or from a singular and unaccountable penetration, which at one glance sees all the instances which the philosopher must leisurely and progressively scrutinize, one by one. This persuades you gradually, and by detail; the other overpowers you in an instant by a single effort. Observe the effect of argumentation in poetry; we have too many instances of it in Milton: it transforms the noblest thought into drawling inferences, and the most beautiful language into prose: it checks the tide of passion, by giving the mind a different employment in the comparison of ideas. A little philosophical acquaintance with the most beautiful parts of nature, both in the material and immaterial system, is of use to a poet, and gives grace and solidity to poetry; as may be seen in the "Georgics," "the Seasons," and "the Pleasures of Imagination:" but this acquaintance, if it is any thing more than superficial, will do a poet rather harm than good: and will give his mind that turn for minute observation, which enfeebles the fancy by restraining it, and counteracts the native energy of judgment by rendering it fearful and suspicious."

The third section, which occupies more than one half of each volume, is intitled, 'From the publication of the "Essay on Truth" to the death of Dr. Beattie's eldest son, in the year

1790.' Of the various letters which are crowded into this busy period, the 51st, though imperfect, will be perused with peculiar interest. We should gladly have extracted from it the Professor's pertinent and even eloquent remarks on the *second sight*, did we not recollect that, in his Essay on Poetry and Music, he has treated of this superstition of the Scottish Highlanders more at large. We may be allowed to observe, however, that his restriction of the fairies to the Lowlands is more ingenious than true. In the heart of the Grampians they were *seen* not many years ago; and the vulgar believe that the multiplication of schools has *put them down*—an idea which is strictly philosophical.

From the very circumstantial account of Dr. Beattie's second visit to London, we select his minutes of the private audience with their Majesties at Kew:

"Tuesday, 24th August, set out for Dr. Majendie's at Kew-Green. The Doctor told me, that he had not seen the King yesterday, but had left a note in writing, to intimate, that I was to be at his house to-day; and that one of the King's pages had come to him this morning, to say, "that his Majesty would see me a little after twelve." At twelve, the Doctor and I went to the King's house, at Kew. We had been only a few minutes in the hall, when the King and Queen came in from an airing, and as they passed through the hall, the King called to me by name, and asked how long it was since I came from town. I answered, about an hour. "I shall see you," says he, "in a little." The Doctor and I waited a considerable time, (for the King was busy) and then we were called into a large room, furnished as a library, where the King was walking about, and the Queen sitting in a chair. We were received in the most gracious manner possible, by both their Majesties. I had the honour of a conversation with them, (nobody else being present, but Dr. Majendie) for upwards of an hour, on a great variety of topics, in which both the King and Queen joined, with a degree of chearfulness, affability, and ease, that was to me surprising, and soon dissipated the embarrassment which I felt, at the beginning of the conference. They both complimented me, in the highest terms, on my "Essay," which, they said, was a book they always kept by them; and the King said he had one copy of it at Kew, and another in town, and immediately went and took it down from a shelf. I found it was the second edition. "I never stole a book but one," said his Majesty, "and that was yours; (speaking to me) I stole it from the Queen, to give it to Lord Hertford to read." He had heard that the sale of "Hume's Essays" had failed, since my book was published; and I told him what Mr. Strahan had told me, in regard to that matter. He had even heard of my being in Edinburgh, last summer, and how Mr. Hume was offended on the score of my book. He asked many questions about the second part of the "Essay," and when it would be ready for the press. I gave him, in a short speech, an account of the plan of it; and said my health was

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so precarious, I could not tell when it might be ready, as I had many books to consult before I could finish it; but, that if my health were good, I thought I might bring it to a conclusion in two or three years. He asked, how long I had been in composing my "Essay?" praised the caution with which it was written; and said he did not wonder that it had employed me five or six years. He asked about my poems. I said, there was only one poem of my own, on which I set any value, (meaning the "Minstrel") and that it was first published about the same time with the "Essay." My other poems, I said, were incorrect, being but juvenile pieces, and of little consequence, even in my own opinion. We had much conversation on moral subjects; from which both their Majesties let it appear, that they were warm friends to christianity; and so little inclined to infidelity, that they could hardly believe that any thinking man could really be an atheist, unless he could bring himself to believe, that he made himself; a thought which pleased the King exceedingly; and he repeated it several times to the Queen. He asked, whether any thing had been written against me. I spoke of the late pamphlet, of which I gave an account, telling him, that I never had met with any man who had read it, except one Quaker. This brought on some discourse about the Quakers, whose moderation, and mild behaviour, the King and Queen commended. I was asked many question about the Scots universities, the revenues of the Scots clergy, their mode of praying and preaching, the medical college of Edinburgh, Dr. Gregory, (of whom I gave a particular character) and Dr. Cullen, the length of our vacation at Aberdeen, and the closeness of our attendance during the winter, the number of students that attend my lectures, my mode of lecturing, whether from notes, or completely written lectures; about Mr. Hume, and Dr. Robertson, and Lord Kinnoull, and the Arch-bishop of York, &c. &c. &c. His Majesty asked what I thought of my new acquaintance, Lord Dartmouth? I said, there was something in his air and manner, which I thought not only agreeable, but enchanting, and that he seemed to me to be one of the best of men; a sentiment in which both their Majesties heartily joined. "They say that Lord Dartmouth is an enthusiast," said the King, "but surely he says nothing on the subject of religion, but what every christian may, and ought to say." He asked, whether I did not think the English language on the decline at present? I answered in the affirmative; and the King agreed, and named the "Spectator" as one of the best standards of the language. When I told him that the Scots clergy sometimes prayed a quarter, or even half-an-hour, at a time, he asked, whether that did not lead them into repetitions? I said, it often did. "That," said he, "I don't like in prayers; and excellent as our liturgy is, I think it somewhat faulty in that respect." "Your Majesty knows," said I "that three services are joined in one, in the ordinary church-service, which is one cause of those repetitions." "True," he replied, "and that circumstance also makes the service too long." From this, he took occasion to speak of the composition of the church liturgy; on which he very justly bestowed the highest commendation. "Observe," his Majesty said, "how flat those occasional prayers are, that are now

composed, in comparison with the old ones." When I mentioned the smallness of the church-livings in Scotland, he said, "he wondered how men of liberal education would chuse to become clergymen there," and asked, "whether in the remote parts of the country, the clergy, in general, were not very ignorant?" I answered, "No, for that education was very cheap in Scotland, and that the clergy, in general, were men of good sense, and competent learning." He asked, whether we had any good preachers at Aberdeen? I said, yes, and named Campbell and Gerrard, with whose names, however, I did not find that he was acquainted. Dr. Majendie mentioned Dr. Oswald's "Appeal," with commendation; I praised it too; and the Queen took down the name, with a view to send for it. I was asked, whether I knew Dr. Oswald? I answered, I did not; and said, that my book was published before I read his, that Dr. O. was well known to Lord Kinnoull, who had often proposed to make us acquainted. We discussed a great many other topics; for the conversation, as before observed, lasted for upwards of an hour, without any intermission. The Queen bore a large share in it. Both the King and her Majesty showed a great deal of good sense, acuteness, and knowledge, as well as of good nature and affability. At last, the King took out his watch, (for it was now almost three o'clock, his hour of dinner) which Dr. Majendie and I took as a signal to withdraw. We accordingly bowed to their Majesties, and I addressed the King in these words: "I hope, Sir, your Majesty will pardon me, if I take this opportunity to return you my humble and most grateful acknowledgments, for the honour you have been pleased to confer upon me." He immediately answered, "I think I could do no less for a man, who has done so much service to the cause of christianity. I shall always be glad of an opportunity to shew the good opinion I have of you." The Queen sate all the while, and the King stood, sometimes walking about a little. Her Majesty speaks the English language with surprising elegance, and little or nothing of a foreign accent. There is something wonderfully captivating in her manner, so that if she were only of the rank of a private gentlewoman, one could not help taking notice of her, as one of the most agreeable women in the world. Her face is much more pleasing than any of her pictures; and in the expression of her eyes, and in her smile, there is something peculiarly engaging. When the Doctor and I came out, "Pray," said I, "how did I behave? Tell me honestly, for I am not accustomed to conversations of this kind." "Why, perfectly well," answered he "and just as you ought to do."—"Are you sure of that?" said I.—"As sure," he replied, "as of my own existence: and you may be assured of it too, when I tell you, that if there had been any thing in your manner or conversation, which was not perfectly agreeable, your conference would have been at an end, in eight or ten minutes at most." The Doctor afterwards told me, that it was a most uncommon thing for a private man and a commoner to be honoured with so long an audience. I dined with Dr. and Mrs. Majendie, and their family, and returned to town in the evening, very much pleased with the occurrences of the day."

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Did our limits permit, we could dwell with pleasure on the details of the graduation at Oxford, the Dr.'s attachment to Peterhead, as a summer residence, and on the flattering offers of preferment which were made to him by the patrons of the University of Edinburgh, and by those of some church livings in England. We have been likewise highly gratified by the specimens of his correspondence with some distinguished characters, especially Gray, Mrs. Montagu, and the present Bishop of London: but much must be omitted, to make room for some of the more striking and affecting passages. In an excellent letter to the Duchess of Gordon, he thus gives his opinion of the depression of spirits which is usually ascribed to the author of the "Night Thoughts:"

'When I first read Young, my heart was broken to think of the poor man's afflictions. Afterwards, I took it in my head, that where there was so much lamentation there could not be excessive suffering; and I could not help applying to him sometimes those lines of a song,

"Believe me the shepherd but feigns:
He's wretched, to shew he has wit:"

On talking with some of Dr. Young's particular friends in England, I have since found that my conjecture was right; for that, while he was composing the "Night Thoughts," he was really as cheerful as any other man.'

On another occasion, he hazards these remarks on the far famed loves of Petrarch and Laura:

"That Petrarch's passion for the lady was so far sincere, as to give him uneasiness, appears from an account of his life and character, written by himself in Latin prose, and prefixed to a folio edition of his works, of which I have a copy, printed in the year 1554. But that his love was of that permanent and overwhelming nature, which some writers suppose, or that it continued to the end of his life, (as a late writer affirms) there is good reason to doubt, upon the same authority. Nay, there is presumptive, and even positive evidence of the contrary; and that he was less subject, than most men can pretend to be, to the tyranny of the "Winged Boy."

"The presumptive evidence is founded on the very laborious life which he must have led in the pursuits of literature. His youth was employed in study, at a time when study was extremely difficult, on account of the scarcity of books and of teachers. He became the most learned man of his time; and to his labour in transcribing several ancient authors, with his own hand, we are indebted for their preservation. His works, in my edition of them, fill 1455 folio pages, closely printed; of which the Italian sonnets are not more than a twentieth part: the rest being Latin Essays, Dialogues, &c. and an epic poem in Latin verse, called "Africa," as long as "Paradise Lost." His retirement at Vaucluse, (which in Latin he calls Clausa) was by no means devoted to love and Laura. "There," says he, in the

account of his life above mentioned, "almost all the works I ever published were completed, or begun, or planned: and they were so many," these are his words, "that even to these years they employ and fatigue me." In a word, Petrarch wrote more than I could transcribe in twenty years: and more than I think he could have composed, though he had studied without intermission, in forty. Can it be believed, that a man of extreme sensibility, pining, from twenty-five to the end of his life, in hopeless love, could be so zealous a student, and so voluminous a writer?

"But more direct evidence we have from himself, in his own account above mentioned of his life, conversation, and character. I must not translate the passage literally, on account of an indelicate word or two: but I shall give the sense of it: "In my youth I was violently in love; but it was only once; and the passion was honourable or virtuous; and would have continued longer, if the flame, *already decaying*, had not *been extinguished* by a death, which was bitter indeed, but useful." And a little after, he says: "*Before I was forty years of age*, I had banished from my mind every idea of love, as effectually as if I had never seen a woman." He adds some things, in a strain of bitterness, execrating the *belle passion*, as what he had always hated as a vile and a disgraceful servitude.

"In the above passage, your Grace will observe, that Petrarch does not name his mistress. This, if we consider the manners of that age, and the piety and good sense of Petrarch, may make us doubt whether Laura was really the object of his passion. I had this doubt for a little while: but Hieronymo Squarzafichi, a writer of that age, and the author of another Latin Life of Petrarch, prefixed to the same edition of his works, positively says, that the name of the lady whom the poet loved was Lauretta, which her admirer changed to Laura. The name, thus changed, supplies him with numberless allusions to the laurel, and to the story of Apollo and Daphne. Might not Petrarch, in many of his sonnets, have had an allegorical reference to *the poetical laurel*, which was offered him at one and the same time by deputies from France and from Italy; and with which, to his great satisfaction, he was actually crowned at Rome with the customary solemnities? In this view, his love of fame and of poetry would happily coincide with his tenderness for Laura, and give peculiar enthusiasm to such of his thoughts as might relate to any one of the three passions.

"But how, you will say, is all this to be reconciled to the account given by the French author of that Life of Petrarch, which Mrs. Dobson has abridged in English?

"I answer: First, That Petrarch's own account of his life, in serious prose, is not to be called in question: and, Secondly, That to a French biographer, in a matter of this kind, no degree of credit is due. I have seen pretended lives, in French, of Horace, Tibullus, Propertius, &c. in which there was hardly one word of truth; the greatest part being fable, and that sort of declamation which some people call *sentiment*. And your Grace knows, that no other character belongs to the "Belisarius" and "Incas of Peru" by Marmontel. The French life of Petrarch I consider in the same light; and that

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what is said of his *manuscript* letters and memoirs, is no better than a job contrived by the bookseller, and executed by the author."

On a subject which, alas! came much nearer home,

"He thought as a sage, while he felt as a man."

DR. BEATTIE TO THE DUCHESS OF GORDON.

"Aberdeen, 1st December, 1790.

"Knowing with what kindness and condescension your Grace takes an interest in every thing that concerns me and my little family, I take the liberty to inform you, that my son James is dead; that the last duties to him are now paid; and that I am endeavouring to return, with the little ability that is left me, and with entire submission to the will of Providence, to the ordinary business of life. I have lost one who was always a pleasing companion; but who, for the last five or six years, was one of the most entertaining and instructive companions that ever man was blest with: for his mind comprehended almost every science; he was a most attentive observer of life and manners; a master of classical learning; and he possessed an exuberance of wit and humour, a force of understanding, and a correctness and delicacy of taste, beyond any other person of his age I have ever known.

"He was taken ill in the night of the 30th of November, 1789; and from that time his decline commenced. It was long what physicians call a *nervous atrophy*; but towards the end of June, symptoms began to appear of the lungs being affected. Goats' milk, and afterwards asses' milk, were procured for him in abundance; and such exercise as he could bear, he regularly took: these means lengthened his days, no doubt, and alleviated his sufferings, which indeed were not often severe: but, in spite of all that could be done, he grew weaker and weaker, and died the 19th of November, 1790, without complaint or pain, without even a groan or a sigh; retaining to the last moment the use of his rational faculties: indeed, from first to last, not one delirious word ever escaped him. He lived twenty-two years and thirteen days. Many weeks before it came, he saw death approaching; and he met it with such composure and pious resignation, as may no doubt be equalled, but cannot be surpassed.

"He has left many things in writing, serious and humorous, scientific and miscellaneous, prose and verse, Latin and English; but it will be a long time before I shall be able to harden my heart so far as to revise them.

"I have the satisfaction to know, that every thing has been done for him that could be done; and every thing according to the best medical advice that Scotland could afford. For the last five months I kept in my family a young medical friend, who was constantly at hand: and from the beginning to the end of my son's illness, I was always either by him, or within call. From these circumstances, your Grace will readily believe, that I derive no little satisfaction. But my chief comfort arises from reflecting upon the particulars of his life; which was one uninterrupted exercise of piety, benevolence, filial affection, and indeed of every virtue which it was in his power to practise. I shall not, with respect to him, adopt a mode of speech which has

has become too common, and call him *my poor son*: for I must believe that he is infinitely happy, and will be so for ever.

"May God grant every blessing to your Grace, your family, and all your friends.

"The Duke of Gordon has done me the honour, according to his wonted and very great humanity, to write me a most friendly and sympathetic letter on this occasion."

In the fourth and concluding section, it is painful, though not unedifying, to contemplate this distinguished and good man sustaining, as he best could, the accumulated pressure of domestic affliction, and sinking into the grave with few intervals from indisposition and sorrow. The lady, in whose society he had in vain hoped for all the happiness which the married state can afford, had already been severed from him on account of mental derangement; and the death of his second son, Montagu, is thus feelingly deplored:

'The death of his only surviving child, completely unhinged the mind of Dr. Beattie, the first symptom of which, ere many days had elapsed, was a temporary but almost total loss of memory respecting his son. Many times he could not recollect what had become of him; and after searching in every room of the house, he would say to his niece, Mrs. Glennie, "You may think it strange, but I must ask you if I have a son, and where he is?" She then felt herself under the painful necessity of bringing to his recollection his son Montagu's sufferings, which always restored him to reason. And he would often, with many tears, express his thankfulness, that he had no child, saying, "How could I have borne to see their elegant minds mangled with madness *!" When he looked for the last time on the dead body of his son, he said, "I have now done with the world:" and he ever after seemed to act as if he thought so. For he never applied himself to any sort of study, and answered but few of the letters he received from the friends whom he most valued. Yet the receiving a letter from an old friend never failed to put him in spirits for the rest of the day. Music, which had been his great delight, he could not endure, after the death of his eldest son, to hear from others; and he disliked his own favourite violoncello. A few months before Montagu's death, he did begin to play a little by way of accompaniment when Montagu sung: but after he lost him, when he was prevailed on to touch the violoncello, he was always discontented with his own performance, and at last seemed to be unhappy when he heard it. The only enjoyment he seemed to have was in books, and the society of a very few old friends. It is impossible to read the melancholy picture which he draws of his own situation about this time, without dropping a tear of pity over the sorrows and the sufferings of so good a man thus severely visited by affliction, who at the same time was bearing the rod of divine chastisement with the utmost patience and resignation.'

'* Alluding, no doubt, to their mother's melancholy situation.'

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At the close of his work, agreeably to the custom of biographical writers, Sir W. Forbes presents us with a formal sketch of the character of his deceased friend: but almost every feature of the portrait had been already anticipated, and with more dramatic effect, in the course of the epistolary correspondence.—The notes and the Appendix are unnecessarily extended, since some of their contents might have been advantageously incorporated in the text, and others omitted without detriment to the value of the publication.—The first volume is illustrated by a portrait of the philosopher, from a painting by Sir Joshua Reynolds: but we could have wished that it had not been accompanied by the allegorical caricature, which was unworthy of the genius and the liberality of that eminent artist. Voltaire and Hume, whatever may have been their errors, possessed minds of no ordinary powers and attainments, and had at least the merit of calling forth many able inquirers in the cause of truth; while the positions of some of their most conspicuous adversaries are still beset with doubts and difficulties sufficient to abate the language of arrogance, and to inspire those sentiments of tolerance and forbearance which both philosophy and religion recommend to their votaries.—In the second volume, are some curious fac-similes of Dr. Beattie's handwriting.—The elegance of the type and paper accords with the dignity of the subject. The author's style, though very perspicuous, is by no means brilliant, and not always correct; and certainly we could have desired a greater diversity of incident and anecdote. Yet few will peruse these instructive pages without improvement, or the ensuing paragraph without emotion:

'On reviewing the long period of forty years that have elapsed since the commencement of our intimacy, it is impossible for me not to be deeply affected, by the reflection, that of the numerous friends with whom he and I were wont to associate, at the period of our earliest acquaintance, all, I think, except three, have already paid their debt to nature; and that in no long time (how soon is known only to Him, the great Disposer of all events) my gray-hairs shall sink into the grave, and I also shall be numbered with those who have been. May a situation so awful make its due impression on my mind! and may it be my earnest endeavour to employ that short portion of life which yet remains to me, in such a manner, as that when that last dread hour shall come, in which my soul shall be required of me, I may look forward with trembling hope to a happy immortality, through the merits and mediation of our ever-blessed Redeemer!'

Before we dismiss these volumes from our table, we feel ourselves reluctantly compelled to advert to an assertion, which ought not to have been advanced on the bare authority of any individual. 'In other countries,' says Dr. Beattie, 'infidels appear but as individuals; but in Scotland they form a party,

party, whose principle is to discountenance, and bear down religion to the utmost of their power.' We have always understood that scepticism is no where less prevalent than in Scotland; and that, upwards of thirty years ago, when this sweeping charge was committed to writing, the tendency of the public mind was to implicit faith and gloomy fanaticism:—we must, therefore, be allowed to entertain very serious doubts of the existence of this alleged combination against the doctrines of Christianity.

ART. II. *The Effects of Civilization on the People in European States.* By Charles Hall, M. D. 8vo. pp. 324. 7s. Boards. Ostell. 1805.

WITH apparent great concern, this writer mourns over the ills which are the lot of the great bulk of mankind; whom he represents as every where groaning under the oppressions of the powerful few; and whom he describes as drudges doomed to perpetual toil, which procures indulgencies for a small number; but which is little productive to themselves. We are led to understand that the mind of this philanthropic author, brooding over the hard fate of the human race, has discovered the cause of the wide-spred calamity; and fortunately for the world, it not only does not prove irremediable, but the means of removing it have been thrown open to his penetration. We are to hail him as the political saviour of his species, the teacher of doctrines which expose the sources of our misery, and the guide to political renovation.—Reader, can you guess what has proved the parent of the evils under which humanity groans? Prepare to be in no small degree astonished,—astonished at the dulness of all the generations of mankind, the past as well as the present,—and to admire in the same proportion the marvellous sagacity of this great political apostle. Ye human beings, in the civilization of which you have been so proud, and which you have been so anxious to maintain and advance, in this civilization behold the accursed source of all your grievances! This has ever been, this is, and, while suffered to continue, this will be, the prolific parent of the fatal mischiefs which affect our race.—Ye founders of nations, ye builders of cities, ye inventors of arts, ye promulgators of science, ye geniuses who have roused the intellectual powers of man, ye falsely denominated benefactors of mankind, ye have been the deadly foes of the human race,—ye have been the cause of all the curses which have blasted the happiness of your species! According to the new gospel disclosed in these sheets, the crazy edifice

edifice of civil society must be levelled with the ground, the arts must be banished, and primæval simplicity restored, and then will man be every where seen invested with the dignity and sharing in the felicity which nature destined to be his lot.—But this, it may be said, is no new revelation; an apostle of the past age, the too celebrated J. J. Rousseau, prided himself on the same discoveries, preached the same doctrines, and proclaimed similar precepts. The *Discours*, however, presented to us only a dream set off by all the attractions of eloquence; whereas the *Dissertator on Civilization* speaks to us with his eyes open, reasons, demonstrates, and refutes; he travels regularly from first principles to conclusions, which are not less novel than he represents them to be beneficent; and his doctrines, which are designed to rescue men from civil bondage, and to secure their temporal felicity, are exhibited as the results of accurate and deep investigation. The philosopher of Geneva trusted to his rhetoric, but the sage of Tavistock * calls logic to his aid; the one would have us return to the woods, the other would parcel out the habitable world into gardens, allowing to every five persons three acres and a half!

In the reasonings of this author, it is to matters connected with civilization as its causes and effects, rather than to that state itself, that we must attribute the miseries which obscure the fair face of the creation: these he represents as issuing from two grand sources, individual property in land, and manufactures; which have severally placed the money in the power of the few, have rendered the latter *despots* and the former *slaves*, and have occasioned the one to wallow in abundance and the other to pine in want.

It is said by Dr. Hall, 'that long after men were first placed in the world, the land was common to all as it is at this day to many inhabitants of the world, North America, Tartary,' &c. 'The assumption of it,' he farther says, 'could not constitute a title, nor could the nation grant it for a longer period than that of the life of the grantee.' He also lays it down that 'the assumption of lands and other property is as opposite to utility and expediency as it is to justice and reason.' We must allow him here to speak for himself:

'It has been alleged, that if property were not to be acquired, and held out as a reward of labour and industry, mankind would be indolent and inactive, having no stimulus to exertion.

'In my apprehension this is directly contrary to what really happens. Things of every kind being already appropriated and in the possession of certain persons, and firmly secured to them by the laws;

* Dr. Hall's Preface is dated *Tavistock.*

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the prizes, which might be held out to be gained by the many, are taken, as it were, out of the wheel; and the chance of a man, without education or connexion, (which is the condition of the great mass of mankind) of bettering his fortune by any efforts of his own, is a thousand to one against him; so as utterly to act as a discouragement to all attempts of that kind. Whereas had every man his portion of land, his wants and his necessities would naturally induce him diligently to cultivate that which he sees would infallibly supply them.'

The subsequent passage farther declares to us the views of the author on the same subject:

'Property, as it is established in most civilized states, may be considered in a light in which it has been seldom seen. The possession of land, cattle, corn, and other things which the land produces, at the same time that it confers a benefit and an advantage on the possessor, occasions a prejudice and a disadvantage to the non-possessor; it is acquisition in the one, it is deprivation in the other. Further, it gives an influence and a power to the person possessing, over the person not possessing. It subjects the non-possessor to an influence and power to be exercised over him by the possessor, and the consequences of it are highly injurious to him. Wealth is an advantage to the possessor only, as it is a disadvantage to the non-possessor; and exactly in the same proportion. If it gave no claim on, no power over, brought no disadvantage to the non-possessor, it would give no claim to, no power to, no advantage to the possessor. What the possessor has, the non-possessor is deprived of.

'The situation of the rich and the poor, like the algebraic terms *plus* and *minus*, are in direct opposition to, and destructive of each other. The original acquisition or assumption of land, therefore, to be just, required merit in the person on whom it was bestowed, or by whom it was assumed, equal to the value of it; and a demerit in the person, or the public, from whom it was taken, by which they had forfeited their right to it.'

It is with this power, which wealth gives to its possessor to exert over those who are not blessed with it, that the author quarrels; and it is as leading to this end that he considers wealth as the cause of so many calamities. On the same principle, he condemns manufactures; the tendency of them being to accumulate wealth in a few hands, and to give the letter an undue influence over those who depend on their labour. These employments are also reprobated because they withdraw hands from agriculture, and turn them from productive to unproductive labour.

Dr. Hall thinks that he has made a discovery when he announces that wealth is power: but, as his pages abound with propositions which are unquestionably his own, he needs not arrogate this, which as certainly does not belong to him. With a few of his discoveries we feel desirous to make our readers acquainted: they are beauties which we shall cull in the order in

in which they occur, without attempting to class them under general heads; and we shall accompany them very sparingly with our remarks.

It is observed by this author:

'If any European state, consisting of ten millions, were to increase in the proportion they do in America, viz. to double in twenty years, they would increase ten millions in every twenty years; that is, five hundred thousand a year. Hence, therefore, in such a case, this number fall a sacrifice every year to the want of proper or sufficient food and other necessaries; the unwholesomeness of their employments; or to some other cause equally attributable to extreme civilization.'

This estimate considerably exceeds the number of those who die annually in Great Britain, so that this infallible author must have tripped for once;—he has overlooked the operation of the preventive check, and the effects of vice. At all events, civilization is less murderous than he represents; besides, as to the Americans who multiply in this rapid way, are they not civilized?

'Whatever a man makes with his own hands is to be estimated by the quantity of labour employed upon them.' Are, then, design and skill to pass for nothing?

'Trade or traffic consists in buying and selling articles already produced by the poor, and gaining a profit on them. These articles are all the product of the hands of the labourers, manufacturers, &c. from whom they are obtained for less than their full value: a profit otherwise could not be made on them. The tradesman, therefore, shares, or takes part of the fruits of the labour of the poor.'

Yet this writer quotes "the Wealth of Nations," and criticises it, and speaks of it as a work which he had studied!

'The effect of trade and commerce is to send out of countries what the poor have occasion for; and to bring back what is consumed almost wholly by the rich.'—How egregiously have mankind been in error, till this new light of Dr. Hall burst on them?

Would the reader be still more satisfied respecting the mischiefs of trade?

'If there were no manufactures in India, it would be impossible for the European nations to injure the natives to any great degree. They would only take from them a few of their natural productions, such as cinnamon, pepper, tea, &c. But by means of their manufactures, they can take from them, in large quantities, the necessaries of life, which the labour that produced these manufactures would raise. The natives of India have been deprived of millions, and thousands of millions of bushels of rice, and other necessaries of life, none of which Europeans have received—Europeans have been deprived of millions and thousands of millions of bushels of wheat, and other necessaries of life, of which the Indians have not received one grain. What Europeans have

had from them, or rather what some few of the inhabitants of Europe have had from India, is some fine muslin, China ware, some pearls, some diamonds. What the Indians, or some few of them, have received from Europe, has been some silver, jewelry, clock-work, gilt carriages, &c. The bulk of the people, on both sides, have been most miserably despoiled by this system of trade, the most pernicious and destructive to the human race, that ever was invented.'

'A great rise in the rent of land is a great increase of wealth to the possessors of it.'—We should have thought that, in this proposition, some such qualification as the following should have been introduced; "the value of money continuing the same." There may be a great rise in the rent, without any addition to the real wealth of the landlord; and such will be the case if the advance is only in proportion to the depreciation which money has undergone.

It is mentioned by Dr. Hall as a most distressing circumstance, that 'capitals in almost all sorts of businesses are increasing;' and in his view this capital is a mere instrument of tyranny in the hands of the possessors. How vainly has Dr. Smith exquisitely elucidated the important and beneficial operations of this mighty engine! The present profound author does not deem those observations worthy of the least notice. We have never met with so decided a contemner of wealth, so inveterate an enemy of the rich, as this M. D. of Tavistock. He informs us that

'The rich man has truly nothing to give the poor man; the money, as well as the bread that was bought with it, the poor man's hands had before produced. The rich man produces nothing for the use of the poor man, or for himself The poor man's labour raised the gold and silver from the mines; and his labour also raised the provisions that the gold and silver purchase. Whether the money or the possessor of the money had ever existed, the necessaries of life, which the money purchases, still would have been furnished for the use of the poor man—by the poor man himself; not only in the same but a much greater quantity, if no part of the labour had been employed in procuring the gold and silver, of which the money is made. The rich are employed in the consumption, not in the production of things.'—

'It is to be considered that the necessaries of life are not the spontaneous growth of the earth; but require for their production, the labour of man to be bestowed on it. The necessaries of life, therefore, are the joint product of the land and the labour. Whether therefore the land be taken away, or the labour required to cultivate it, be taken away, the effect is the same—the non-production of the necessaries of life: and hence every great land-owner may be said, in effect to annihilate so much land as those people which he draws off from agriculture, if not drawn off, would cultivate. The absolute quantity of land which he in this manner virtually annihilates is thus ascertained:

ascertained: but the relative quantity of the land which he so annihilates, in respect to what he possesses, must be determined by the proportion his rent bears to the whole value of the produce of his land.'

Thus capital has no sort of agency in these matters: but all is physical labour. Foresight, plan, skill, and management have no influence in human affairs. All the stores which support, cheer, and embellish human life proceed exclusively from brute force. It appears that the payment of rent is no spur to industry; and that, however employed by the landlord, the receipt of it by him is mischievous. Nothing is here said of the possible improvident, negligent, and wasteful conduct of the tenant; and on the doctrine here laid down, the payment of rent to a landlord is the sole pernicious effect. Change the tenure of the cultivator, let him act as he pleases, and all will be right. This is the doctrine of Dr. Hall.

In the ensuing passage, the author endeavours to ascertain the manner in which the mischief is caused by the rich, and also the degree of it:

'If the wealthy, therefore, be the greatest and most wasteful consumers of the necessaries of life, and also the greatest impediments to the production of them; they cannot, it is to be feared, be considered as useful to the poor.

'We have seen the great mortality among the poor in most civilized countries; we have demonstrated that this is owing to the want of the necessaries of life; we have shown how this want is produced; and consequently what occasions the great destruction among our fellow creatures. This destruction will appear to be greater than any arising from other causes, if we consider the constant and perpetual operation of it. The proofs of the fact must be admitted; and that the facts are brought up to the sources of them, cannot be denied. Yet notwithstanding all this, it will make little impression on the minds of men. What then can be the cause of this strange phenomenon in human nature? I apprehend it to be this—Although there may be many great men, who have contributed to the death of many persons in the course of their lives; yet no acts of any one of them have ever been solely the occasion of the death of any one person. No one man, how great soever his consumption might be, is the sole cause of the want of necessaries of life to any poor individual. But he may contribute in a certain proportion to it. He may contribute a certain part of a cause that destroys 500,000 people annually: suppose that part to be the 500,000th part of the cause of the death of all those that perish, he then destroys equal to one man: as a certain number of parts of a whole makes a whole, or as a certain number of fractional parts makes an integer. There may be many private men, in Europe, who singly furnish not only the five hundred thousandth part, but even more than the five hundredth part of the cause by which the total number is destroyed, in doing which he destroys equal to one thousand people annually.'

Hence it will be perceived that the author contemplates the increase which is produced by the utmost spring of population, and that he considers whatever falls short of that as destroyed. Does he mean by destruction, the addition which has been prevented?—He states that, in America, population advances one twentieth annually; and he thence infers that in Europe, where population is stationary, there is a destruction proportionate to the increase across the Atlantic;—and this he ascribes to our state of society, not to our circumscribed territory. In his sense, it would seem that destruction means the same as prevention: but we shall doubtless be told that this is a misconception arising from our dulness, and that the author is as infallible in this as in his other discoveries.

It is no new communication of this writer that civilization leads to luxury, and that luxury enervates a people, and renders them unequal in the field to a nation of simpler habits. This is an indubitable fact, and a fact which demands sober and attentive consideration: but we cannot see that, in order to guard against the evil from this quarter, we are to annihilate property, to level all distinctions, and to introduce barbarism; for barbarians are overpowered by the prowess of more hardy barbarians, as well as defeated by the superior skill directed against them by the armies of highly civilized communities.

'I believe wars are not so frequent among barbarous nations as among civilized people.'—We intreat Dr. Hall again to cast his eye over the accounts of barbarous nations, from the remotest antiquity to the present time. Has he forgotten the history of the antient Gauls and Britons, the descriptions of Tacitus, and the relations of modern travellers? Was not Europe barbarous in the middle age? Let him call to mind the "Truce of God" of that period. Let him look over the newspapers of India, and he will learn that an unceasing war is carried on among the petty princes of that country.

'The real cause of scarcity is that a sufficient number of hands is not employed on the land; and the cause why so few are thus occupied is, that too many tempted, by the wealth of the rich, are thrown into the manufactures.'—To the principles that create a balance in these matters, which are so distinctly laid down by Dr. Smith, and the operations of which he so satisfactorily details, the present writer never even deigns to advert.

We have by no means exhausted the novelties which distinguish these pages, but our limits will allow us to produce no more of them. The author is anxious that the examiners of his work should not too prematurely introduce their readers to the parts in which he explicitly announces his doctrines, but

that they should first initiate them in his preliminary matter, in order to prepare their visual organs for that full blaze of light which is at length to be let in on them. We presume our merit to be great for the respectful compliance with this caution which has marked our conduct; and now, as we conclude that our readers are prepared to learn the mysteries of the new political gospel, let them listen with all due reverence and attention.

Know, then, that

'A small number of people in the European states have first got possession of the land, the stock on it, and every thing that it produces; and then, by the means of these, have obtained the command of the labour of the people.

'This comparatively small part of the people being thus in possession of those things, and the power connected with them, are naturally desirous of securing those their great advantages over the rest of the people; and to put it out of the reach of those people to recover them.

'The power they are in the possession of furnishes them with the means of securing itself, as well as the wealth which is the foundation of it. To avail themselves of this power, the first step is to take the right of making laws, exclusively of the people, but which shall bind the whole people into their own hands, i. e. to assume the legislative power. This they do by means of their wealth.

'Having gained this important point, the next step was to make use of, and exercise this legislative power, by enacting such laws as would effectually secure to them the objects in view, i. e. to enact laws to secure property. The things of which the people are destitute, namely, the land and its produce, being such things as are in a high degree necessary to the comfort and very existence of the people—to enable the rich to retain these, must require strong and severe laws. This we find was done. The laws securing property in most civilized nations are of the most severe kind, severe in the penalties and punishments inflicted; severe in their long duration; severe by their pain and torture; horrid by the terrors and agonies by which the minds of the unhappy sufferers are agitated and distracted, for many months, under their dreadful sentences.

'These few, i. e. the aristocracy, being possessed of the property of the whole people, and having power of claiming almost the whole labour of them; and having also, by the means above mentioned, secured it firmly to themselves; their next consideration is to make use of and apply this labour in such a manner as that it shall produce such things as will most gratify their desires and inclinations, and administer to their ease and pleasure. This is done by the manufactures of various kinds. These therefore are introduced, and forced on the people by all the means that artifice and power can furnish; notwithstanding the employments are such as include every thing that human nature, till by long habit it is broke to it, feels irksome, nauseous, painful: and notwithstanding they are unwholesome, debasing, and destructive of mind and body, to such employments nineteen-

twentieths of the men, their wives and infants, are condemned, during all the years, months, and days of their lives; enjoying a very small part of what their labour yields. These employments, together with their poverty and want, occasion the miseries and mortality before stated.'—

'The sum therefore of the effects of civilization, in most civilized states, is to enable a few of mankind to attain all possible enjoyments both of mind and body, that their nature is susceptible of; but at the expense, and by depriving the bulk of mankind of the necessaries and comforts of life, by which a great proportion of them is destroyed, and the remainder reduced both corporally and mentally far below the most savage and barbarous state of man. All these things being brought about in a regular, orderly, silent manner; under specious forms, with the external appearance of liberty, and even of charity; greater deprivations are submitted to by the poor, and more oppression is exercised over them, by this cool, deliberate, systematic junction of art and force, than force alone was ever known to accomplish.'

If we consider the author's doctrines, and compare with them the reforms which he proposes as immediately to be adopted, we must highly extol his moderation. We had expected that he would have inculcated the sacred duty of burning our cities and all that they contain, all our palaces and our comfortable mansions, in order to introduce his Agrarian division of the lands, viz. three or four acres to each family: thus would the poor be most completely emancipated, and the power (namely wealth), under which they groan, completely annihilated:—but learn the marvellous temperance of the great reformer. Abolish primogeniture, prohibit by law or subject to a heavy tax the refined manufactures, and he will be content! He is confident that this commencement will finally lead to the establishment of that civil dispensation of freedom and equality, which he has a mission to preach up and to recommend. These, it is true, are not light matters: but we certainly were agreeably surprized to find that they would satisfy so bold and sublime a projector.

It was undoubtedly in a fortunate interval that this writer penned those parts of his work which respect artificial scarcity, monopoly, forestalling, and regrating: since it would be impossible, in the same compass, more effectually to refute the errors, and expose the clamours, which have unhappily prevailed in regard to these matters. It it scarcely in our power to believe that the scheme of political regeneration here proposed, and these sensible observations, were the product of the same pen.

In this age of puny and abortive literary efforts, it may be thought that gigantic extravagance is intitled to some tribute; and

and if that opinion be admitted, the author before us is not without respectable claims to distinction. If he be in possession of his right mind, as some of his observations incline us to think he may be, let him apply the doctrines of Dr. Adam Smith to each of his paradoxes,—the employment will be in the nature of school exercises, and will prove most instructive; let him, if he pleases, communicate the result to the public,—and we believe that it will be deserving of attention. Were our province that of controversialists and commentators, instead of that of critics, and had our boundaries allowed, we should have ourselves attempted the task which we invite him to undertake.—If we err not in our judgment of the author, if he has no suspicion that he has been dealing in paradoxes, but thinks that he is the apostle of important and sublime truths, we would exhort him to abandon the economy of civil society, and to direct his great talents to the economy of nature herself; to adopt a hint of the late ingenious Dr. Darwin, and to instruct mankind how to dissolve the eternal ice which binds up the poles, to qualify the ardent heat of the torrid zone, and to diffuse an equable temperature over the terrestrial globe! Let him teach men how to level alpine heights, and to array in verdure sandy deserts! These are speculations fully as worthy of his grand genius as those on which he has employed it, and they have the singular advantage of being at least innoxious.

ART. III. *A Description of Latium*; or, *la Campagna di Roma*. 4to. pp. 268. and Plates. 1l. 11s. 6d. Boards. Longman and Co.

LATIUM, or according to its modern name *La Campagna di Roma*, is a district of extreme interest to the classical and antiquarian scholar; perhaps, with the exception of Attica or the Troad, in a higher degree than any other which is marked out in the geography of the antients. A region so fertile in discovery, and affording still more room for conjecture, so vast a mine of sculpture, and a surface universally distinguished by architectural remains, has employed the industry and erudition of the most eminent among the Italian antiquaries; and the learned labours of Ficoroni, Venuti, and Zanchi, have been peculiarly directed to these investigations. As none of their works, however, have been translated into our language, little was generally known by the English reader relative to the cities and villas by which imperial Rome was once surrounded to a very considerable extent. In the short descriptions prefixed to Smith's accurate and highly finished views in

Italy, partial information is given: but a very satisfactory though concise account of these Roman antiquities may be found in the Appendix to Lumisden's entertaining survey of antient Rome and its environs. (See Rev. Vol. xxiv. N.S. p. 278.)

The writer of the work before us is intitled to considerable praise for conveying much agreeable information in polite and easy diction; and for having collected from preceding authors, with an air of originality, much of the history of these fallen and dilapidated monuments of the former splendor of the mistress of the world, and her magnificent satellites. We have first a vindication of the *Campagna* from the careless and ignorant censure of certain travellers, who have impressed their readers with the idea that it is a desolate and unhealthy region; and the soil, the water, and the winds, which here prevail at the different seasons of the year, are asserted to be comparatively more congenial to man and more favourable to residence, than in other parts of Italy.

After researches into antiquity respecting the foundation of Roman cities, and a view of the principles on which they were laid out and constructed, narrated in a pleasing style, we are presented with a minute picture of the house of a Roman citizen in the consular or early imperial times:

'The houses for private individuals, and even for those who had considerable employments in the state, were of a very moderate size. In the early ages of architecture they consisted of only one floor, and the rooms were small.

'It seems apparent that the ancients lived much in the open air, or at least in vestibules, porticos, and peristyles. At a later period, when two or more stories were added to the house, the upper apartments were inhabited by servants and dependants; and, we have reason to believe, that the stairs were high, and generally inconvenient.

'The houses were insulated, to avoid the danger of fire, as also to render them more airy; which appears to have been one of the first considerations of the Latins. Towards the street they had, indeed, as few windows as possible; the light and air introduced through these apertures coming chiefly from the inner courts, or, if the house was situated near the walls, from the circumjacent country. This practice not only made their dwellings more private, but also less subject to be infected by the noxious air, from which even the best regulated cities cannot be entirely exempt.

'The larger houses had a grove behind them, or a few trees in the middle of the court, with a garden, in which herbs and other vegetables were cultivated for the use of the table.

'It is needless to say with what solidity the walls were constructed, as the numerous remains of them clearly evince it: the modern Italians yet persist in this custom, so essential to the salubrity and comfort of their habitations; and, it is much to be regretted, that it is not generally adopted in countries, where a less favourable climate seems to render it absolutely necessary.

'The

'The roofs were as light as possible, and, at the same time, very strong; which advantages they united by the introduction of volcanic scoria, or vases and tubes of "terra cotta."

'It is believed, and indeed almost proved to a certainty, that the ancient inhabitants of Etruria had conductors to prevent the destructive effects of lightning; and, if so, it is more than probable, that this beneficial invention was adopted in many parts of Latium, where Tuscan manners and customs prevailed.

'Some notion of the distribution of the apartments in the houses of the ancients, may be acquired from an inspection of convents and monasteries. These buildings are in general very old, though not of the times which now engage our attention; but they were evidently constructed so as, in some measure, to resemble the fabrics of better ages; as the dresses of their inhabitants give us no very imperfect idea of those worn by their ancestors, their form not having varied for many centuries.

'What constitutes the principal resemblance between the religious houses of modern Italy, and the dwellings of ancient Latium, is the mode of having rooms with only one door, which communicates with the passage, gallery, or court. The Latins in this manner had in each room a door, which led to the portico surrounding the inner court, denominated "peristyle," or, in humbler dwellings, to an open space, called "impluvium;" which, in both cases, formed the centre of the habitation.

'It does not appear that the rooms communicated with each other, and, it is rather remarkable, that, in this instance, the modern Italian houses (convents excepted) seem to be constructed on a plan diametrically opposite; for they consist of a suite of rooms, few of which, perhaps not more than two, can be entered from the staircase or passages. The moderns are also fond of inhabiting the second and third stories, and their staircases are consequently excellent.

'Lions' heads, of "terra cotta," or similar inventions, conveyed the water from the roof, which, falling into the court, was carried off by channels.

'The galleries, eating and sitting rooms of the ancients, were of a size proportionate to the edifice; but the bed rooms were usually small, and had rarely more than one window, which was near the ceiling, to preclude observation, and also, in the first ages, to keep off too much air; as before the introduction of talc and glass, the wind could only be kept out by curtains or blinds, called "carbasa," without side window shutters.

'The windows appear to have beeen nearly square, except those which came down to the ground, styled "Valvæ;" and Pliny mentions his gallery having them on each side. He also speaks of a sleeping room which had one window to the east, and another to the west.

'Sometimes the rooms, constructed at the end of the house, were curved, so as to admit the rays of the sun at all times of the day; and, it is certain, that the ancients perfectly understood the method of rendering their apartments comfortable, by adapting their aspect to the different directions of the sun, according to the seasons in which they intended to inhabit them.

'The

'The furniture, as far as we can judge from paintings and bas reliefs, and from the remains of what could not be consumed by fire at Pompeia, was simple, serviceable, and in good taste. The walls, ornamented with paintings remarkable for their lightness and beauty of colouring, appear to have been intended rather to give an air of cheerfulness than of magnificence to the apartments; as we have reason to believe from the numerous specimens which are left us in perfect preservation.

'Of the gardens and pleasure-grounds we can have no means of acquiring information, except by the casual mention made of them in ancient authors. We are, however, told enough to make us conclude, that the Latins, at all times, were fond of flowers, of trees, and of the rural beauties of nature.

'All Italy is a garden, and its least cultivated spots abound in picturesque situations, which the modern improvers in less happy climates in vain endeavour to imitate. When to this we add the taste and knowledge of the ancients, their delight in being seated or in walking leisurely in the open air, and the accounts given us of their sumptuous fish-pounds, aviaries, and menageries, we may form some ideas of the gardens of a Sallust or a Lucullus.

'In the early times of the republic, the mode of living was too frugal to waste much ground on the mere gratification of the eye or the indolent pleasure of wandering through aromatic shrubberies, and resting under domes supported by Corinthian columns. It was from the plough, and not from the xystus or conservatory, that Cincinnatus was called to be dictator.

'But the period at which the "Campagna" must have been most truly interesting, was when a Cato, a Varro, and others, not less distinguished for their love of agriculture than for their military and political talents, inhabited simple but commodious dwellings, rendering the country around them fertile, and its peasants industrious: under their protecting care, and in consequence of their beneficial institutions and exertions, the Latian fields assumed that cheerful aspect which the benignant climate of Italy so naturally promotes; the health and morals of their domestics formed a principal object of their attention; and a contented mind, amidst the placid enjoyments of a vigorous old age, was at once the result and the reward of their rural occupations.'

Their villas, or country-houses, are likewise described.—Under the feudal tenure, and during the civil wars of Italy, in the middle centuries of Christianity, the whole *Campagna* was thickly implanted with Baronial castles and smaller fortresses, to build which the remaining vestiges of Roman architecture were rudely sacrificed; yet, in days of peace, these Gothic chieftains are said to have encouraged literature and the arts, within their gloomy residences.—In a present view of society and manners at Rome, and for many years past, the *Campagna* has held a most conspicuous place; and it has been embellished by rural palaces and gardens erected by Popes, their nephews,

and Cardinals, with a splendour and frequency almost emulous of its former state. Even the towns and villages are now the resort of the humbler inhabitants of Rome; and we select the following sketch of their "*villeggiatura*," or mode of passing the autumnal months in these charming retreats:

'These towns are at present, in general, well inhabited, and they are also the retreat of the Roman nobility and citizens during their autumnal absence from the capital. Some of the Romans go into the country to pass the month of May, but that of October is the time in which they usually leave town; the air being then purified by the rains of September.

'Most of the nobility, and indeed all who are in easy circumstances, either possess or hire houses for this month, at one or other of the little towns within ten or twenty miles of the capital. This is called going into *villeggiatura*; and it forms one of the principal pleasures of their existence. They esteem it not only necessary for their health, but essential to their making a respectable appearance in society; and individuals who have not the advantage of possessing a *casino*, hire lodgings in convents or private houses, for as much of the month of October as their finances will allow.

'Ecclesiastics, lawyers, physicians, and others who dress as *abati*, in black, with short mantles over their shoulders, for the rest of the year, wear coloured coats during this month; and even cardinals change their usual habits for a purple frock. Towards the end of September every Roman appears with a countenance enlivened by the expectation of an agreeable *villeggiatura*, except the few whom business or want of money detains in the metropolis; and these endeavour to console themselves, by wearing the habit of *villeggianti*, and walking in the beautiful villas and vineyards which surround the city.

'None, however, anticipate with so much ardour, or enjoy with so much avidity, the pleasures of the month of October as the scholars, and we may add the masters, of the different colleges and seminaries in which Rome abounds. Each of these houses has a *casino* at or near one of the *castelli*, as the little towns are usually denominated. On the happy day appointed for the change of habitation, a long train of coaches conveys the youthful *villeggianti* to the scene of delight, where, under the eye of their preceptors, they join in all the amusements which the country affords. Their studies are not, however, totally neglected, for, besides the lessons they receive on mineralogy and botany during their excursions, it is remarked, that some of their best exercises are composed spontaneously at these seasons of recreation.

'The time of *villeggiatura* is indeed short, but that very reason contributes to render it more delightful. The mornings are usually employed in walks or friendly visits; in the evening, those who have carriages take an airing, and afterwards, all assemble at one or other of the houses, where conversation and music for the young, and cards for the elder, engage their attention. On these occasions, the nobility sometimes mix with those of an inferior class, particularly where balls

or

or concerts are given. Races, and other amusements appropriate to the country, form also a part of their pleasures.

'The Italians are not fond of solitude; but in these situations they can at once gratify their taste for the beauties of nature and their love of society. The liveliness of imagination and elegant ease of expression which are natural to them, lead us to think them peculiarly formed for conversation; and, although we have mentioned cards and music as attractions, they, in general, require no other inducement for meeting and associating with each other, than the pleasure of conversing. When Cicero says that the principal distinction between the human race and the brute creation, is the privilege enjoyed by the former of conversing together; it is impossible not to think of the Italians, and hold in high estimation a people which possesses in a superior degree this distinguished advantage.

'Dinners are also given by the nobility and opulent citizens, not only by invitation, but to any of their friends who come from Rome, or from the neighbouring *castelli*, without previous advice, to pass the day with them. Few families of distinction go into the country without inviting two or three single men to spend the month of October at their *casino*; and as these are often literary men, (indeed few of those admitted into good society have not some pretension to this character,) the *villeggiatura* usually is productive of poetical compositions, many of which could be cited as specimens of the taste and imagination which distinguish the Romans, and we may say the Italians in general; for it is to be remarked, that Rome being the centre of church preferment for the different states of Italy, society is there composed of men of genius and abilities from every part of the peninsula, and formerly from every country in Europe.

'A society composed of persons such as we have endeavoured to describe, assembled round a learned and respectable prelate, or an amiable woman of graceful manners and brilliant imagination, such as are frequently to be found in this country, will be allowed to give no very imperfect idea of the most rational mode of relaxation, and will recal to the mind of every classical reader what he has been told by Plato and Cicero of the conversations at Athens and Tusculum.

'From these societies, over which preside cheerfulness and decorum, all unmeaning ceremony, affectation, and pedantry, are excluded; the Romans are here perfectly at their ease, and appear to the greatest advantage. Few travellers are at this season in the vicinity of Rome, still fewer are sufficiently acquainted with the language to join in social intercourse with the natives: those who have had that advantage will acknowledge that there is no flattery in the portrait; and others will not be sorry to learn, that the inhabitants of this once celebrated region, though deprived of political influence, and commercial wealth, have yet enjoyments, which being less envied are perhaps more secure.'

Mr. Lumisden has given an excellent plan of the environs of Rome, and we can scarcely follow the itinerary in one that is so meagre as that which is prefixed to the present volume. It commences

commences with an account of the Lake of Albano, and the occasional residence of the Popes at Castel-Gandolfo:

'This village, which takes its name from the autumnal residence of the popes, is situated on a considerable edifice, and commands a noble view of the lake on one side, and of the "Campagna" on the other.

'The church is not large, but had for its architect Cavalier Bernini, who adorned it with a cupola, which produces an excellent effect whenever Castel Gandolfo is seen at a distance: it has indeed altogether a very picturesque appearance, as the pope's palace, with the lofty pines near it, groups well with the adjoining scenery. Over the high altar is an oval picture, the work of Pietro da Cortona; and there is also in this church an altar piece by Carlo Maratti.

'The pope's palace, which in effect is a castle, was chiefly ornamented by Alexander, the seventh of the Chigi family; who also made a good road from this place to Palazzuolo. It is a building of considerable size, and has in it noble apartments, furnished with that dignified simplicity which characterizes the residence of an ecclesiastical sovereign.

'Amongst the paintings are four moon-lights, two flower pieces, dead game and poultry, of great merit: a fine portrait of a pope, by Spagnoletto, the portrait of Bernini, a good head, painted by himself, some cartoons, the sketch of a holy family, and several dishes of old delft, painted from designs of Raphael.

'In a long gallery ornamented with landcapes in fresco, Ghezzi has introduced figures of hermits and peasants resembling different prelates of the court of Benedict the XIVth (Lambertini): this pope, who was a man of wit and learning as well as a good sovereign, delighted in caricatures, and having heard that Ghezzi had drawn in that manner the principal personages at Rome, desired to see him and his sketch book. The painter obeyed very unwillingly, as, amongst the rest, he had not spared his holiness. The pope, however, was not less amused with his own portrait than with those of his subjects, and kept the book, paying Ghezzi very liberally for it, and frequently afterwards employing him.

'Lambertini, in possession of the book, would often shew the cardinals and prelates their resemblances; and if he perceived they were offended, he turned over the leaves, and exhibiting his own caricature, comforted them with the assurance that they were not worse treated than himself. It was to please him, that Ghezzi painted these figures in the gallery: they are not exaggerated to such a degree as to become disgusting, and are rather humorous representations of the different pursuits in which he supposes the prelates to be engaged, than distorted likenesses of their persons and features. Coarseness and vulgarity scarcely ever disgrace the works of an Italian artist.

'There is a small room fitted up by Clement the XIVth (Ganganelli), with a table in the middle for playing "Boccetti." This game, which is a species of billiards, the balls being only thrown by the hand, is much in use throughout this country. The fresco paint-

ings

ings on the walls represent different scenes in which Ganganelli is introduced walking, conversing, and on horseback.

'He always passed the month of October in this palace, and it was here that he consented to the abolition of the order of Jesuits. Pius VI. never passed a "villeggiatura" here, but used to avail himself of the liberty peculiar to that season in going through the streets of Rome on foot, and visiting artists of merit; in viewing whatever was interesting in the neighbourhood, and in planning improvements for the Vatican Museum.

'The gardens of the papal palace at Castel Gandolfo are not very extensive, but they afford a fine view of the lake and adjoining country. An espalier of roses round the greatest part of the castle has a pleasing effect.'

Scarcely a villa of modern Cardinals and Princes occurs in this route, which had not originally a similar designation. At the *Villa Barbarini* at Albano, are immense ruins of a Palace of Domitian; which still exhibit, even in some of the minuter ornaments of painting and sculpture, a Gallery, before which that of the Thuilleries must hide its diminished head:—it extended nearly a mile, as may yet be accurately traced.

'Cardinal Stuart, usually styled Cardinal of York, has a palace in Albano, which was given him by the Pope. He never resides there, but successively lent it to the Spanish ambassador and to the Princesses Adélaide and Victoire, aunts of the unfortunate Lewis XVI. These respectable and venerable exiles, who took refuge at Rome in the year 1791, left that city in 1796, on the expected arrival of a minister from the French republic, and in 1797, removed from Albano to Naples, from the well-founded apprehension of the approach of the French army. In the winter of the ensuing year, they were once more driven from their asylum (at Caserta) by impending invasion, and both died at Trieste in the course of the year 1799.

'This palace, which has in it several good apartments, is furnished in the plainest manner; and in one of the principal rooms are maps of London, Rome, and Paris, as also one of Great Britain, on which is traced the flight of the late Pretender.'—

'A little farther on the road to Laricia is a hermitage, built amidst the vestiges of ancient fabrics, and particularly attractive to the eye of an artist. It cannot be said to stand in a very retired situation; and it used to be inhabited by two hermits, one of whom made too free with the wine-cellar, and the other with the larder, which occasioned frequent disputes between them, till they were reconciled by a judicious vicar, who ordered the first to keep the key of the larder, and the second that of the cellar; after which arrangement they behaved to the satisfaction of each other, and edification of the neighbourhood.'

At Ariccia, is a palace which will communicate to us an idea of pontifical retirement, in the zenith of its prosperity and power:

'*Palazzo*

'*Palazzo Chigi* is a very considerable edifice, and was purchased by that family, with the surrounding estate, during the reign of Alexander the VIIth, towards the end of the 17th century. This Pope, remarkable for his disputes with Lewis the XIVth, was the son of a banker named Chigi, who amassed immense wealth and purchased great estates both in the Roman dominions and in Tuscany, whence he originally came.

'In the chapel is a sketch, on marble, of St. Joseph and the infant Saviour, by Bernini, executed in black and red as a drawing: there is much expression in the countenances. This artist, whose performances, as an architect and sculptor, would have been excellent had he felt the dignified charms of simplicity, was a great favourite with Alexander the VIIth, who is said to have delighted in finery to such a degree, that his morning gowns were fastened by diamond buttons.

'In a small cabinet is a collection of medals, and also many portraits in miniature of the Chigi family.

'One of the lesser rooms contains an assemblage of pictures, representing the Roman beauties of the reign of Alexander the VIIth. It appears to have been the general fashion throughout Europe, in those times, to form similar collections. The courtiers of Lewis the XIVth, and Charles the IId, imitated their masters; and in all these galleries of portraits, that of Hortensia Mazarini is to be observed:

"She through the world (as Waller sings) had run
"Bright as her fellow-traveller the Sun."

Neither is she forgotten here among her countrywomen.

'This palace has in it sufficient room to lodge three or four princely families. It commands a fine view of the park and neighbouring hills. The Prince has a *Casino* at a little distance, which also is seen from the house.'

Our antiquarian readers will be entertained by the following extract:

'The Crater of Nemi is only four miles in circumference, near the surface of the lake; but it opens to a much wider extent on its elevated banks, where the vestiges of ancient buildings clearly prove how well it was formerly inhabited; more particularly to the south and south-west. Julius Cæsar had here a villa which he pulled down, and rebuilt at an immense expence: and the emperor Claudius, considering this spot as a theatre formed by nature for a Naumachia, had often naval combats performed on the lake, while the banks were crowded with spectators. His successors followed his example; and the vessel found at the bottom of this lake in the fifteenth century, (some remains of which are still to be seen under water on a clear day,) was probably belonging to these Naumachias.

'Pope Pius the IId, Eneas Silvius Piccolomini, gives an account of this vessel, which we shall literally translate from his Commentaries, written about the year fourteen hundred and sixty-one, a work truly interesting, instructive, and entertaining, which not only gives a just idea of the important events of his reign, but also describes the places to which he and his court retired for health and recreation, with the

simplicity

simplicity of manner and classical taste of a scholar enjoying his vacation. To an English reader, the early part of these Commentaries is peculiarly gratifying, as he relates his journey through Great Britain with sufficient minuteness.

"Many things prove that this was one of the favourite residences of the Romans, but particularly the vessel, which in our times was found sunk at the bottom of the lake, about twelve ells under water; Cardinal Prospero Colonna, having sent for sailors from Genoa, who had no difficulty in working under water, attempted to raise it, and drew up a broken part, which gave an idea of the form and manner of building.

"The hulk was composed of larch wood three fingers thick; the outer part daubed over with bitumen, and over this was added a silken stuff of a saffron or reddish colour, with sheets of lead, so well fixed down with brazen nails, the heads of which were gilded and close together, that no water could enter: the inner part, that no fire might consume it, was, after a layer of bitumen, covered with an incrustation made of a mixture of iron and clay, such as our geniuses do not understand, and that of an equal thickness to the wood within; so that it was clear the vessel was safe from fire; and the keel and body, divided into their different parts, appeared compacted in the same manner: the length not less than 20 cubits, and the breadth in proportion. They think there was a house built on the vessel, such as we have seen on the Po, belonging to Borsi of Ferrara, or that on the Mincio of Lewis of Mantua, and such as the Princes Electors use on the Rhine. Those who dived to the bottom of the lake said they saw an iron or copper chest, and an earthen hydria (vessel for holding water,) the cover of which was of gilt bronze. This they supposed to be a work of Tiberius Cæsar, as they found many leaden pipes, on which his name was written in capital letters."

'De Marchi also gives a long account of this vessel, which he calls the bark of Trajan, and says it was a hundred and forty yards in length, seventy in breadth, and sixteen in height, supposing it to have been sunk for building. He wrote in the year fifteen hundred and thirty-five, and speaks of beautiful enamelled pavements found by the divers, and many other curious circumstances.'

The author draws a character of the late Pius 6th, which his sad eventful history induces us to wish had been more reconcileable to strict truth: but his prosecutions of the heirs of the Lepri family, and the application of their great wealth to his own nephew, present a reverse of the medal which is here struck in honour of him.

It may suffice to add that no place of antient or modern celebrity, within the confines of that part of the late Papal territory which was called Latium, is here passed without some remarks, interesting to those who either have visited or may visit Italy.

The etchings by the author are twenty in number. They are of that description, and deserve that praise, which are usually allotted

allotted by a professed artist to the works of an amateur: "clever things."—We understand that we are indebted for this work to a Lady, who has before committed her literary reputation to public judgment.

Art. IV. *Remarks, critical, conjectural, and explanatory, upon the Plays of Shakspeare;* resulting from a Collation of the early Copies with that of Johnson and Steevens, edited by Isaac Reed, Esq., together with some valuable Extracts from the MSS. of the late Right Hon. John, Lord Chedworth. Dedicated to Richard Brinsley Sheridan, Esq. By E. H. Seymour. 2 Vols. 8vo. 1l. 1s. Boards. Lackington and Co.

As many of our readers, after having seen an edition of Shakspeare swelled into one-and-twenty large volumes, may feel surprized at being presented with this farther supply of notes, we shall in justice to Mr. Seymour allow him to give his reasons for publishing them; merely observing that, in this separate form, they are not so liable to the great objection of adding to the bulk and expence of a work which is already heavy and enormous.

Mr. Seymour remarks that

'After the labours of so many acute and judicious men as, during almost a century past, have successively applied their talents to rectify and explain the works of Shakspeare, it might reasonably be supposed, that little room was left for further observation: that an authentic, or, at least, an approved text was firmly established; that all inaccuracies were repaired or noted; that the viciousness of interpolation, and the ignorance or idleness of transcribers and reciters were no longer to be confounded with the effusions of the poet, and that every passage which had languished in the trammels of obscurity, was at length either redeemed to illustration, or abandoned finally to impervious darkness; but a review of the plays, as they have been presented to the public by the last editor, will shew that such expectations remain, even yet, unfulfilled. It is true, indeed, the circumstances attending our great dramatist and his productions must ever leave questionable the authority even of the best copies, for, excepting A Midsummer Night's Dream, we shall not, perhaps, find a single play that is not evidently corrupted; and there exists no other rule whereby we can distinguish the genuine from the spurious parts, but that internal evidence which critical discernment may be able to extract from a patient and minute examination of the earliest copies, the consciousness of a peculiar and predominating style, and the sagacious perception of an original design, howsoever adulterated or deranged by innovation or unskilfulness.

'On this ground, possibly, a rational hypothesis of purity may be erected, whenever there shall come forth a combination of talents and industry sufficient for the task: this, however, is a latitude of criti-

cism, to which no editor, as yet, has extended his enquiry; they have all been satisfied with delivering the text of each drama as they found it, with preference occasionally to the readings of different impressions; and if the choice they made be deemed judicious, so much of their undertaking has been performed: but with regard to those anomalies in which the measure, construction, and sense, are often vitiated, they appear to have been strangely negligent; and, sometimes, more strangely mistaken: the want of meaning can never be excused; the disregard of syntax is no less reprehensible, and every poetic ear must be offended by metrical dissonance.'

The object of the present design, we are told, 'is first to point out some readings, in the early quartos, which seem preferable to those adopted by the last editor; secondly, to substitute order for derangement, by dismissing from the text all such words as have intruded to disturb the metre, without any benefit to the sense, as well as to restore others that have been omitted, to the detriment of both: in the third place, to expose the grammatical anomalies of what kind soever they are: and lastly, to attempt an exposition of many passages, occult or dubious, which appear to have been, by the commentators, either overlooked or misinterpreted.'

Having premised thus much, we shall proceed immediately to some exemplification of the notes.—On a most notable change introduced into the text of Shakspeare by Mr. M. Mason, we have these observations:

"First Part of King Henry IV. Act. I. Sc. I.

"*No more the thirsty Erinnys of this soil*
Shall daub her lips with her own children's blood."

'Those who are not too much frightened by this monstrous personage, which Mr. M. Mason has conjured up from the infernal shades, to usurp a station in the text here, and whose terrible right Mr. Steevens has *commanded* us to acknowledge, will very readily, I believe, be satisfied with the plain sense of the common reading:

"No more the thirsty entrance of this soil," &c.

'*i. e.* "No more the gaping fissures—the lips—of this parched or thirsty soil shall be bedaubed with native blood." The personification, indeed, is a little harsh, but the very same thought is to be found in our poet's nineteenth sonnet:

"Deuouring time, blunt thou the lyon's pawes,
And make the earth deuoure her own sweet brood."

"*No more the thirsty Erinnys of this soil*
"*Shall daub her lips with her own children's blood.*"

'I have seldom been so surprised, as when, in the edition of 1793, I saw *Erinnys* advanced into the text, in the place where I used to read *entrance*: I could hardly persuade myself that it was not "the very error of my eyes." This appears to me as bold an emendation as I ever met with, and to be outdone by no achievement of Bentley or Warburton. Mr. Steevens, fully aware that this reading would not

not be generally acquiesced in, seems desirous of deterring opposition, by hurling defiance in the teeth of all who should dare to object to its reception. I confess myself obnoxious to all the censure which is denounced against those timid critics who cannot approve this "*gallant effort*" of Mr. M. Mason, though sanctioned by the deliberate approbation of Dr. Farmer. Why Shakspeare was less likely to be obscure in the fifth line of a play, than in any other, I do not perceive, and wish that Mr. Steevens had informed us. The passage, as it stands, is certainly difficult; but I incline to think it is rightly explained by Mr. Malone, with whom I agree that *her lips* refers to *soil*, and not to *peace*. I prefer *damp* to *daub*: *damb* is the reading of the folios of 1632 and 1664:—the *p* being reversed, (a common error in printing) *damp* becomes *damb*. LORD CHEDWORTH *.'

We meet with the following note on a passage in Macbeth, Act 1. Sc. 7.

——" Besides, this Duncan
Hath borne his faculties so meek; hath been
So clear in his great office, that his virtues
Will plead like angels, trumpet-tongued, against
The deep damnation of his taking off;
And Pity, like a naked new-born babe,
Striding the blast, or heaven's cherubim, hors'd
Upon the sightless couriers of the air,
Shall blow the horrid deed in every eye,
That tears shall drown the wind."

'Pity in its most amiable and affecting form, like a naked new-born infant, or a cherubim mounted on the invisible couriers of the divine will, (not the winds, as Dr. Johnson would have it,) shall blow, *i. e.* taint and tumify with horror, in the eyes of all the world, this execrable deed; insomuch that the ambient wind shall be allayed and overcome by a universal shower of tears.'

Again;

'"The sightless couriers of the air" are not winds, as Dr. Johnson supposes, but invisible posters of the divine will; that fly unperceived by sense, and unconnected with matter. If winds were meant as the supporters of the babe, the infant would be left in a very perilous predicament, for he must soon be unhorsed by the drowning of the wind.'

This is indeed a very strained and unnatural explanation of a passage which scarcely merits any comment; and it may be

'* Upon the concluding part of this note of my Lord Chedworth's, I insert an observation of the printer's, with the blunt propriety of which I am sure his lordship himself would have been highly diverted.

"Lord Chedworth has fallen into a curious mistake: the *p* being reversed, *damp* becomes *damd*, and not *damb*. Stick to your last, my lord! *Printer*."

asked in return, if the winds were not the supporters of the babe, what is meant by his "striding the blast?"

The remark of Lord Chedworth on the words "William Cook," as they occur in the 1st scene of the 5th act of 2d part of Henry IV., will tend to shew how easily a little plain sense will sometimes preclude the necessity of antiquarian research.

"*William Cook.*"—It may be true, that, anciently, the lower orders of the people, had no surnames; but the comment of Mr. Steevens does not tend to prove it, and, indeed, might well be spared. —"The note upon William Cook (says Heron) is in the true antiquarian style, and as such I leave it. Coke, I have no doubt, was a proper name, as well as Canning." By "William Cook," Shallow certainly means William, the cook. Of this I should have thought no one would have doubted. Ld. CHEDWORTH.'

The punctuation in the ensuing passage from Henry VIII. Act 4. Sc. 1. is judiciously corrected:

——— "*This Cardinal,*
Though from an humble stock, undoubtedly
Was fashion'd to much honour: from his cradle
He was a scholar, and a ripe and good one."

'I am surprised to find Theobald's clear punctuation of this passage rejected both by Mr. Malone and the last editor.

"*Was fashion'd to much honour from his cradle.*"

'There is no violence (at least poetic precedent fully warrants it) in saying a man was formed by nature for greatness, that he was ennobled by nature at his birth; but to say that any one was born a scholar, and a *ripe* scholar, cannot be reconciled to any thing like truth or propriety of expression: besides, the passage quoted from Holinshed, which unquestionably was before our author when he wrote these lines, appears to be decisive on the side of Theobald:

"This Cardinal was a man undoubtedly born to honour."

The remark on this passage in King Lear (Act 1. Sc. 1.) is not just:

"*Be this perpetual. (What says) our second daughter*"———
"*I am made of that self metal as my sister,*
And prize me at her worth."———

'This abrupt change of the mood after the conjunction is not warrantable: it occurs again in As You Like It:

"I almost die for food and let me have it."

Here is no change of mood: the construction is—*I* prize *me*, or *myself*, at her worth.

In the same scene, we meet with this note:

"*Time shall unfold what plaited cunning hides;*
Who cover faults, at last shame them derides."

'This passage, notwithstanding the endeavours of the ingenious commentators, remains in perplexity, both with regard to sense and construction.

construction. Perhaps it is incorrigible. The best I can do with it *is this*:

"Time shall unfold *that* (which) plaited cunning (*i. e.* specious outsides) hides;
"*Which* covers faults, (but) at last *with* shame derides."

"Who," indeed, might remain, as in the text, for "which." "Derides" in this case, is neuter. Derides, for deride, as it stands in the text, is a sacrifice of grammar, in these works not uncommon, to obtain a rhyme.'

Surely, our ingenious commentators will not look at the obvious meaning of words, else they would find nothing unintelligible in these two lines; the latter of which is almost a repetition of the foregoing, saying that they who for a time contrive to conceal their vices shall in the end be exposed to shame and derision.

Another instance of unnecessary annotation occurs in the 2d scene of the 1st act of Julius Cæsar:

"*If I have veil'd my look,*
I turned the trouble of my countenance
Merely upon myself."

'I do not know what Brutus could mean by veiling his countenance, unless he wore a mask, which is by no means implied: I believe the word has been misprinted, and that we should read "vail'd," if I appear to have a *dejected*, or *castdown* look: "to vail," in the sense of to bow, submit, is frequently occurring:

"If he have power, then vail your ignorance." *Coriolanus.*
"Vailing their high tops lower than their ribs."
Merchant of Venice.'

The alteration is useless.—"If I have veiled my look—if I have thrown a shade of concealment over my looks"—surely this language is sufficiently intelligible.

We are almost inclined to extend this stricture to the notes on a passage in Hamlet, Act 3. Sc. 4. "Whom I will trust as I will *adders fanged*;"—on which it is said;

'This certainly will admit of Dr. Johnson's interpretation, adders, with their fangs or teeth undrawn: but I rather think it means, with their poisonous teeth *extracted*, according to the custom which the Doctor himself adverts to of mountebanks; the prince would trust them only when they were rendered harmless;—thus Hotspur says to his inquisitive wife:

"——— I well believe
Thou wilt not utter what thou dost not know,
And *so far will I trust thee*, gentle Kate."

Shakspeare, we dare affirm, never took it into consideration that these adders might have their teeth pulled out: *fanged*

is nothing more than an usual epithet for *adders*: fanged adders are poisonous or deadly adders.

In the 2d scene of the 4th act of this play, we meet with this note:

"*The body is with the king, but the king is not with the body.*"

'Rosencrantz had asked where the body was? meaning Polonius's body; but Hamlet, under cover of his assumed madness, takes occasion to vent his satire against the king, and replies, "the body is with the king, but the king is not with the body," inferring that the king possessed only the gross exterior of royalty, while the nobler part, the soul of it, was wanting—this seems to be connected with what follows:

Ham. "The king is a thing ——"
Guil. "Of what, my lord?"
Ham. "Of nothing."

We rather suspect that there is a play on the word King; and that Hamlet's meaning is—"The body of Polonius" (whom he had killed by mistake) "is with the king, my father: but the king, my uncle," (whom he hoped he had killed behind the arras,) "is not with the dead body." That is, Hamlet is lamenting that the Usurper is still living.

Concerning the "green-eyed monster" in Othello, (Act 3. Sc. 3.) so often the object of comment, we have these notes:

"*It is the green-ey'd monster, which doth mock*
The meat it feeds on."

'Sir T Hanmer reads "make," and the change is so slight, that the succeeding commentators are more solicitous about the sense, than tenacious of the word. Mr. Steevens remarks, that there is no animal that makes its own food, and that, therefore, Shakspeare could never have mentioned such a creature, especially as it is introduced with the definite article, whereby the reader is supposed to be already acquainted with it; but let the critical naturalist consider that a monster is here talked of, and that general rules, of course, will not apply to it.—"A green-eyed monster" would nearly have satisfied Mr. Steevens; but does not "the," which here is the same as "that," more closely appropriate the monster to the object which it is meant to illustrate?—and does not the singularity of the attribute, *the making his own meat*, constitute the monstrosity? A tiger cannot, with any degree of propriety, be called a monster, or "the green-eyed monster," so long as there are not only multitudes of this kind, but while leopards, lions, and other animals have eyes as green as his; and, with great deference both to Mr. Steevens and Mr. Henley, I cannot but agree with Mr. Monk Mason, who denies that the tiger's mocking or sporting with the animal he intends to devour, is justly figurative of the treatment which a wife receives from the jealousy of her husband: for, besides that the woman, (whom we must here suppose the subject of the mockery) in the interval between suspicion

and

and assurance, is neither literally nor metaphorically, neither during her probation, nor at her conviction, *the meat* on which the jealous husband feeds, it is by no means an admissible inference that she is to be destroyed. That is, indeed, the dreadful catastrophe of Othello's jealousy, but it is an extremity of which, as yet, he has no conception; and which Iago, whatever he might design hereafter, would have too much prudence to suggest at present.

"*It is the green-eyed monster*," &c.

'I think Sir T. Hammer's emendation, "make," might be adopted, and cannot help thinking that Shakspeare meant to refer to some animal, real or fabulous, that makes, or is supposed to make, "*the meat it feeds on*;" of some such he might have heard or read, though which it was be not now known: I think I have heard or read, though I cannot recollect where, of a sort of large dragon fly, that voids a greenish foam from its mouth, and then gradually sucks it in again:—if there be such creature, it would be sufficient to justify the expression. LORD CHEDWORTH.'

We know not, for our part, what monster may be meant: but that Jealousy makes the food which keeps itself alive is in our minds a sentiment not overstrained either in its conception or its expression. Something rather resembling this, though certainly not exactly similar, occurs in Jonson's *Every man in his humour*; where Justice Clement tells the jealous Kitely, who "hopes that as his folly is cured, his shame will be forgotten" —"That will depend upon yourself, Master Kitely: do not you yourself create the food for mischief, and the mischievous will not prey upon you."

We meet with the subsequent note on a celebrated passage in the same play:—(Act 4. Sc. 2.)

"but, alas, to make me
A fixed figure for the time of scorn
To point his slow unmoving finger at!"

"——*Time of scorn*."

'This expression, which has perplexed the commentators, and may probably for ever perplex them, appears to have issued from a confusion of ideas, which the author did not take the trouble to disentangle or arrange. Othello's first reflection is, simply that he could patiently have endured any temporary or external evil; but to be placed in a situation of endless and unavoidable disgrace, would be enough to convert patience itself into fury. The first part of this sentiment is clearly and beautifully delivered; but in the sequel of the position, "but alas! to make me a fixed figure for the time," he was probably going to say—for the time's abuse, or the scorn o'the time; but "time" and "fixed figure" suggesting the idea of a clock or time-piece, he lays hold of it at once, and, without any examination as to general congruity, proceeds to the office of the hand upon the dial-plate—"his slow unmoving finger" seems to mean, his

finger, which, though it does move slowly on, yet, as it can never pass the point of disgrace, may be regarded as standing still.'

On this much disputed point, we are almost inclined to believe that "time of scorn" is little more than a periphrasis for "scorn;"—as "way of life" in Macbeth, for "life"—"way of youth" in Massinger's Very Woman, for "youth," &c.—or that, if more be intended, it is Scorn personified with the attribute of Time—i. e. Eternal or everlasting Scorn. At all events, we do not know why a clock or a time-piece should be supposed to have come across Shakspeare's mind; or, if it had, why that should be called an *unmoving* finger, which always "does move slowly on."

It is remarked on the succeeding passage in the last scene of this play—

"Even but now he spake
After long seeming dead—Iago hurt him;
Iago set him on."—

'This appears to be an awkward interpolation: if Roderigo, in his dying moments, had designed to accuse Iago of having murdered him, he would hardly have minced the matter, by saying he had hurt him; he would at once have said, Iago killed me:—but any thing to that purpose by the poet himself seems either to have been neglected or lost, and the passage must remain thus:

"———Even now he spake,
Long seeming dead, Iago set him on."

We own ourselves surprised at this observation; since it not only shews the writer to be unacquainted with an expression which is commonly used by Shakspeare even in this very play, but also manifests the slight foundation for his hasty decisions in altering the text. Iago *hurt* him—is—Iago wounded him.

In answer to a question from Iago, in another place,

"Are you *hurt*, Lieutenant?"—Cassio replies—
"Ay, past all surgery."

Again, Othello says to the wounded Montano—

"Sir, for your *hurts*, myself will be your surgeon;"

and Montano, speaking of his wounds, exclaims,

"I bleed still, I am *hurt* to the death."—This, we trust, is not 'mincing the matter!'

We must here observe that too much cannot be said in reprobation of the unjustifiable practice, which is so often recommended in these volumes, of altering the text of Shakspeare without the smallest authority for any such change. Sentences, it would appear, are to be rejected, and others supplied, merely because Mr. Seymour imagines that they would be improvements.

ments. These occurrences are so frequent, that it is needless to specify any particular instances. We are continually told, 'this fragment might be spared'—'this should not be suffered to disfigure the text'—'some words followed here, like these'—'perhaps, there was added here,' and so on;—and then so careful is he of the Poet's versification, that he not only 'always suspects corruption or loss when he meets with an hemistich,' but, in the excess of his kindness, he either throws away the offending half line, or patches it up with another of his own *.

We cannot conclude without noticing that, throughout these volumes, we meet with a great many useless notes, which are totally irrelative to the subject; and which, though they may be said to be harmless, still fill up space and add to bulk. Thus in Julius Cæsar, Act 5. Scene 3. we read

"*Oh hateful Error, melancholy's Child.*"

'See Gray's Elegy, Church-yard:

"And melancholy marked him for her own."

What is the possible use of this reference to a passage which has no coincidence of meaning or expression? In Shakspeare, *Hateful Error* is the child of Melancholy: in Gray's Youth, "*Fair Science* frowned not on his humble birth," although "melancholy marked him for her own."—We must in justice to the late Lord Chedworth observe that we do not mean to apply this censure to his illustrations, which are in general well selected and tastefully applied. Indeed, it may be safely affirmed that his contributions form, as far as they go, the most valuable part of the work: a circumstance which particularly attracts our notice, from a consideration of the recent proceedings on the subject of this nobleman's will.

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* This determined spirit of reducing all Shakspeare's lines to regular metre has justly been noticed by Lord Chedworth, 1st part Henry VI. Act 1. Sc. 3.

"*For I intend to have it ere long.*"

'For the purpose of making up this defective line, I wonder we have not been told that we should read *ere* as a dissyllable.'

Lord Chedworth.

ART. V. *A Tour in America*, in 1798, 1799, and 1800, exhibiting Sketches of Society and Manners, and a particular Account of the American System of Agriculture, with its recent Improvements. By Richard Parkinson, late of Orange Hill near Baltimore. (Author of the "Experienced Farmer," &c) 2 Vols. 8vo. 15s. Boards. Harding.

IF we consider this publication as intended to counteract the delusive prospects which have been artfully displayed to encourage emigration, it may be intitled to some indulgence: but the author has so completely "out-*Heroded Herod*" in his declamation, that we dare not screen him from critical justice. America, though not that land of promise and garden of Eden which it has been represented, is not so barren, miserable, and repulsive, as it appears in Mr. Parkinson's delineation; for if we were to give full credit to his statements, it must soon be abandoned by the European race, and suffered to revert to the occupation of its aboriginal inhabitants. Unfortunately for him, however, one part of his narrative is completely at variance with another; and in his indiscreet and often illiberal zeal to expose the Americans, he sadly exposes himself. We are not disposed to be angry with him for his partiality towards his native land, and for preferring to return to it after a few years of trans-atlantic experience: but we disapprove every thing that comes in the shape of illiberal prejudice and misrepresentation; and for the honour and credit of our country, we would shew to foreigners that publications like that which is now before us are not relished in Great Britain. The English reader expects to obtain from the publishing traveller a calm and temperate report; and not a paltry retail of vehement incongruities; to receive from him not the effervescence of angry disappointment, but the narrative of an impartial observer. How little, then, can Mr. P. be adapted to his taste; who, irritated at not finding that America fulfilled his expectations, looks at every object in it through a smoaky glass, and pronounces the whole country to be 'ordained by the Almighty a proper place for convicts, as it would make them repent of their former sins.'

Anti-emigration should have been Mr. Parkinson's head title. In the very dedication, he evinces his aim; in the introduction, he displays the spirit and tendency of his publication; and *qualis ab incepto* he continues to the end. It is, we believe, allowed that the fertility of the soil in America is not equal to that of England; and that a British farmer, accustomed to the habits and comforts of his native country, is by no means qualified for the situation of an American settler: we should approve, therefore,

fore, of the work before us as far as it could tend to set matters in a true light. We take it for granted that

'The great advantages held out by the different authors, and men travelling from America with commission to sell land, have deluded persons of all denominations, with an idea of becoming land-owners and independent. They have, however, been most lamentably disappointed; particularly the farmers, and all those that have purchased land: for, notwithstanding the low price at which the American lands are sold, the poverty of the soil is such, as to make it not to pay for labour; therefore, the greater part have brought themselves and their families to total ruin.'

It is also very probable that, in such a country as America, 'people often are not to be had either for *love or money:*' but that the author should have been 'obliged to clean his own shoes and boots, when he had four servants in the house,' and that he, his wife, and children should be forced 'to rise in a morning to milk the cows when the servants were in bed,' are such instances of insubordination, that we can scarcely conceive how even a republic could exist under similar circumstances. This is not liberty and *equality*, but *the grounds uppermost.*

Mr. P. informs us that he sailed from Liverpool Sept. 3, 1798, and, after a long and bad passage, arrived at Norfolk in Virginia on Nov. 11; and that, intending with other speculations to occupy one of General Washington's farms at Mount Vernon, he took out with himself and family (seven in number, besides two servants) 'two race-horses, six blood stallions, ten blood mares, a bull and cow of the Roolright kind, a bull and cow of the North Devon, a bull and cow of the no-horned York kind, a cow (with two calves and in calf again) of the Holderness kind, and five boar and seven sow pigs, of four different kinds.'

Owing to some untoward events, together with the length of the voyage, he lost eleven horses on the passage; and when he landed the remainder of his live-stock, and (after having first taken care to get a good dinner for himself) began to inquire for hay to give his horses, he was surprised at being informed that no hay was to be procured, and that American cattle subsisted on *blades* and *slops*; meaning by the former the tops of Indian corn, and by the latter the contents of the swill-tub, such as broth, dish-washings, cabbage-leaves, potatoe-parings, &c. He found also that 'the cows eat horse-dung as naturally as an English cow eats hay; and that, as America grows no grass, the street was the cheapest place to keep them in.' Such a discovery was enough to put Mr. P. out of temper: but he appears to rally on obtaining some bunches of these *blades*, and perceiving that his horses liked them very well. His voyage

up

up the Potowmac is related, and his friendly reception at Mount Vernon: but no kindness shewn to him could make him partial to the land, with the appearance of which he was disgusted. He made a tour of five months, and then he settled at Orange Hill: but it is strange that, after his experience of the barrenness of American land, and the poverty and want of honour of the people, he should venture on such an undertaking.

In the course of his rambles, the author tells us with some satisfaction that he delivered several copies of his "Experienced Farmer *," and 'got the money for them.' He seems ready also to embrace any profitable speculation: at one time he thinks of turning Brewer, but then, to his misfortune, he discovers that the Americans drink nothing but water: at another he forms the project of selling milk, and here again he is prevented, because the Americans have no money to pay for it. Though he appears to have been everywhere hospitably received and comfortably entertained, nothing pleased him; and, as the vulgar people say, he has not a *good word* for any thing in America. After his first tour, in the account of which he introduces two narratives of the cruelty of the Indians in the back settlements, Mr. P. settled on the farm at Orange-Hill, and he details the proceedings for seven months. Here indeed we pity him, and his family, who worked very hard, and could procure little assistance. We shall allow him to relate some of his grievances:

'We still remained, without any one to assist us, except the hiring for the ploughing. We had the corn to plant, and the cows to mind, and every thing to do:—and to put us in spirits, now and then an Englishman would come and tell us a most lamentable story of what sufferings he had undergone, that he had been cheated out of his money, and how poor the land was, with all sorts of murmurings; constantly ending by asking my wife and family how they liked America? to which the answer "Not at all" was returned very quickly. It is impossible to express what a man feels in such a situation. I remember one Englishman, after repeating all the things that could fill a stranger's mind with trouble and horror, said with a very heavy sigh as he was going out of the house, "It is the devil's own country to be sure!" Among other things, he had told us of the thunder and lightning, &c.; and some few days after, we had a specimen of this, for such a dreadful scene I had never beheld—it thundered and lightened, blew and rained in such a manner as to swim a great part of our corn out of the drills, and to seem as if there was going to be an end of the world.'—

'Buck-wheat being a crop very much spoken of, I set off to plough three acres and a half for that purpose. The weather was very hot,

* See Rev. vol. xxix. N. S. p. 375.

and

and the land dry; so that I found it stiff work. I completed the ploughing, however, and my sons harrowed it, and by these means we got the buck-wheat sown.—As soon as this was done, it was time to sow turnips. I then began with my sons to drill the land, lead manure, and put in the seed. We could, with very hard work, sow only twenty drills a day; which took five cart-loads of manure, besides having the drills to make, the seed to sow and harrow in, and even all the water to draw out of a well for our cows and horses twice a day:—for there was no water on the farm but in the well close to the house, so that we had at all times between twenty and thirty head of cattle to fetch out of different pastures and water there.—These employments brought us to the time for mowing our hay.

'I had forgot to mention that we had cocked ten acres of clover and, leaded it, among other things, before; and had the good luck to meet with a man to mow it, who gave me a promise (of his own accord) to mow the meadow and bring a partner along with him. His wages were a dollar a day, with his meat and a pint of whisky. He mowed nearly an acre, on some days; on the average, about three roods. He having asked for this second job as a favour, and that I would not engage any one else, and the time being appointed, &c. I made myself easy as to getting the meadow mowed; but I never saw him again.—When the time came, I began to enquire for mowers. First one set came and took it to do, and then another; and I found there were a set of people who had made it their business to persuade the men who undertook it, to disappoint me. The deuce a one ever came to begin to mow! and I began to think that I must mow it myself, or else lose the hay,—which was the only thing of any real value on the farm. At last with a great deal of trouble and vexation, I got it mowed with many fresh men, and my sons and myself cocked the hay, and stacked it—and some rare sweats we had! The turnips were ready to hoe at the same time, so that we were pretty full-handed; and it was the general talk that we should kill ourselves; and I really think never three people worked so hard in the world for the length of time, and especially in such a climate.'

To add to all these hardships, four of his family were soon afterward seized with the yellow fever; so that 'he and one of his sons, for fourteen days, had all the work to do, to churn, cook their own victuals, and nurse the family besides—a very distressing situation!'—Having, however, weathered these difficulties, Mr. P. quitted his home in order to make a tour to Philadelphia, for the purpose of printing and distributing his "Experienced Farmer." On his return, he continued the proceedings of his farm for a short time, and then made a third tour; after which he resumed the farming journal, and then commenced a fourth tour; so that he did not pass his time with the monotony of the common agriculturist. Opportunities were presented to him for collecting information, and some he has certainly detailed respecting the soil, climate, society, and manners of the Americans; but the whole is so coloured with prejudice,

judice, that it can afford little satisfaction to enlightened readers. We do not consider it as worth while regularly to follow him through the contents of his chapters, which are full of repetitions, but shall deem it sufficient to present some specimens of his representations. He tells us that attempts to make customers pay their bills twice are *frequent* in America; that honest trading can never succeed there; that no transaction in America reflects any discredit on a man, unless he loses money by it; that the Americans want honour; and that, since the Revolution, the people are daily increasing in vice. If, however, he endeavours to lower our esteem for our quondam brethren, he tries to exalt the character of the Negroes; who are said to have 'a *great respect* for the Deity.'—His picture of the religion of the Americans is not more inviting than that of their agriculture:

'The only time I ever went to hear a dissenter preach was at Baltimore, where General Ridgely's lady, Mr. Gough, and several other genteel families, went regularly,—generally twice on a Sunday; and, seeing a great many carriages stand at the door, I was induced to go in, with a party of gentlemen. The man was just beginning to preach. His action was somewhat singular. I thought he was bowing to us, as we went in: but, on the contrary, he continued to dance and jump about in the pulpit; to turn himself round; to make a great noise, and beat the cushion. His language was extremely vulgar and profane, as I thought. As to his discourse, I could not understand its meaning; one reason of which might be that I was not used to such lecturing—for he preached extempore. He shewed his fondness for some particular expressions (which I have now forgotten), by repeating them very frequently. He often mentioned our Saviour; and we, the congregation, (or brethren, as he continually called us,) were to be damned. I thought he meant to explain that we did not humble ourselves enough: but to whom I really could not tell. The word "*damned*" was a very familiar phrase, as much so as if we had been in a cock-pit. I have heard the gentlemen of the church in England complain of being tired with preaching: but I am sure this man must be so; for he worked like a blacksmith with his hands and arms; and with his head and tongue, like an auctioner selling razors and cutlery-ware in a market, or a mountebank doctor on the stage.

'I have heard say there are three preachers at this meeting-house, and they are paid by subscription, which is an usual way of satisfying the pastor in every other religious society. I frequently saw this place on a Sunday. It resembles an auction-room, from their ministers doing duty nearly all day, and very late at night. They sing a great deal; which must be very proper, to give the preacher time to recover his breath: for I really think that Mendoza and Humphreys, when they fought their hard-contested battle at Doncaster, did not fatigue themselves more; nor could they, except their condition gave them more breath; for, at every time the singing act came on, the preacher

preacher panted and blew like a race-horse when he comes in at a four-mile heat, and required as much wiping and rubbing. My curiosity was almost as fully gratified at that place, as in farming on American land.'

Cunning is said to be recommended as the most necessary qualification which a man can possess; after which it is very liberally added,

'From their unfortunate independency being obtained by artifice, it strengthens their mind much in the practice: the reader may conceive this to be more likely, when it is known that their chief teachers are Tom Paine, Doctor Priestley, and others of the same description. Mr. Jefferson, the president, is by many gentlemen in America believed to be an atheist; though, from my own knowledge in being in his company, I have no reason to say so. There are in his writings some allusions to it; and I saw a paragraph in the newspaper, of his having given Tom Paine a pressing invitation to return to America. If so I should think the report to be true.'

Mr. P.'s reason for believing Mr. Jefferson to be an atheist is very ingenious; and we take it for granted that his other conclusions are made with equal ingenuity and accuracy.

As for Agriculture, that must be a very unprofitable calling, if 'each individual's labour does little more than feed himself;' yet, strange to say, the Americans are great exporters of grain. As to trade, no success can be expected in this line; since British goods, he tells us, 'are often sold in America for as little as they cost in England;' yet in another place we are informed that 'he gave a guinea for a blanket in America, which he could have bought for five or six shillings in England.' Other instances of this kind we could subjoin, but we have perhaps taken more notice of such a performance than it merits. The language is often ludicrously incorrect; and when Mr. P. attempts to raise a laugh at America, he is so aukward in the effort that the laugh recoils on himself. 'The bulk of straw (he says) was always very small, compared with the straw produced on the lands in England: indeed, during all my riding in that country, I saw no wastes of any kind, like those in many parts of England; and for a good reason; the crops are so light, both of straw and grain, that they have not much to waste.'—If he has 'entirely freed his own conscience of partiality,' as he states, it is the only court in which, on this score, he will be acquitted.

ART. VI. *A general History of the Christian Church*, from the fall of the Western Empire to the present time. By Joseph Priestley, LL. D. F. R. S. &c. 4 Vols. 8vo. *1l. 12s.* Boards. Printed at Northumberland in America, and sold in London by Johnson.

IN a history of the *christian* church, we should be justified in expecting the best and most amiable exhibitions of human nature; and if the conduct of Christians corresponded with the gospel, we should not be disappointed. So far, however, are we from being gratified in this respect, that the records of the church (as it is termed) are more horrible and repulsive than those of the state; and we perceive, in the lives of dignified ecclesiastics, all the bad passions and atrocities which have disgraced the worst of civil rulers. The influence of christianity has been so very inconsiderable on those who have professed to be guardians of the faith, that an account of them cannot, without a palpable misnomer, be called a history of the *christian* church; and the title of a former work by Dr. Priestley, viz. "A History of the Corruptions of Christianity," * would have better suited the contents of the present volumes.

Dr. P. informs us that his object, in compiling this history, was 'to inspire the true spirit of christianity;' and if, by depicting the effects of ecclesiastical pride and ambition, of popish arrogance, and of monkish superstition; if by shewing the consequences of zeal engrafted on ignorance, and those of persecution substituted for argument; if, in short, by explaining how strenuous have been the exertions made in every age to obscure and pervert the gospel, and how little has been done to preserve its purity and simplicity; if the accomplishment of these objects has a tendency to abate spiritual tyranny, to promote inquiry and toleration, and to leave truth entirely to her own resources, some good will certainly arise from the narratives which he has placed before us. It is impossible to read them without lamenting the numerous errors which were soon blended with the gospel; or without being astonished at the pre-eminence of power at which the pretended successors of the humble "pilot of the Galilean lake" gradually arrived: by which they obtained precedence over the kings and potentates of the earth, and, in contempt of the express injunction of the Saviour of the world, employed the sword for the propagation of his religion. The experiment has been bloody, but it has been very instructive. Nothing has more completely exposed their fallibility; and we hope that the time is not far distant, when the heads of all churches

* See M. R. Vol. 68. p. 515. and Vol. 69. p. 89.

will

will disclaim the use of external violence, in propagating or defending religious truth. *Non tali auxilio res eget.* Persecution is in the highest degree disgraceful. Even its iniquity is surpassed by its stupidity. It is a declaration that the cause, on the side of which it is employed, cannot stand a fair contest; for who that could triumph by evidence and argument would condescend to use the weapons of fraud, of force, and of cruelty?

While, however, ecclesiastical history completely demonstrates the inefficacy of persecution, and while it excites us to respect the patience and fortitude which good men have displayed in maintaining their principles under the worst of tortures, it teaches us that suffering for conscience-sake is not a test of truth, but only of sincerity. All sects and religions can produce "a noble army of martyrs," who have preferred death to a base compliance with the injunction of their misguided persecutors: but opinions which are palpably absurd, and practices which originated in the most ridiculous superstition, cannot be intitled to our acquiescence because some individuals have sealed their attachment to them with their blood; since on this ground we should be obliged to receive both doctrines and rites of the most opposite complexions. For a considerable period of ecclesiastical history, we perceive human nature in the most degraded state; and what was called christianity was no better than paganism. The light of the gospel was totally eclipsed, and stupid controversies, idle ceremonies, and senseless piety, occupied its sacred place. The pretended conservators of divine truth, blind to its real interest, were occupied only in augmenting their spiritual authority, and in subjugating the world to the most depressing servitude. Hence the chief portion of the annals of the church is a history of the rise, dominion, and decline of popery; and the reader is obliged to labour through many gloomy centuries, before the horizon is brightened by any chearing rays. At last, the dawn appears, and a prospect which is pleasing to the good and wise is presented to our view. But we must attend to the historian.

Though in the former part of this work * Dr. Priestley composed, as he assures us, altogether from *original writers*, he does not profess, in the formation of these volumes, to have consulted original documents,—which would have been a task of infinite labour, and indeed for him impossible,—but to have compiled them from the best general authorities, a list of which will be found at the end of the prefaces to the first and last volumes. He acknowleges that he has been parti-

* M. R. Vol. iv. N. S. p. 198.

cularly indebted to the work of M. Fleury; who is pronounced by him to be the most elaborate and at the same time the most faithful of all general ecclesiastical historians. Following in some measure the plan adopted in the first part, he continues to divide the history into *periods*, according to important events, and not into *centuries*, after the manner of Mosheim and others. In the choice of materials, he states that he has been attentive to select such articles as appeared to him the most interesting and instructive. Mosheim, he admits, contains a fuller account of many circumstances than his own pages afford, but he has given a more detailed narrative of many which the former had either wholly omitted or slightly mentioned, and he has carried his history down to more recent times.

Dr. P. does not assume the pomp and majesty of the historic style, but has composed an easy and occasionally a negligent narrative. His peculiar opinions, though not concealed, are not obtruded; and he endeavours to enlighten by facts rather than by studied reflections. Above all, he prides himself on his candour; and on this subject he shall speak in his own words:

'Notwithstanding what will be called my peculiar sentiments, and of course my bias in favour of them, I hope that the most prejudiced of my readers will not think me destitute of candour, even with respect to those who differ from me in the most important articles. I will even venture to say that no ecclesiastical history that I have seen is equally candid. My own observation and experience have, I hope, taught me the allowance that is due to the force of prejudice in the best disposed minds, and the absolute impossibility of access to truth in certain situations.'

As a specimen of his candid discrimination, we adduce the following passage, from a subsequent part of the preface:

'Tho' I have no doubt of the papacy being the *Antichrist* of the New Testament, and that it is devoted to destruction, the character I believe belongs to the *power*, and by no means to all the *individuals* who have been possessed of it. Some of the popes, even after the power was most clearly antichristian, *drunk with the blood of the martyrs*, were men of excellent characters, truly pious and conscientious, and at least as free from the spirit of persecution as the Protestants.

'The English hierarchy during the reign of Elizabeth and the Stuarts, a period of more than a century, discovered a true persecuting spirit; and the Puritans in England, and Presbyterians in Scotland, suffered almost as much from Protestant bishops as the Protestants had done from the Catholics. But notwithstanding this, great numbers of the English clergy, in the worst of times, were as truly pious and exemplary as those who were persecuted by this church. The Presbyterians themselves, and I fear every other denomination of Christians, made a similar use of civil power whenever they were possessed of it. But in all these cases Christian candour will make the same

same distinction between the power, and the individuals who belonged to the body that exercised it. However, when these great *offences come*, offences by which Christianity is disgraced, *woe will be to them by whom they come.*'

As the two volumes, which we have formerly noticed, bring down the general history of the Church to the fall of the Western Empire, including thirteen periods, this continuation commences with Period xiv, 'From the Fall of the Western Empire in A. D. 475 to the Rise of Mahometanism in A. D. 622.' This period is subdivided into sections, occupied with accounts of the various denominations of christians which then prevailed; of the state of Heathenism and Judaism; of the efforts of persecution and of the progress of Christianity; of the state of superstition and of the power of the popes; and a distinct section is assigned, at the end of this and every subsequent period, to Miscellaneous Articles.

When austerity is considered as an essential part of religion, or as necessary to obtain the praise of eminent piety, men, either from a principle of devotion or a motive of vanity, will invent and persevere in the most singular mortifications. The *Stylites*, so named from living on pillars, are striking exemplifications of this remark. Their sufferings must have been severe in the extreme: but if they could bring Emperors to prostrate themselves before their column, they felt themselves rewarded. Dr. P. instances Simeon and Daniel, the former of whom lived 36 years on columns of different altitudes, and was visited by the Emperors Marcian and Leo. The latter was still more highly complimented:

'Accompanying his brother in a journey to Antioch, he saw Simeon on his pillar; and being permitted to go up to him, he received his benediction. On Simeon's death he fixed himself on a similar pillar at Anaplus, near the mouth of the Euxine sea. The situation of this place, subject to severe storms of wind and rain, made his mode of life a harder discipline than that of his predecessor. One winter he was nearly carried away by the wind. It stripped him of his clothes, and he remained almost dead with cold. Notwithstanding this, he lived in this manner to the age of eighty. In this situation he was ordained a priest by Gennadius patriarch of Constantinople, who went up to him on his pillar to give him the communion. The Emperor Leo often visited him, and shewed him great respect. He even built a monastery for his disciples near to his pillar, and a place to receive those who came to visit him, and also an oratory in which to deposit the remains of Simeon, which Daniel had got translated from Antioch. Gubar, king of the Lazi, having come to renew his alliance with the Romans, the Emperor took him to Daniel, as the most extraordinary person in his empire, when the king prostrated himself with tears before the column, and the Stylite was

made arbitrator of the terms of the treaty. This prince never afterwards sent any message to Constantinople, but he desired the prayers of Daniel.'

This 'happy refinement in mortification' resembles the merit of the Fakeer with his ten-penny nails. Ridicule is the sure remedy for such folly.

We expected Dr. P. to comment at some length on the rise of Mohammedanism: but he has not added to the concise details of Mosheim; though he has subjoined a remark at the conclusion of the section, which obviously presented itself to a man of his sentiments:

'When we consider the extreme bigotry of the catholic christians at the time of the propagation of Mahometanism with respect to the most prominent doctrine of the Mahometan creed, viz. that of the unity of God, in opposition to that of a trinity in the divine nature, we cannot be surprized at the offence that was taken at it, and that Mahometans in return should entertain an utter detestation of the creed of such christians.'

It will not be required from us to enlarge on the idle disputes and singular fancies which prevailed in the middle ages, nor to mark the gradual decline of knowlege, and the progress of credulity and superstition. That there have been examples of the purest piety and virtue in the most degraded age of the church, and that some remains of good sense existed among the common people in spite of the endeavours of the clergy to deprive them of it, we are inclined to believe; yet we are sorry to say that scarcely any traces of them appear for a long course of years. In the period from the accession of Otho A. D. 936, to the conquest of Jerusalem by the crusaders in A. D. 1099, the state of religion is reproachful to human nature, and could scarcely have been endured, had not the common people been *brutified:*

'At the accession of pope Gregory VI. the temporalities of the see were so much diminished, that, excepting a few cities near Rome, and the oblations of the faithful, little remained for his subsistence; all the distant patrimony being occupied by usurpers. Rome itself was full of assassins and plunderers. They fought even at the altars, and on the tombs of the apostles, to carry off the oblations, and use them in feasts with their prostitutes. At Rome there was a singular kind of abuse, to which Gregory VII. put a stop. There were sixty persons called *Mansionaries*, habited like priests, at the church of St. Peter, who made the pilgrims believe that they were priests, received their offerings, and gave them absolution: and at night, on the pretence of guarding the church, they went out, and committed all kinds of crimes.'

With the notions which prevailed in the eleventh century respecting holy places, relics, and pilgrimages, the project of the

crusade was in complete unison. Godfrey's reply to those who offered him a crown of gold, on his conquest of Jerusalem, was, as Dr. Maclaine remarks, "sublime in the eleventh century:" but it was perfectly in character with the leader of such an expedition. At his Saviour's tomb, for the recovery of which from the infidels he had been fighting, it was natural for an enthusiast to reject the ensigns of royalty, with saying 'that he could not bear the thoughts of wearing a crown of gold in that city where the King of Kings had been crowned with thorns.'

The crusade, which evinced the superstition of the times, was one of the first means by which the cure of that superstition was effected; and very extensive benefits resulted to Europe from this religious quixotism. Dr. P. adverts only in a cursory manner to this circumstance; thinking, perhaps, that a detail of the effects of the crusade belongs rather to civil than to ecclesiastical history. We shall, however, transcribe his summary of it:

'A great advantage accrued ultimately to the community at large from many of the great landholders on this occasion selling their lands, and often at low prices, in order to equip themselves for this expedition. However, they chearfully sold their possessions, and abandoned their wives and families, with every thing else that was dear to them. Public robbers confessed their crimes, with a view to make atonement for them in this holy war; some debtors went to avoid their creditors; some were, no doubt, induced to go from a principle of honour, and some were ashamed to stay behind; and many women went in the habit of men.'

Tasso's female warriors, in his *Gerusalemme Liberata*, are therefore not out of character.

Among the miscellaneous articles at the end of the above mentioned period, the historian hails the dawning of art and science, and introduces to our notice Guido, a monk of Arezzo; who, at the beginning of the eleventh century, invented the use of notes in music. Dr. P. informs the reader that Guido improved the *Gamut* 'by affixing to the letters certain syllables, extracted from a hymn to John the Baptist, for the purpose of intonation, which was the origin of *solfaing*:' but he does not give the lines of the hymn, the first syllables of which furnished Guido with the names of the notes in the Gamut. They are as follow:

Ut queant laxis
Resonare fibris
Mira tuorum
Famulorum gesta,
Solve polluta
Labia reatu.

The 12th century saw the papal power at its height; when the Church had ingulphed the State, and when Emperors and Kings found themselves in the humiliating situation of mere vassals to the Roman Pontiff. It has been remarked that a continual action and re-action prevail in human affairs, and that evils work their own remedy. We will not assert that this instance is an exception: but a considerable period elapsed before any symptoms of amelioration appeared. The princes of Europe remained long under ecclesiastical vassalage; and the clergy assisted the court of Rome by "dazzling the feeble eyes of the people with the ludicrous pomp of gaudy worship, and by leading them to place the whole of religion in vain ceremonies, in bodily austerities, and in a blind veneration of their order." Though, however, in the next century, they prohibited the use of the scriptures, and pronounced the burning of heretics to be 'burnt-offerings well pleasing to God,' they could not maintain their vicious pre-eminence, and the seeds of the reformation were sown. We cannot say how far the credulity of the people extended: but such fabulous relations as the following, extracted by Dr. P. from Fleury, will shew what kind of substitutes were given to them for the gospel narratives, which were withholden, while the profligate sale of indulgences proves the care that was taken of the general morality by their ghostly leaders. Numerous instances of this kind might be adduced, and it is not unprofitable occasionally to advert to them. On the delivery of the Virgin Mary, this apocryphal tale was circulated as genuine history:

'When her hour was come, which was Sunday at midnight, the virgin got up, and leaned against a pillar, while Joseph was sitting, concerned that he could not provide what was required in her circumstances. However he rose, and taking some hay from the manger, laid it at her feet; and then as he was looking another way, the Son of God came out of the womb of the virgin, without giving her any pain, and lay on the hay that was at her feet. She then took him up, embraced him tenderly, placed him on her knees, and washed him with her milk which flowed from her in great abundance, then wrapped him in a vail, which she took from her head, and placed him in the manger. After this an ox and an ass, falling on their knees, put their mouths to the manger, and breathed on the child, to warm him, as if they had known who he was. The mother then fell on her knees, and adored him, giving thanks to God, and Joseph did the same. Bonaventure said he had these particulars from a friar of his order, to whom the virgin herself had revealed them.'

Such relations as these correspond with the curious investigations and disputes which then prevailed. It became a matter of sage inquiry 'whether, if the consecrated host fell into the dirt and was eaten by mice, the body of Christ remained in it or

or deserted it?' and in Italy there was 'a contest between two cities about the ring with which Joseph was married to Mary.' Dr. P. considers the Infidelity which in the 13th and 14th centuries discovered itself, by means of the study of philosophy, to have been of great use in detecting and exposing the corruptions of Christianity; and he expresses his obligations to unbelievers for their assistance in this useful work.

We now hasten to the period of the Reformation; the instruments of which were chosen by Providence from that order of ecclesiastics which was regarded by the Popes as the chief support of their power. Dr. Priestley pays due respect to our countryman Wickliffe, who may be considered as the great precursor of the Reformation, and to John Hus and Jerome of Prague, who followed his steps on the continent. He does not forget, moreover, to notice among his miscellaneous articles the invention of printing, which preceded the preaching of Luther about 70 years: but he has not descanted so much as we should have expected from a philosophical historian, on the singular aid which this art afforded to the Reformers. Had Wickliffe been thus assisted, he would probably have anticipated Luther, and been decked with the glory which now circles *his* brow. The Press may be said to have a million tongues. By the facility with which it multiplies copies, it enables multitudes to take part in every inquiry. By its operation Luther's preaching extended beyond his monastery; and his writings, instead of being confined to a few, obtained a boundless circulation. While the Press exists, an age of darkness cannot return.

The circumstances attending the reformation by Luther have been so often and so minutely related, that we need not now advert to them. Suffice it to observe that Dr. P. has fully displayed this commencement of Protestantism, and has subjoined his account of Luther's exertions and success, details of the Reformation in Swisserland, the Low Countries, Spain, France, England, Scotland, and in the northern and eastern countries of Europe. The dissolution of the Monasteries forms a prominent feature of the Reformation in our own country; and the historian, with all his candour, is forced to admit that the charges of immorality brought against them in the report of the visitors are for the most part well founded.

A distinct section is employed in an account of the English Martyrs, Dr. P. observing that 'nothing can contribute more to give a just idea of the spirit of the different parties, viz. the Catholics and the Protestants, at the time of the Reformation, than the history of the persecution of the latter by the former, where we see the temper and behaviour of both.' It is painful

to read this section; and if the fact which Dr. P. mentions should abate our sympathy towards the martyr, it does not diminish our abhorrence of persecution:

'There is a circumstance deserving of particular notice in the history of martyrdoms, which is that strong mental feelings overpower, and in some measure counteract, those of the bodily senses; so that the pain of torture is less sensibly felt.

'This was exemplified in the case of Thomas Tomkins. The cruel Bonner, thinking to overcome his constancy by the sense of pain, had a lighted candle held under his hand in his own presence till, as the historian says, "the sinews shrunk, and the veins burst;" and yet he afterwards told a friend of his, that "his spirit was so wrapt that he felt no pain."

This subject of religious persecution is renewed at some length in the last volume, which contains affecting particulars of the cruelties inflicted on the French Protestants, before and after the memorable revocation of the edict of Nantz:

'The cruelties (says Dr. P.) exercised on the Reformed in France, ever prior to the revocation of the edict of Nantes will hardly be believed of a nation so far advanced as the French nation then was in civilization. For humanity is always expected to accompany politeness. But when a peace was concluded with Spain, soldiers, chiefly dragoons, were dispersed through the country, authorised to live at free quarters on all who would not conform to the established religion; and to succeed in this they, at the instigation of a bigotted clergy, were guilty of the most shocking cruelties.

'Besides plundering their houses, they exercised the most inhuman torments. To some they sent drummers who beat night and day to prevent their getting any rest. Others, and even persons of quality, they compelled to turn spits till they were almost roasted. Sometimes they heated bars of iron, and made them put their naked feet upon them, till they promised to go to mass. Others they put into deep wells till they were almost killed with cold, and tormented them in other ways too tedious to relate. Great numbers were put to death secretly, others perished in cold and noisome dungeons, and some they transported to Canada, but it is thought that they were generally drowned when they were out at sea.'

In the sufferings of Marolles, Le Fevre, and Mauru, which are also related in this work, a refinement of cruelty appears that reflects the highest disgrace on the Government which ordered its infliction. To endeavour to overcome an individual's constancy, and to conquer his attachment to religious principle, by the studied application of pain and privation, cannot be too pointedly reprobated. "'Tis excellent to have a giant's strength, but tyrannous to use it like a giant." The giant, however, of earthly power, is often disappointed. He acts on the principle of Claudio that

"The

" The weariest and most loathed worldly life
That age, ache, penury, imprisonment,
Can lay on nature, is a paradise
To what we fear of death"—

and therefore he thinks that, by threatening the life of his victim, he shall wring from him a renunciation of his faith: but they who are fully assured of the truth of the Gospel will disappoint the basely calculating persecutor; they who imbibe its spirit will neither employ the persecutor's weapons, nor rejoice in their use, as the court of Rome did on the arrival of the news of the massacre of St. Bartholomew.

When the author passes to a review of the conduct of Protestants towards each other, he is not less strong in his condemnation of the persecuting spirit by which their cause has been disgraced. He particularly reprobates the severity of Queen Elizabeth and James I. towards the Puritans, and makes the following remark on the issue of the conference at Hampton Court:

'Had the bishops of that time been men of moderation, and the king been possessed of the *wisdom* with which he was complimented, the Puritans might have been easily satisfied, but the opportunity was lost, and never returned It is evident, however, that Divine Providence had something greater and better in view, by the continuance of the persecution, grievous as it was, than the successful termination of that conference. James and the Stuarts were but the Pharoah in the business, and the Puritans were not then sufficiently disciplined. They had much to learn, especially with respect to toleration, which nothing but their sufferings could effectually teach.'

In a preceding page, Dr. P. joins with other historians in regarding Persecution as the book in which the Puritans learnt civil liberty:

'After attending to the history of the Puritans in this reign of Elizabeth, we cannot wonder at their becoming advocates for civil liberty. Oppression made them feel the want of it; whereas the members of the establishment, in consequence of being favoured by the court, became attached to it, and were advocates for the doctrines of passive obedience and non-resistance, as they continued to be in the succeeding reigns. In the early part of the reign of Elizabeth there was no difference between the Puritans and others on this subject. Nay they took every opportunity of professing obedience to the queen in all cases in which conscience was not concerned, and perhaps they attended less to things of a civil nature, and were more indifferent about them, in consequence of being more occupied about religion than other persons. But a change in their situation led them to reflect, and change their opinion, when probably nothing else would have done it.'

If

If the sect of the Quakers will not admit the remark which Dr. P. makes on *the light within*, 'that with many it is considered as nothing more than the light of conscience,' they will not be displeased at being reported by him as the most orderly of all societies.

The view of Methodism in England is short, and not flattering to its founder John Wesley, who is not mentioned by Mosheim *. In the narrative of recent events in England, we expected to find an ample detail of the riots at Birmingham, but at this subject Dr. P. only glances in a short note.

A sketch is given of the progress of infidelity, with judicious animadversions on the works of the most celebrated infidel writers. The projects in England and France, to conduct religious worship on the principles of deism, provoke this remark from the historian:

'An attempt was made by the enemies of christianity to substitute in the place of christian worship one of simple deism, and the government favoured it by allowing the *theophilanthropists*, as they called themselves, the use of the churches. An attempt of the same kind had been made in London some years before, and a scheme of the same nature had been proposed by Voltaire. But it appeared from all these schemes, and from this in France as well as the others, that where there is no belief of revealed religion, there will be no zeal for any, sufficient to keep up any form of worship. These societies, favoured as they were, sunk gradually into neglect and contempt.'

In conclusion, we find a section on the situation of religion in the United States of North America; and we shall finish our extracts with a passage from this part of the work:

'By the general constitution made for all these states, now united under one government, in A. D. 1776, it is declared that "No religious test shall ever be required as a qualification to any office of public trust." It is a glorious example that this country is now setting to the christian world, shewing not only the perfect safety, but many positive advantages, not only of universal toleration, but of the exclusion of any establishment of religion whatever, the civil government having no more to do with it than with philosophy or medicine. Here are Catholics, Episcopalians, Presbyterians, with Seceders of various kinds, from Scotland, Independents, Baptists, general and particular, Quakers, Universalists, Lutherans, Calvinists, Mennonists, Dunkers, Moravians, Methodists, Sandemanians, Swedenborgians, Unitarians, and Jews, which are probably more than can be found in any other christian country. And yet they all live, and have intercourse together, in perfect harmony; and in any common cause act heartily together, those whose religion forbidding them to

* Indeed Mosheim, in his short sketch of the Eighteenth Century, professes to have an imperfect knowlege of the religious sects in England.

fight,

fight, paying their quota of expence without complaining. They not only give no disturbance to the state, but are ready to render to each other every office of good neighbourhood and humanity. At the same time there is, I believe, as much real religion and christianity in this country as in any in Europe. The majority, as every where else, attend more to the forms than the substance of religion; the wealthy are in general mere worldly minded men, christians in name only, while too many in the lowest ranks are vicious and profane; but so, I fear, they are every where, while many who think themselves particularly knowing with respect to religion, and take the lead in their respective sects, especially the Presbyterian, are chargeable with bigotry, and shew the spirit of intolerance without the power. But wherever there is religion, there will be some of this character. At the same time there are, I believe, in these States fewer professed unbelievers than in any other christian country.'

This general history, which embraces many more objects than we could find time or space to enumerate, is judiciously divided into 24 periods, and the matter of it appears to us to have been carefully arranged. It is the last and the most useful of Dr. Priestley's publications. At the end, we find a chronological table of events, civil and ecclesiastical; a view of the succession of the Popes, and of the principal temporal sovereigns with whom they were contemporaneous; and an alphabetical index, which is said to be pretty copious, but which is by no means complete. No mention is made of the *Swedenborgians* in the body of the work, but some notice is allotted to this sect in the preface to the last volume; and the historian takes his leave of the Jews with seriously lamenting that it has not been in the power of any who have recently addressed themselves to this people, to draw their attention to the subject of the christian religion.

Art. VII. *Epistles, Odes, and other Poems.* By Thomas Moore, Esq. 4to. 1l. 11s. 6d. Boards. Carpenter. 1806.

When the author of this miscellany presented himself to our notice some years ago, under a fictitious name *, (that of Little,) we gave him, with some praise, much good advice, which we regret to find that he has neglected in the publication before us. We considered him, at that time, as a young man of talents adapted to better purposes than those on which he had bestowed his exertions; and we expressed our hopes that he would turn his views to more worthy objects. Limited, as his poetical powers generally seemed, to florid and

* See Rev. Vol. xxxix. N. S. p. 174.

sometimes

sometimes quaint description, a warmth of feeling, and an intermixture of elegance of expression, were occasionally discernible, which reminded us of the better times of Poetry; and which afforded reason for expecting that a due application of the file might impart superior merit to his succeeding productions. Far from realizing these agreeable prospects, we have now to complain that Mr. Moore has emptied the rough drafts of his Portfolio before the public, to make up a sizeable volume in Quarto. He has indeed candidly acknowleged the defects of his miscellany, in these sentences of his preface:

'With respect to the poems in general, which occupy the following pages, I know not in what manner to apologize to the public for intruding upon their notice such a mass of unconnected trifles, such a world of epicurean atoms as I have here brought in conflict together. To say that I have been tempted by the liberal offers of my bookseller is an excuse which can hope for but little indulgence from the critic; yet I own that, without this seasonable inducement, these poems very possibly would never have been submitted to the world. The glare of publication is too strong for such imperfect productions: they should be shewn but to the eye of friendship in that dim light of privacy, which is as favourable to poetical as to female beauty, and serves as a veil for faults, while it enhances every charm which it displays. Besides, this is not a period for the idle occupations of poetry, and times like the present require talents more active and more useful. Few have now the leisure to read such trifles, and I sincerely regret that I have had the leisure to write them.'

Is he really serious, however, in preferring a pecuniary benefit to his literary reputation? "*We would not hear your enemy say so**." The same plea may be urged by every low vender of obscenity who comes under the lash of the law:—but from a gentleman whose attainments are beyond the common rate, this will hardly be deemed a sufficient apology for the obtrusion of compositions on the public eye, which we are equally sorry that his leisure permitted him to write, and that our duty has compelled us to read.

Erotic poems, like those which constitute the principal bulk of this volume, cannot, *ought not* to please by exhibiting open depravity. If their authors can ever be forgiven, it is when they divert the fancy by the seductions of wit and taste, from the contemplation of the real grossness of their subjects. We endure the figures of the goat and the satyr only when they are introduced as parts of an agreeable landscape. Even this humble praise Mr. Moore must have divided with

* Shakspeare.

——"Carew,

—"Carew, Sedley, half a hundred more,
Like twinkling Stars, the Miscellanies o'er:"

but he has substituted mere sensuality for refinement; and he has indulged in the repetition of scenes which disgust the moralist, and which quickly pall even on the true voluptuary.

If we find so much cause for disapprobation in the morality of these poems, we can discover little room for praise when we consider them as works of taste. The perpetual recurrence of a few ideas, the careless lines, the ill-moulded phrases, and the poor conceits, which beset us throughout the volume, render it far inferior to the author's former productions. Most of the poems before us read like faint copies of Mr. Little.

In making these free remarks, we are aware that we are criticizing a member of the poetical corps who does not limit his resentment to Iambics: but, though we have no curiosity to ascertain the contents of his pistols, and are far from intending him any personal offence, we must express our objections to his Verses,

"*Hors qu'un Commandement exprès du Roi nous vienne* *."

For nearly threescore years, we have exercised this privilege; and never have we either felt disposed or found ourselves required to exchange the quill for the sword. Our office is to correct, not to wound; and our wish is to be thanked, not to be *wounded*.

Many verses here occur to our view, in which the author loves one lady because she resembles another lady; which we confess does not accord either with our notions of Gallantry or our ideas of Poetry:

'Yes if 'twere any common love,
That led my pliant heart astray,
I grant, there's not a power above
Could wipe the faithless crime away!

'But, 'twas my doom to err with one
In every look so like to thee,
That oh! beneath the blessed sun,
So fair there are but thou and she!

'Whate'er may be her angel birth,
She was thy lovely perfect twin,
And wore the only shape on earth,
That could have charm'd my soul to sin!

'Your eyes!—the eyes of languid doves
Were never half so like each other!
The glances of the baby loves
Resemble less their warm eyed mother!

* Moliere, *Le Misantrope*.

Her

'Her lip!—oh, call me not false hearted,
When such a lip I fondly prest;
'Twas Love some melting cherry parted,
Gave thee half and her the rest!'

This is very watery and maukish praise. How much more warmth and delicacy are displayed in the rough-spun lines of Donne!

"Thou art not soft, and clear, and straight, and fair,
As Down, as Stars, Cedars, and Lilies are,
But thy right hand, and cheek, and eye only
Are like thy other hand, and cheek, and eye *."

The following lines, which were probably intended to be very elegant and gallant, are made up of flimsy conceits;

'On seeing her with a white veil and a rich girdle.

'Put off the vestal veil, nor oh!
Let weeping angels view it;
Your cheeks belie its virgin snow,
And blush repenting through it.

'Put off the fatal zone you wear;
The lucid gems around it
Are tears, that fell from Virtue there,
The hour that Love unbounded it.'

We feel a greater disposition to severity when the author descends to this mere prettiness of style, because he has shewn, in some preceding verses, that he can write well when he chooses. The ensuing lines, from a poem composed on his arrival in America, deserve praise:

'Thrice happy land! where he who flies
From the dark ills of other skies,
From scorn, or want's unnerving woes,
May shelter him in proud repose!
Hope sings along the yellow sand
His welcome to a patriot land;
At once, the mighty wood receives
The stranger in its world of leaves,
Which soon their barren glory yield
To the warm shed and cultur'd field
And he, who came, of all bereft,
To whom malignant fate had left
Nor home nor friends nor country dear,
Finds home and friends and country here!'

A farther acquaintance with the country does not seem to have improved Mr. Moore's good opinion of the American character and manners. In his Epistle from the City of Wash-

* Sappho to Philænis.

ington,

ington, we meet with some vigorous but too often unpolished lines, which denote an alteration of sentiment:

'In fancy now, beneath the twilight gloom,
Come, let me lead thee o'er this modern Rome,*
Where tribunes rule, where dusky Davi bow,
And what was Goose Creek once is Tiber now!†—
This fam'd metropolis, where Fancy sees
Squares in morasses, obelisks in trees;
Which travelling fools and gazetteers adorn
With shrines unbuilt and heroes yet unborn,
Though nought but wood and ‡ ********* they see,
Where streets should run and sages *ought* to be!
'And look, how soft in yonder radiant wave,
The dying sun prepares his golden grave!—
Oh great Potowmac! oh yon banks of shade!
Yon mighty scenes, in nature's morning made,
While still, in rich magnificence of prime,
She pour'd her wonders, lavishly sublime,

'* "On the original location of the ground now allotted for the seat of the Federal City (says Mr. Weld) the identical spot on which the capital now stands was called Rome. This anecdote is related by many as a certain prognostic of the future magnificence of this city, which is to be, as it were, a second Rome." Weld's Travels, Letter iv.'

'† A little stream runs through the city, which, with intolerable affectation, they have styled the Tiber. It was originally called Goose Creek.'

'‡ "To be under the necessity of going through a deep wood for one or two miles, perhaps, in order to see a next-door neighbour, and in the same city, is a curious and I believe a novel circumstance." Weld, Letter iv.'

'The Federal City (if it must be called a city) has not been much increased since Mr. Weld visited it. Most of the public buildings, which were then in some degree of forwardness, have been since utterly suspended. The Hotel is already a ruin; a great part of its roof has fallen in, and the rooms are left to be occupied gratuitously by the miserable Scotch and Irish emigrants. The President's House, a very noble structure, is by no means suited to the philosophical humility of its present possessor, who inhabits but a corner of the mansion himself and abandons the rest to a state of uncleanly desolation, which those who are not philosophers cannot look at without regret. This grand edifice is encircled by a very rude pale, through which a common rustic stile introduces the visitors of the first man in America. With respect to all that is within the house, I shall imitate the prudent forbearance of Herodotus, and say, τα δε εν απορρητω.

'The private buildings exhibit the same characteristic display of arrogant speculation and premature ruin, and the few ranges of houses which were begun some years ago have remained so long waste and unfinished, that they are now for the most part dilapidated.'

Nor yet had learned to stoop, with humbler care,
From grand to soft, from wonderful to fair!
Say, were your towering hills, your boundless floods,
Your rich savannas and majestic woods,
Where bards should meditate and heroes rove,
And woman charm and man deserve her love!
Oh! was a world so bright but born to grace
Its own half-organiz'd, half-minded race *
Of weak barbarians, swarming o'er its breast,
Like vermin, gender'd on the lion's crest?
Were none but brutes to call that soil their home,
Where none but demi-gods should dare to roam?
Or worse, thou mighty world! oh! doubly worse,
Did heaven design thy lordly land to nurse
The motley dregs of every distant clime,
Each blast of anarchy and taint of crime,
Which Europe shakes from her perturbed sphere,
In full malignity to rankle here?'

On account of its descriptive nature, and its variation from the usual amatory tendency of Mr. Moore's compositions, we insert entire, and without comment, his epistle to Lady Charlotte Rawdon, from the banks of the River St. Lawrence:

'Not many months have now been dream'd away
Since yonder sun, (beneath whose evening ray
We rest our boat among these Indian isles,)
Saw me, where mazy Trent serenely smiles
Through many an oak, as sacred as the groves,
Beneath whose shade the pious Persian roves,
And hears the soul of father, or of chief,
Or loved mistress, sigh in every leaf!†
There listening, Lady! while thy lip hath sung
My own unpolish'd lays, how proud I've hung
On every mellow'd number! proud to feel
That notes like mine should have the fate to steal,

'* The picture which Buffon and De Pauw have drawn of the American Indian, though very humiliating, is, as far as I can judge, much more correct than the flattering representations which Mr. Jefferson has given us. See the notes on Virginia, where this gentleman endeavours to disprove in general the opinion maintained so strongly by some philosophers, that nature (as Mr. Jefferson expresses it) *belittles* her productions in the western world. M. de Pauw attributes the imperfection of animal life in America to the ravages of a very recent deluge, from whose effects upon its soil and atmosphere it has not yet sufficiently recovered. See his Recherches sur les Americains, Part I. Tom. i. p. 102.'

'† Avendo essi per costume di avere in veneratione gli alberi grandi & antichi, quasi che siano spesso ricettacoli di anime beate. Pietro della Valle, Part Second. Lettera 16 da i giardini di Sciraz.'

As o'er thy hallowing lip they sigh'd along,
Such breath of passion and such soul of song.
Oh! I have wonder'd, like the peasant boy
Who sings at eve his sabbath strains of joy,
And when he hears the rude, luxuriant note
Back to his ear on softening echoes float,
Believes it still some answering spirit's tone,
And thinks it all too sweet to be his own!
I dream'd not then that, ere the rolling year
Had fill'd its circle, I should wander here
In musing awe; should tread this wond'rous world,
See all its store of inland waters hurl'd
In one vast volume down Niagara's steep, *
Or calm behold them, in transparent sleep,
Where the blue hills of old Toronto shed
Their evening shadows o'er Ontario's bed!—
Should trace the grand Cadaraqui, and glide
Down the white rapids of his lordly tide
Through massy woods, through islets flowering fair,
Through shades of bloom, where the first sinful pair
For consolation might have weeping trod,
When banish'd from the garden of their God!
Oh, Lady! these are miracles, which man,
Cag'd in the bounds of Europe's pigmy plan,
Can scarcely dream of; which his eye must see
To know how beautiful this world can be!
'But soft!—the tinges of the west decline,
And night falls dewy o'er these banks of pine.
Among the reeds, in which our idle boat
Is rock'd to rest, the wind's complaining note
Dies like a half-breath'd whispering of flutes;
Along the wave the gleaming porpoise shoots,

'* When I arrived at Chippewa, within three miles of the Falls, it was too late to think of visiting them that evening, and I lay awake all night with the sound of the cataract in my ears. The day following I consider as a kind of era in my life, and the first glimpse which I caught of those wonderful Falls gave me a feeling which nothing in this world can ever excite again.

'To Colonel Brock, of the 49th, who commanded at the Fort, I am particularly indebted for his kindness to me during the fortnight I remained at Niagara. Among many pleasant days, which I passed with him and his brother-officers, that of our visit to the Tuscarora Indians was not the least interesting. They received us in all their ancient costume; the young men exhibited for our amusement, in the race, the bat-game, &c. while the old and the women sat in groups under the surrounding trees, and the picture altogether was as beautiful as it was new to me.'

And I can trace him, like a watery star, *
Down the steep current, till he fades afar
Amid the foaming breakers' silvery light,
Where yon rough rapids sparkle through the night!
Here, as along this shadowy bank I stray,
And the smooth glass-snake†, gliding o'er my way,
Shews the dim moonlight through his scaly form,
Fancy, with all the scene's enchantment warm,
Hears in the murmur of the nightly breeze,
Some Indian Spirit warble words like these:

'From the clime of sacred doves,‡
Where the blessed Indian roves
Through the air on wing, as white
As the spirit-stones of light,‖
Which the eye of morning counts
On the Apallachian mounts!
Hither oft my flight I take
Over Huron's lucid lake,
Where the wave as clear as dew,
Sleeps beneath the light canoe,
Which, reflected, floating there,
Looks as if it hung in air!§
Then, when I have stray'd awhile
Through the Manataulin isle,¶

Breathing

'* Anburey, in his Travels, has noticed this shooting illumination which the porpoises diffuse at night through the St. Lawrence. Vol. i. p. 29.'

'† The glass-snake is brittle and transparent.'

"‡ The departed spirit goes into the Country of Souls, where, according to some, it is transformed into a dove." Charlevoix, upon the Traditions and the Religion of the Savages of Canada. See the curious fable of the American Orpheus in Lasitau, Tom. i. p. 402.'

"‖ The mountains appeared to be sprinkled with white stones, which glistened in the sun, and were called by the Indians manetoe asexiah, or spirit-stones." *Mackenzie's Journal.*

'§ I was thinking here of what Carver says so beautifully in his description of one of these lakes. "When it was calm, and the sun shone bright, I could sit in my canoe, where the depth was upwards of six fathoms, and plainly see huge piles of stone at the bottom, of different shapes, some of which appeared as if they had been hewn; the water was at this time as pure and transparent as air, and my canoe seemed as if it hung suspended in that element. It was impossible to look attentively through this limpid medium, at the rocks below, without finding, before many minutes were elapsed, your head swim and your eyes no longer able to behold the dazzling scene."

'¶ Après avoir traversé plusieurs isles peu considérables, nous en trouvâmes le quatriéme jour une fameuse nommée l'Isle de Manitoualin.

Breathing all its holy bloom,
Swift upon the purple plume
Of my Wakon-Bird* I fly
Where, beneath a burning sky,
O'er the bed of Erie's lake
Slumbers many a water-snake,
Basking in the web of leaves,
Which the weeping lily weaves!†

'Then I chase the flowret-king
Through his bloomy wild of spring;
See him now while diamond hues
Soft his neck and wings suffuse,
In the leafy chalice sink,
Thirsting for his balmy drink;
Now behold him, all on fire,
Lovely in his looks of ire,
Breaking every infant stem,
Scattering every velvet gem,
Where his little tyrant lip
Had not found enough to sip!

'Then my playful hand I steep
Where the gold-thread ‡ loves to creep,
Cull from thence a tangled wreath,
Words of magic round it breathe,
And the sunny chaplet spread
O'er the sleeping fly-bird's head,‖
Till, with dreams of honey blest,
Haunted in his downy nest

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alia. Voyages du Baron de Lahontan, Tom. i. Lett. 15. Manatoulin signifies a Place of Spirits, and this island in Lake Huron is held sacred by the Indians.'

"* The Wakon-Bird, which probably is of the same species with the bird of Paradise, receives its name from the ideas the Indians have of its superior excellence; the Wakon-Bird being, in their language, the Bird of the Great Spirit." *Morse.*

"† The islands of Lake Erie are surrounded to a considerable distance by the large pond lily, whose leaves spread thickly over the surface of the lake, and form a kind of bed for the water-snakes in summer."

"‡ The gold thread is of the vine-kind, and grows in swamps. The roots spread themselves just under the surface of the morasses, and are easily drawn out by handfuls. They resemble a large entangled skein of silk, and are of a bright yellow." *Morse.*

'‖ L'oiseau mouche, gros comme un hannecton, est de toutes couleurs, vives et changeantes: il tire sa subsistence des fleurs commes les abeilles; son nid est fait d'un cotton trés fin suspendu à une branche d'arbre. Voyages aux Indes Occidentales, par M. Bossu. Second Part. Lett. xx.'

By the garden's fairest spells,
Dewy buds and fragrant bells,
Fancy all his soul embowers
In the fly-bird's heaven of flowers!

'Oft, when hoar and silvery flakes
Melt along the ruffled lakes;
When the grey moose sheds his horns,
When the track, at evening, warns
Weary hunters of the way
To the wig-wam's cheering ray,
Then, aloft through freezing air,
With the snow-bird* soft and fair
As the fleece that heaven flings
O'er his little pearly wings,
Light above the rocks I play,
Where Niagara's starry spray,
Frozen on the cliff, appears
Like a giant's starting tears!
There, amid the island-sedge,
Just upon the cataract's edge,
Where the foot of living man
Never trod, since time began,
Lone I sit, at close of day,
While, beneath the golden ray,
Icy columns gleam below,
Feather'd round with falling snow,
And an arch of glory springs,
Brilliant as the chain of rings
Round the neck of virgins hung,
Virgins,† who have wander'd young
O'er the waters of the west
To the land, where spirits rest!

'Thus have I charm'd, with visionary lay,
The lonely moments of the night away;
And now, fresh day-light o'er the water beams!
Once more, embark'd upon the glittering streams,
Our boat flies light along the leafy shore,
Shooting the falls, without a dip of oar
Or breath of zephyr, like the mystic bark
The poet saw, in dreams divinely dark,

'* Emberiza hyemalis. *See Imlay's Kentucky*, page 280.'

'† Lasitau wishes to believe, for the sake of his theory, that there was an order of vestals established among the Iroquois Indians; but I am afraid that Jaques Carthier, upon whose authority he supports himself, meant any thing but vestal institutions by the "cabanes publiques" which he met with at Montreal. *See Lasitau, Mœurs des Sauvages Americains, &c.* Tom. i. p. 173.'

Borne

Borne, without sails, along the dusky flood*
While on its deck a pilot angel stood,
And, with his wings of living light unfurl'd,
Coasted the dim shores of another world!

'Yet oh! believe me, in this blooming maze
Of lovely nature, where the fancy strays
From charm to charm, where every flowret's hue
Hath something strange and every leaf is new!
I never feel a bliss so pure and still,
So heavenly calm, as when a stream or hill,
Or veteran oak, like those remember'd well,
Or breeze or echo or some wild flower's smell,
(For, who can say what small and fairy ties
The memory flings o'er pleasure, as it flies!)
Reminds my heart of many a sylvan dream
I once indulg'd by Trent's inspiring stream;
Of all my sunny morns and moonlight nights!
On Donington's green lawns and breezy heights!

'Whether I trace the tranquil moments o'er,
When I have seen thee cull the blooms of lore,
With him, the polish'd warrior, by thy side,
A sister's idol and a nation's pride!
When thou hast read of heroes, trophied high
In ancient fame, and I have seen thine eye
Turn to the living hero, while it read,
For pure and brightening comments on the dead!
Or whether memory to my mind recalls
The festal grandeur of those lordly halls,
When guests have met around the sparkling board,
And welcome warm'd the cup that luxury pour'd;
When the bright future Star of England's Throne,
With magic smile, hath o'er the banquet shone,
Winning respect, nor claiming what he won,
But tempering greatness, like an evening sun
Whose light the eye can tranquilly admire,
Glorious but mild, all softness yet all fire!—
Whatever hue my recollections take,
Even the regret, the very pain they wake
Is dear and exquisite!—but oh! no more—
Lady! adieu—my heart has linger'd o'er
These vanish'd times, till all that round me lies,
Stream, banks and bowers have faded on my eyes!'

'* Vedi che sdegna gli argomenti umani;
Si che remo non vuol, ne altro velo,
Che l' ale sue tra liti si lontani.

'Vedi come l' ha dritte verso 'l cielo
Trattando l' aere con l' eterne penne;
Che non si mutan, come mortal pelo.
Dante, Purgator. Cant. ii.

Of the irregular and Dithyrambic Odes in general, we shall only observe that if it were the author's design in them to surpass all comprehension, he has attained his purpose.

'There, by that wonderous stream,
Go, lay thy languid brow,
And I will send thee such a godlike dream,
Such——mortal! mortal! hast thou heard of him,
Who, many a night with his primordial lyre,
Sate on the chill Pangæan mount,
And, looking to the orient dim,
Watch'd the first flowing of that sacred fount,
From which his soul had drunk its fire?'

To this question we reply, in the words of a facetious writer,

"*Ne si può dar risposta categorica,*
Se non è il fatto categorimalico.
E questo ammette senso o tropologico,
O Mistico, o Simbolico, o Anagogico *:"

But we have heard enough of our author's Pindarics, which we could almost assign to the Gomgom rather than the Grecian lyre.

We shut the volume, thoroughly disappointed in our expectations from this writer, and without a wish to peruse again the poems which it contains. Yet if we could prevail on this Prodigal Son of the Muses to renounce *his husks and his harlots*, we should not even yet despair of seeing him well received at Parnassus. Let him dismiss all trifling conceits, and endeavour to write good sense, without which there can be no good poetry: to this care let him add that of real polish, instead of the glaring varnish with which he has generally satisfied himself; and we will once more risk our credit in promising him success.

Art. VIII. *Account of the State of France and its Government*, during the last three Years; particularly as it has relation to the Belgic Provinces, and the Treatment of the English. By Israel Worsley, detained as a Hostage. Crown 8vo. 5s. Boards. Johnson. 1806.

Those travellers, who satisfy themselves with rambling in their great chairs, have hitherto found no interruption in exploring the territory of the enemy; since a succession of literary conductors have regularly furnished them with opportunities for gratifying their curiosity. The guide, on the present occasion, does not promise any extensive tour: but he moves

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* Casti, *L'Anticristo.*

with

with facility over the ground; and if he does not supply much amusement, he has taken care not to produce *ennui.*

Mr. Worsley's tale, as far as it respects himself, is rather melancholy; yet, if we peruse the statement of his case with gravity, we cannot resist a smile at some of his periods. Not having visited France in the character of an idle traveller, but for the purpose of devoting himself to the stationary and patience-trying situation of a school-master, (in which capacity he had there figured soon after the Revolution,) he was at first encouraged by his friends to believe that the decree issued against the English, at the commencement of hostilities, could not be extended to him. He soon found, however, notwithstanding the French Government had professed to patronize all institutions for education, that he was included with his countrymen in the common arrest, and that his reliance on its generosity was productive of serious embarrassments. According to the advice of his friends, he removed from Dunkirk, where he was settled at the breaking out of the war, to Ardres, an inland town; in which, for the small sum of twelve pounds per annum, he hired a *ci-devant abbaye* for his new seminary, and obtained numerous pupils: but he was obliged to quit the place, and to repair to Valenciennes. In consequence of a letter from the *grand judge*, declaring that it was not the intention of Government to disturb the English settlers, he was allowed to return, and his boarders re-occupied the *abbaye*; yet at the end of three weeks, an absolute order arrived for his being included in the number of British hostages, and conveyed to the *depôt*. The decree was then executed on him with some rigour. All hope of prosecuting his plan having now vanished, Mr. W. directed the public sale of his effects; and having obtained a passport for the department of Jemappes, he went to Mons. Here he was suddenly arrested, conducted to the prison of the town, and afterward hurried away to Verdun, without being permitted to take leave of his family or prepare for the journey. 'On this occasion,' he tells us, 'for the first time in his life, he found himself completely unmanned:' but, he adds, '*the recollection of the virtue and force of fortitude* soon restored him to himself.' Mr. W. indeed stood in need not merely of the recollection of fortitude, but of fortitude itself, to support him at this season; for it was not till after 'five days, by sharp marches and at the expence not only of the moisture of his joints, but also of the skin of his feet, and of the hair of his head, which afterward fell thick around him, that he arrived at the destined post.'

Mr. Worsley confirms Mr. Forbes's * account of the mild treatment of the English at Verdun; and he mentions in terms of commendation the conduct of General Wirion and Major Courcelles, the one at the head of the gendarmerie stationed at Verdun, and the other the commandant of the town. At the expiration of three months, he was allowed to return to Mons: but here he was again arrested; after which he considered himself as released from his parole, and determined on taking the first opportunity of making his escape. This scheme he soon effected, though not without the loss of his property, and reached Holland; where he experienced the kind assistance of the people, sailed from Embden with his wife and family, and arrived safely at Gravesend.

This brief history of the wrongs which the author endured, from a government in whose liberal professions he had confided, is followed by the account of the State of France promised in the title. Mr. W.'s means of information were not of an uncommon sort. 'He usually went on foot, or in the public diligences, and sought every occasion on the road of obtaining a knowlege of the real feelings and sentiments of the people.' In another part of the volume, he tells us that he received some of his intelligence from the gendarme who conducted him to Verdun. On this authority he undertakes a delineation of the manners and customs of the inhabitants, of their sentiments respecting government, and of the minutiæ of family life.

Most of Mr. W.'s statements confirm the reports of prior travellers, and some are new: but what reliance is to be placed on them we shall not venture to pronounce. That the French are ignorant of the meaning of the word *Comfort*; that men of low birth have been raised to eminence by the Revolution; that the woods were in a great measure destroyed, and public property much pillaged, &c. are particulars which have been often related; and we are not in need of being told in what manner the conscription operates in recruiting the army, nor in what way the guillotine acts in cutting off heads. We did not know, however, till informed by this writer, that the taxes are so much advanced in France that 'the price of a pack of cards, which was two pence halfpenny six months ago, is now half a crown; and that every page of the ledger of a man of business must be stamped, if he means to employ it as a document to prove his debts.' The partiality of the French for English manufactures is easily explained; and we are not inclined to question Mr. W.'s accuracy, when he tells us that they ardently desire a treaty of commerce with this country.

* See Review for June last.

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In adverting to the Legion of Honour and the state of the French army, the author introduces an account of a singular kind of troops called *Leapers*, who are trained to the greatest agility and skill in corporeal movements. They accompany a corresponding number of cavalry into the field, whose horses are accustomed to carry double, and not to start when a man leaps up behind them. Their evolutions are made with wonderful rapidity; they gallop to the place at which they are required to act, and immediately the Leapers jump down, form themselves into a line behind the horses, and become a separate army. If this *en croupe* infantry should meet with a repulse, they are taken off the field in the same way.

To the state of religion in the Low Countries, Mr. W. seems to have paid some attention; at least he speaks fully and confidently on the subject. 'The protestants in the South,' he says, 'are far more numerous than the catholics, but in the northern departments they are only found scattered up and down. Here the people have the most contemptible notions of protestantism, and converts are not made from the church of Rome, but the number of protestants remain nearly the same, without any apparent accession or diminution.' Yet Mr. W. ventures to assert that, 'had the chief of the great nation declared decidedly in favour of the protestant religion, and exerted all his influence to establish it, there is little doubt that he might have succeeded.'—Education is represented as still cramped by religious prejudices; and though he speaks of attempts being made to revive the college of Louvaine, and of the increase of the number of students, he tells us that an esteemed professor in the college of Mons, when asked not long ago by one of his scholars a question relative to the antipodes, replied, "we never talk of that, it is an heretical notion." If this be a serious anecdote, and such professors have much influence, Protestantism cannot promise herself many converts in the Belgic provinces.

A reader of these pages will meet with some singularities of expression, viz. 'Woods and *other* trees'—'flax and hemp and other seeds for the extracting of oils'—'a man of *an ill-favored* mind;'—'the *chateaux* have lost the appearance of *attack* and defence,' &c. Mr. Worsley's volume, however, is unostentatious, and he appears to have no inclination to misrepresent and mislead.

ART.

ART. IX. *Observations on the Nature and Cure of Gout;* on Nodes of the Joints; and on the Influence of certain Articles of Diet, in Gout, Rheumatism, and Gravel. By James Parkinson, Hoxton. 8vo. 5s. Boards. Symonds, &c.

IN a former number, we gave an account of Dr. Kinglake's treatise on gout, and expressed rather fully our opinion of the dangerous tendency of his doctrines respecting its cure*. The author of the work before us appears to have viewed the subject in the same light, and it is principally to this consideration that we are indebted for its publication. After a concise description of the leading symptoms of this disease, we enter on an investigation of its proximate cause, which is stated to be 'a peculiar saline acrimony existing in the blood, in such a proportion, as to irritate and excite to morbid action, the minute terminations of the arteries, in certain parts of the body.' The writer labors, with much assiduity and considerable ability, to defend this hypothesis; and he principally rests on the experiments of Dr. Wollaston, who found that the concretions which are occasionally formed on the joints of gouty persons are composed of the lithiate of soda. It does not, however, necessarily follow that the lithiate of soda must exist in the blood, because it is excreted from the joints: yet it seems fair to infer that this fluid must be in an unnatural state, in order to admit of the formation of this peculiar substance; and without precisely determining in what that state consists, Mr. Parkinson contents himself with pointing out the fact and maintaining its existence. Many practical writers have noticed the connection between gout and calculus; the discovery of Dr. Wollaston confirms the fact, and also tends to illustrate it by shewing that the same subtance forms the basis both of the urinary and the arthritic concretions.

After having rendered the existence of this saline acrimony in the blood at least not improbable, the author next speculates concerning its origin. He imagines that it proceeds from the acid, which, in certain constitutions, and from the operation of peculiar kinds of diet, is generated in the stomach; and which, though without any decisive evidence, has been vaguely conceived to be the acetous. As a farther proof of an acid state of the fluids, or rather of their tendency to produce or secrete an acid matter, Mr. P. adduces the red sediment of the urine, and the sour perspirations, which are occasionally observed in some diseases:—but, even supposing that we were to admit the existence of the lithic acid in the mass of the

* See Rev. Vol. xlix. N. S. p. 123.

blood,

blood, it still remains to shew by what means it becomes united to the soda, and why the resulting compound has a peculiar tendency to deposition on the joints. In these respects, the hypothesis is certainly incomplete: but the determination of them does not materially affect the former position, viz. the existence of the saline acrimony in the blood, on which the practical part of this treatise principally depends.

The remote causes of gout are sufficiently ascertained; and among them intoxicating liquors, when taken to excess, have been placed in the first class. The author examines their effects on the stomach, and the constitution at large; and he inclines to the opinion that *wine*, particularly such as is weak and acid, has an especial tendency to produce gout: distilled spirits seem rather to generate dropsical complaints. He was led to this conclusion from observing the diseases of the different orders of people who principally use these liquors; the lower classes, who are perhaps at least as much addicted to intoxication as their superiors, principally drink spirits, and rarely have the gout; which complaint attaches itself almost solely to the wine-drinker. Malt liquors, when of good quality, appear to Mr. Parkinson the most salubrious beverage: but he justly remarks that the state, in which they are generally procured, renders them by no means harmless to stomachs which are disposed to acidity.

Some good remarks are made on diagnosis, in which the author points out the difficulty of discriminating between the primary complaints of a part and the symptoms produced in it by a gouty diathesis: he then proceeds, in the fifth chapter, to give an account of a disease which, until very lately, has not been treated in a separate form, the nodosity of the joints. It was slightly noticed by Dr. Heberden in his Commentaries, but Dr. Haygarth first described it as a distinct disease, different from rheumatism, with which it had hitherto been confounded. Mr. Parkinson's detail must, however, be considered as equally original, for we are informed that, by a singular coincidence, it was in the press at the time when Dr. Haygarth's work was published. The accounts given by these authors agree in the most essential points: but there are two particulars in which they differ. Dr. Haygarth states that the complaint is confined to the middle and higher classes, and that it very seldom occurs in men; while Mr. Parkinson has found it 'exceedingly frequent among the Parish aged poor,' and has also seen it in 'several males:' indeed his attention was first directed to it by having been himself a sufferer from it. His theory respecting this malady is that it depends on the same saline acrimony with the gout, but that it does not exist

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in sufficient quantity to produce the concretions at the joints, or even a regular fit of the disease. His indications of cure are, 'first, To diminish the increased action of the vessels, in the part, by which the secretion of the morbid matter is performed: secondly, To promote a free perspiration of the part affected: and thirdly, To correct the prevailing disposition to acidity in the primæ viæ, and in the system in general.' The first object is fulfilled by the occasional application of leeches to the affected joint; the second by a plaister applied so as to detain the natural perspiration of the part on the skin, which thus acts like a perpetual fomentation; and the third by avoiding acescent diet, and employing the carbonate of soda.

In the sixth chapter, we are led to consider the cure of the gout itself; and the indications laid down are three, 'First, To prevent as much as possible the formation of that peculiar saline acrimony, on which the disease has been supposed to depend. Secondly, To procure the removal and correction of so much of this acrimony as may be already formed. Thirdly, To repair the diminished powers of the system.' The means to be employed consist principally in avoiding wine, and in using the fixed alkalies, tonic medicines, and exercise. At present, we are scarcely able to determine exactly in what way the soda operates in the cure of gout, but that it is productive of considerable benefit seems undeniable; and we think that it must henceforth be regarded as one of the most important agents in the treatment of this complaint. Our scientific readers must be aware that the practice is not new, but we are not acquainted with any author who has treated the subject with so much clearness and precision as Mr. Parkinson. The beneficial effects of exercise are maintained with much earnestness; since Mr. P. conceives that it operates not merely by strengthening the stomach and promoting digestion, but also that it tends to discharge the acrimony of the system by means of the cutaneous perspiration.

The treatment during the fit next comes to be discussed. Different opinions have been entertained respecting the propriety of checking the topical inflammation; while most practitioners decline any interference on this point. Dr. Kinglake, (as is well known to our readers,) in the most decided manner, recommends that it should be subdued as speedily as possible, by the use of external cold. It is rather a question of fact than one which admits of argument: but we are entirely of Mr. Parkinson's opinion, that Dr. Kinglake's practice is hazadous in the extreme; and that the manner in which he speaks of the affection of the stomach and constitution proves either unpardonable negligence in observation, or great ignorance as

to the real nature of the symptoms. Mr. Parkinson properly remarks that we are not to consider the removal of the fit as the cure of the disease, although these circumstances are identified by Dr. Kinglake.—In this part of the work, the author details at some length his own case of hereditary gout and nodosity of the joints, both of which were much relieved by a strict attention to temperance, and the employment of the carbonate of soda; and he sums up his doctrines in the following paragraph:

'It may be safely concluded, that indulgence in acids is a frequent cause of gout; that an acrimony is thus produced, from which is formed a peculiar matter, which is separated and removed from the system, by the inflammatory action of the parts affected with gout; that this process being suddenly checked in the extremities, is liable to be taken up by some other part, whose healthful state is much more important to the preservation of life, than that which had been primarily affected; that even when no sudden violent affection of any internal part is thus secondarily occasioned, low chronic inflammation, perhaps of a peculiar kind, seems to be oftentimes produced; and that the ends of the bones, or rather their immediate coverings, become affected in a peculiar manner, in those cases, in which the gouty inflammation has been suddenly checked, or in which circumstances exist which prevent its taking place, notwithstanding the gouty diathesis is present.'

Much satisfaction has been derived to us from the perusal of this treatise, which is candid and perspicuous, and presents a happy combination of speculative reasoning with practical experience. It holds out to those who are afflicted with the gout a cheering prospect of relief, less flattering indeed than that of Dr. Kinglake, but in our estimation more certain and less dangerous.

ART. X. *Cases of Pulmonary Consumption, &c. treated with Uva Ursi:* to which are added some practical Observations. By Robert Bourne, M.D. Aldrichian Professor of the Practice of Physic in the University of Oxford, &c. 8vo. 7s. 6d. Boards. Rivingtons, &c.

THE frequency and fatality of Pulmonary Consumption would induce us to listen to any proposal that promised the most distant prospect of advantage; and yet the many instances of disappointment, which have occurred on this subject, even respecting those who have presented themselves with the most confident assurances of success, naturally produce in the mind a degree of scepticism, that scarcely permits the practitioner to give to any new project that degree of attention which it deserves. Impressed with such sentiments, we opened the volume before us,

us, convinced of the importance of the object, yet with little hopes of its attainment; and if the perusal of it has not altogether dissipated our doubts, we can at least assert that it has afforded us considerable gratification.

Dr. Bourne begins by stating the circumstance that gave rise to his new practice. A patient was admitted into the Radcliffe Infirmary at Oxford, to which he is one of the Physicians, for a disease of the urinary organs attended with symptoms of hectic fever. After having given him soda for some time without any advantage, Dr. B. prescribed a powder of *uva ursi*, bark, and opium; and the remedy proved eminently successful; since it not only relieved the local symptoms, but removed the constitutional affection. The disappearance of the hectic, under the use of the *uva ursi*, appeared to indicate its employment in other cases in which this symptom was present, and particularly in phthisis; it was accordingly tried in this complaint; and in the 2d chapter the author relates the result of his experience. The cases are detailed with considerable minuteness, and, as far as appears, with perfect fairness; and the comments made on them in the next chapter are candid and judicious.

The reports are arranged under four general heads, viz. cases of true consumption in its first stage, in which purulent expectoration had not taken place; those of true consumption in its last stage, in which purulent expectoration had taken place; those of an affection of the lungs, in which there was purulent expectoration, but which were not cases of phthisis; and lastly, those of hectic in which the lungs were not at all, or at least not primarily, affected. From a review of the first class, it seems fair to conclude that the *uva ursi* had, in some instances, the effect of removing a disease which exhibited the characteristic marks of phthisis; and that in others the symptoms were unequivocally relieved. The second division, i.e. of cases in which the consumption was advanced to the purulent stage, contains three instances only, one of which terminated favourably. This case, if taken unconnected with the author's other experiments, would seem to argue but little in favour of this medicine, because we have single cases on record in which phthisis, in its worst form, is said to have been cured by the most inert substances, or the most insignificant treatment: but, forming as it does a part of the chain of evidence, we think that there is a plausible foundation for the conclusion deduced by the author, 'that *uva ursi* will be found an excellent palliative in the confirmed stage of phthisis, and, on some occasions, a perfect remedy.' To accomplish more than this is beyond the power of art; whoever has seen the dissections of persons who have died of consumption must be aware that, in a great

majority of cases, the degree of injury sustained by the lungs is so great that it cannot be removed by any remedy or any effort of the constitution. On the other hand, the patient may derive some comfort from the reflection, that the magnitude of the symptoms does not always correspond with the extent of the organic affection; so that, even when appearances are the most unfavourable, a chance exists that the local disease may not have made proportional advances.

The 3d division of cases contains only two, in which a large abscess had been formed in the lungs, which had broken and been discharged by expectoration, but in which, from the previous symptoms, it could not be referred either to phthisis or to the effect of pneumonic inflammation. We think that some uncertainty remains with regard to the nature of these cases; and we are not made sufficiently acquainted with their previous history, to give an accurate opinion respecting them: but it is certain that, in both, large quantities of purulent matter were discharged from the lungs, and that both patients recovered.—The diseases placed by Dr. Bourne in his 4th class were confessedly anomalous; he inclines to the opinion that they had a connection with the urinary organs; and some foundation appears for this supposition. The state of hectic was considerable in all of them, and it is probable that the *uva ursi* was instrumental in their cure.

We have already expressed our general approbation of the contents of this volume. We are fully impressed with the fallacy which so frequently attends experimental investigations like the one in question; with the difficulty of ascertaining the exact nature of the disease; with the various circumstances which interpose to prevent us from correctly estimating the operation of a remedy; and lastly with the strong bias by which the mind is affected, so that, in spite of our utmost endeavours, we are almost unavoidably led to regard every occurrence in a favourable point of view. Yet we do not hesitate to recommend this treatise to the serious attention of every medical practitioner.—With regard to the author's style and composition, we are sorry to be obliged to state that it is heavy and prolix, and that the matter might have been compressed into a much smaller compass: a circumstance which we really regret, because it is possible that from this cause some of its readers may be led to undervalue the information which the book contains.

ART.

ART. XI. *A Medical and Experimental Inquiry into the Origin, Symptoms, and Cure of Constitutional Diseases.* Particularly Scrophula, Consumption, Cancer, and Gout. (Illustrated by Cases.) By William Lambe, M.D. Fellow of the College of Physicians. 8vo. 5s. 6d. Boards. Mawman.

WE have lately taken notice of a work written by Dr. Lambe, in which he endeavoured to prove that spring water, as it is commonly used by the inhabitants of cities, contains a quantity of lead, which, although so minute as scarcely to be detected by the nicest chemical tests, is still sufficient to generate many of the most formidable complaints, and eventually to destroy the constitution *. We gave it as our opinion that the hypothesis was without foundation; the diseases that were attributed to the metallic impregnation seemed to us to be very imperfectly characterized; and his reasoning on the subject appeared to be altogether vague and incorrect. The treatise before us may be considered as a continuation of the same train of speculation, although the author will be found in some respects to have changed his ground. His present object, like that of the former publication, is to shew that some of the most obstinate diseases are produced by the use of common water: but here we have nothing more said about lead, since the offending ingredient is now supposed to be a newly discovered matter, which Dr. Lambe denominates *septic poison.* Our readers will no doubt be anxious, as we were, to be informed what are the proofs of the existence of this poison, and also what are its nature and properties. The proofs of its existence, as far as we are able to appreciate them, are as follow.

A lady had pains in her stomach when she resided in a particular house, which, on removing to a different situation, always left her. Lead was suspected to exist in the water, but on examination none could be discovered; however, on evaporating the water, a residuum was left that impressed the fauces with a sense of constriction, and excited the idea of the presence of arsenic. A small portion of this residuum was then placed between two plates of copper, and, heat being applied, a white stain was produced on the metal. Taking it for granted that the existence of arsenic was by this appearance decidedly proved, and reasoning on this datum, the author was led to conjecture that the arsenic was united to manganese; that this senicated manganese is a constituent of the animal body; and that, by the decomposition of animal matter, a quantity of this compound becomes extricated, and being in this way generally

* See M. Rev. for June last, p. 161.

diffused

diffused through the soil, is carried into and contaminates the water of all springs and rivers.

To prove these positions, three sets of experiments are detailed; one to ascertain the properties of arsenicated manganese, the 2d to shew that a similar substance may be detected in the ashes of all animal matter, and the 3d, that it exists in the waters usually employed in diet. These experiments are conducted with apparent minuteness, and, like those in Dr. Lambe's first treatise, display considerable address in the management of chemical operations: but we are obliged to remark, as on the former occasion, that we do not regard them as sufficient to establish the conclusions which the author wishes to deduce from them. Considering them as a groundwork for farther experiments, or as hints for future investigation, we should deem them intitled to serious notice: but, when they are brought forwards as the basis of an hypothesis so very important as that which forms the principal subject of the present volume, we cannot give them our approbation. It is not to be forgotten that the author, in his preceding publication, spoke with exactly the same kind of confidence relatively to the existence of lead in all waters, and its deleterious effects on the constitution, which he now displays respecting the arsenicated manganese: but we find no attempt to reconcile this apparent contradiction; nor are we informed whether both lead and arsenic exist in all waters; nor whether the substance, which Dr. Lambe formerly conceived to be lead, is that which he now imagines to be arsenicated manganese.

Considering the foundation of Dr. Lambe's speculations to be of so fragile a nature, it will not be expected that we should pay very minute attention to the superstructure. It will be proper, however, to give the reader a general view of his attempt, and of the degree in which he appears to us to have succeeded in it. We have already stated that he proposes to cure what he calls constitutional diseases, by the use of distilled water. 'By constitutional diseases,' says he, 'I understand those which arise slowly and spontaneously, and concerning which we are hitherto ignorant, whether they are to be attributed to the operation of foreign and external causes, or to an original imperfection in the structure or functions of any of the different organs of the body.' This definition is of a most comprehensive nature; indeed the author himself seems to imply that he intends by it to exclude only contagious fevers. In the work before us, however, he somewhat contracts his views, and confines his attention more immediately to the four diseases of scrofula, consumption, cancer, and gout. These formidable, we may almost say incurable affections,

which appear to agree in nothing but their fatality, he proposes to remove by the plan of treatment mentioned above, i. e. by using water that is uncontaminated with the septic poison.

It is obvious that there are two ways by which the proposal of the author may be substantiated. After having proved the existence of the metallic impregnation, it might be shewn that its effects are such as would be expected to take place from the gradual introduction of arsenic into the system; or, placing less dependence on the previous theory, it would suffice to adduce a number of clear and decided cases, in which the diseases in question were removed by the proposed remedy. In the first of these points, we are of opinion that Dr. Lambe has entirely failed; the existence of the septic poison we must consider as very hypothetical; and as to its effects, they are stated in so vague and general a way, that we are unable to draw any specific conclusions from them. Indeed, when we observe the same cause maintained as producing such various consequences, we are irresistibly led to suspect its validity. It is, then, on the basis of experience that Dr. Lambe must rest his claims. —A section is allotted to each of the four diseases mentioned above, and cases are detailed, in which, after having used distilled water for some time, the complaints seemed to become stationary, or even to experience a degree of amendment:—but what do we learn from the recital of such histories? We learn that there is no remedy, however insignificant, which has not in the hands of the projector performed wonderful cures; that a strict attention to diet and general regimen is of great importance in all constitutional diseases; and we may go so far as to add, that water is often the most salutary beverage in these complaints. As to the particular cases recited in these volumes, they are for the most part very incomplete: but this circumstance, instead of lowering our opinion of the author, ought to increase our respect for him; since it proves that he possesses an honourable degree of candour, which will not permit him to support his favourite hypothesis at the expence of truth.

Art. XII. *Some Account of the Life and Writings of Lope Felix de Vega Carpio.* By Henry Richard Lord Holland. 8vo. pp. 294. 9s. Boards. Longman and Co. 1806.

From the plain and unpretending title of this elegant and interesting publication, a tolerably just idea may be formed of the plan which the noble author has pursued, in introducing the Phœnix of Spain to the notice of British readers. Lord Holland

Holland appears to have supposed that the curiosity of the greater part of them, respecting an author of whom they remember little but the contradictory suffrages of Le Sage and Voltaire, would rest satisfied with the general outline of his public and private life, without imposing on his biographer the laborious task of collecting materials for a more circumstantial narrative. We shall, however, endeavour to supply these omissions from other sources.

A similar course has been followed in noticing the works of this voluminous writer. It was not to be expected, and it was perhaps scarcely to be desired, that a foreign critic should undertake a minute examination of all the productions of an author who, according to his friend and scholar Montalvan, wrote more in quantity and quality than all antient and modern poets together; which might be made evident to the senses by placing their performances in one scale and those of Lope in the other*. Judicious extracts, however, from his principal performances, accompanied by translations which are in general very accurate, enable the reader to form an idea of Lope's merits; and he will derive still more information and amusement from the delicacy, spirit, and liberality of Lord H.'s criticisms.

Lope Felix de Vega Carpio was born at Madrid on the 25th of November 1562, and that day being dedicated to St. Lupus, Bishop of Verona, he received the name of the Saint in addition to Felix, that of his father. Both his parents were noble; and his father, whom he lost when very young, is mentioned in the *Laurel de Apolo* as having written some sacred poems which do not appear to have been intended for publication. Lope displayed early marks of genius; and after a few trifling irregularities, resulting probably from his unprotected situation, he recommended himself by his juvenile productions to Don Geronimo Manrique, at that time Bishop of Avila and Inquisitor General. He remained in the service of this prelate till he went to study Philosophy at Alcalá, where he resided four years, and graduated. On his return from the University, he became secretary to the Duke of Alva, and at his request wrote the Arcadia: but he soon afterward left the Duke's service, and married a daughter of Don Diego de Urbina, King at Arms, with the approbation of both families.—He had been settled but a short time, when a duel, in which he left his adversary severely wounded, and some other unpleasant circumstances, obliged him to seek a retreat in the city of Valencia. Having passed some years in this species of exile, he succeeded in settling his affairs, and came back to Madrid: but, in the

* Lord H. has considerably enlarged on this idea, and has made Montalvan use expressions still more extravagant. (p. 80.)

midst of the congratulations which his restoration to his family occasioned, his wife was separated from him for ever. The painful recollection of this loss impelled him to join the memorable Armada, then fitting out at Lisbon for the invasion of England; and in addition to the general distresses which attended this ill-omened expedition, Lope had the misfortune to lose his brother, an officer in the fleet.

He returned to Madrid in 1590; and after having acted successively in the capacity of secretary to the Marques de Malpica and the Conde de Lemos, he married Donna Juana de Guardio, a noble and beautiful woman, by whom he had a son and daughter. The latter survived him, but the son died in his sixth (his Lordship says eighth) year, and was soon followed by his disconsolate mother.—Unable to bear up against so many losses, Lope sought relief in the exercises of devotion; and he solicited and obtained the Franciscan habit, which subjected him to some of the regulations of that order without an entire renunciation of the world. Not contented, however, without devoting himself still farther to a religious life, he received priest's orders at Toledo; and he divided the remainder of his days between the offices of devotion, and unremitting exertions to maintain his poetical ascendancy. While thus engaged, he was attacked by an acute disorder, which carried him off on the 25th of August 1635, in the 73d year of his age.

The first work of importance published by Lope was the *Arcadia*, a pastoral romance in prose and verse, which entirely occupies one of the 4to volumes in Sancha's edition. Lord Holland remarks that

'The species of composition is in itself tedious, and the conduct of the Arcadia evidently absurd. A pastoral in five long books of prose run mad, in which the shepherds of Arcadia woo their Dulcineas in the language of Amadis rather than of Theocritus, in which they occasionally talk theology, and discuss in verse the origin and nature of grammar, rhetoric, arithmetic, geometry, music, astrology, (we add, *agriculture*, p. 378 and 380) and poetry, and which they enliven by epitaphs on Castilian Generals, and a long poem on the achievements of the duke of Alva, and the birth of his son, is not well adapted to the taste of common readers, or likely to escape the censure of critics. In most instances, however, the abstract of a work of this nature, for it must be considered as a poem, forms a very unfair criterion of its merit. The chief objects of poetry are to delineate strongly the characters and passions of mankind, to paint the appearances of nature, and to describe their effects upon our sensations To accomplish these ends the versification must be smooth, the language pure and impressive, and the images just, natural, and appropriate; our interest should be excited by the nature of the subject, and kept up by the spirit of the narration. The probability of the story, the connexion of the tale, the regularity of the design, are

indeed beauties; but beauties which are ornamental rather than necessary, which have often been attained by persons who had no poetical turn whatever, and as often neglected by those whose genius and productions have placed them in the first rank in the province of poetry. Novels and comedies derive indeed a great advantage from an attention to these niceties. But in the higher branches of invention they are the less necessary, because the justness of the imitation of passions inherent in the general nature of man, depends less upon the probability of the situations, than that of manners and opinions resulting from the accidental and temporary forms of society.'

We must here observe that, although the claims of the poet to the praise of real genius are not to be rejected on the ground of an absurd fable, or a faulty and extravagant arrangement, yet the admiration and interest of the reader will be most materially affected, and sometimes wholly destroyed, by such dereliction of truth and nature. The justness of this remark is admitted in the surprize with which Lord H. appears afterward to mention the preference given by Lope to the wild but enchanting poem of Ariosto, compared with the more chaste and regular beauties of the *Gerusalemme liberata*:

'To judge therefore (he says) by another criterion of the parts of the Arcadia *which I have read*, and especially of the verses, there are in it many harmonious lines, some eloquence, great facility and occasionally beauty of expression, and above all a prodigious variety of maxims, similes, and illustrations. These merits, however, are disfigured by great deformities. The language, though easy and fluent, is not the language of nature; the versification is often eked out by unnecessary exclamations and unmeaning expletives, and the eloquence is at one time distorted into extravagant hyperbole, and at another degenerates into low and tedious common place. The maxims, as in all Spanish authors of that time, are often trival and often untrue. When they have produced an antithesis, they think they have struck out a truth. The illustrations are sometimes so forced and unnatural, that though they may display erudition and excite surprise, they cannot elucidate the subject, and are not likely to delight the imagination. They seem to be the result of labour, and not the creation of fancy, and partake more of the nature of conundrums and enigmas than of similes and images. Forced conceits and play upon words are indeed common in this as in every work of Lope de Vega; for he was one of the authors who contributed to introduce that taste for false wit, which soon afterwards became so universally prevalent throughout Europe. Marino, the champion of that style in Italy, with the highest expressions of admiration for his model, acknowledges that he imbibed this taste from Lope, and owed his merit in poetry to the perusal of his works. There is one species of this false taste, which is particularly common in the Arcadia, and at the same time very characteristic of the poet's style in general. It is an accumulation of strained illustrations upon some particular subject, each generally included in the same number of lines, and all recapitulated at the end of

the passage. The song of the Giant to Chrisalda in the first book is the most singular instance of this conceit, but is much too long to be transcribed. It is divided into seven strophes or paragraphs, most of which are subdivided into seven stanzas of four lines; in each stanza the beauty of Chrisalda is illustrated by two comparisons; and the names of the things to which she is compared are enumerated in the last stanza of each strophe, which alone consists of six lines, and which is not unlike a passage in the *Propria quæ maribus*, being chiefly composed of nouns substantive without the intervention of a single verb. In the first strophe she is compared to fourteen different celestial objects; in the next to ten species of flowers; in the third to as many metals and precious stones; in the fourth to eleven birds of different sorts; in the fifth to twelve trees of different names; in the sixth to as many quadrupeds; and in the last to the same number of marine productions. After having recapitulated each of these in their respective strophe, in a strain not unworthy of a vocabulary, he sums up the whole by observing with great truth,

'Y quanto el mar, el ayre, el suelo encierra,
Si mi quieres, ofrezco a tu belleza.

Thus what contains or sea, or earth, or air,
I to thy form, if you approve, compare.'

We should tremble for the consequences, were la Huerta alive to read the foregoing extract; since the inadvertency, into which the noble author has fallen, would undoubtely call forth the indignation of this zealous defender of Lope's fame. The giant is by no means the novice which his Lordship represents. After running the changes on Crisalda's beauty in the first three Strophes, he very adroitly shifts his ground, and *engages to lay at her feet* the various productions of nature, which he enumerates, if she will deign to listen to his suit. The last two lines refer exclusively to these proffered gifts, and should be taken in their literal sense. They would have been more faithfully translated

Thus what contains or sea, or earth, or air,
All shall be yours if you relieve my care.—

'I subjoin (adds Lord H) another instance of this strange and laborious species of conceit in a sonnet from the first book of the Arcadia, which contains many of the common place illustrations which form so large a portion of that voluminous work:

'No queda mas lustroso y cristalino
Por altas sierras el arroyo helado;
Ni esta mas negro el evano labrado;
Ni mas azul la flor del verde lino;
Mas rubio el oro que de oriente vino;
Ni mas puro, lascivo y regalado
Espirar olor el ambar estimado;
Ni esta en la concha el carmesi mas fino,

Que

Que frente, cejas, ojos, y cabellos,
Aliento, y boca de mi nympha bella,
Angelica figura en vista humana.
Que puesto que ella se parece a ellos,
Vivos estan alli, muertos sin ella,
Cristal, evano, lino, oro, ambar, grana.

'Not winter-crystal ever was more clear,
That checks the current of the mountain stream;
Not high wrought ebony can blacker seem;
Nor bluer doth the flax its blossom rear;
Not yellower doth the eastern gold appear;
Nor purer can arise the scented steam
Of amber, which luxurious men esteem;
Nor brighter scarlet doth the sea shell bear;
Than in the forehead, eyebrows, eyes, and hair,
The breath and lips of my most beauteous queen,
Are seen to dwell on earth, in face divine.
And since like all together is my fair,
Lifeless elsewhere, alive in her are seen,
Ice, ebon, flax, gold, amber, and carmine.'

From the fifth Book, Lord H. has transcribed *part* of an ode on *Indifference*, or rather *Recovery from Love*. It is an elegant composition, and, as his Lordship observes, no unfavourable specimen of Lope's style: but in simplicity and sweetness it is far inferior to a sonnet on the same subject inserted in the notes from *Garcilaso de la Vega*: a poet who, if he had lived longer, and could have preserved his taste uncontaminated by the surrounding contagion, would have merited a still more glorious title than that of the Petrarch of Spain.—The noble author concludes his remarks on this extraordinary publication by saying;

'The Arcadia furnishes striking instances of the defects and of the beauties of Lope's style; and by the passionate defence he published of it in his prologue to the Pelegrino, and in the Philomena, he seems himself to have been singularly partial to it. These reasons have induced me to dwell upon it longer perhaps than its merits appear to justify.'

The next work here examined is a continuation of the *Orlando Furioso*, in twenty cantos, intitled *La Hermosura de Angelica*, which Lord H. considers as the best of Lope's heroic poems. Pacheco's encomium, though not here cited, is too characteristic of the age to be omitted. "The poem on the Beauty of Angelica (says he) clearly evinces that of the genius of its author, who has seized more varieties of beauty than nature herself." Some of our readers may be tempted to view this as a caricature of Lope's style, and an imitation of Boileau's epigram on Chapelain. Notwithstanding this testimony,

the tedious harangues, the lifeless descriptions, and the unnatural conceits with which this works abounds, form, in our opinion, a striking contrast to the easy and perspicuous, but rich and animated language of Ariosto.

The *Corona Tragica*, an heroic poem in three cantos, the subject of which is the martyrdom of Mary Queen of Scots, attracted more notice during the life of the author; and, notwithstanding Lord Holland's conjecture that the praises of his contemporaries should be ascribed to the orthodoxy rather than to the poetry of the work, we are inclined to consider this preference as well founded. The first canto, it must be confessed, has its full share of the forced and unnatural ornaments of Lope's style; the second is less objectionable in this respect, and improves in interest; and the last contains several passages which are full of simplicity and pathos. The whole is written with the greatest purity and elegance of language. For a specimen, we need look no farther than the stanza introduced by his Lordship in order to shew the wide difference between Lope's feelings on the subject of civil and religious toleration, and those which prevail at the present day. We do not insert it, however, because we imagine that the manner in which the passage is translated, though sufficient for the purpose which Lord Holland had in view, would tend but little to confirm the truth of our assertion.

The remainder of this volume is chiefly devoted to an examination of Lope's dramatic works. To lessen the unfavourable impression which exists with regard to the Spanish drama, the noble author appeals to some of the usual arguments against the rigorous system of the French critics. He places them, however, in a new and interesting light; and he is careful not to weaken his case by pushing them too far, and then drawing from them extravagant conclusions. Some of Lope's absurdities are extenuated, and other apparent incongruities are explained by circumstances connected with the times. The amazing fertility of his genius, in the contrivance of interesting plots, forms the great charm by which he commanded the applauses of his countrymen: yet we find that the rapid changes in the situations of his heroes are frequently as absurd and unnatural as they are unexpected. If this defect renders him in some degree allied to Shakspeare, it must be confessed that in almost every other respect he is infinitely inferior; and the extravagant and unnatural sentiments of Lope's heroes offer a complete reverse to the exquisite delineation of character and feeling which distinguishes our immortal Bard. The ensuing extract from Velasquez contains a just exposition of the faults of this voluminous dramatist:

"We

"We must not look in his comedies," says Velasquez, "for the unities of action, time, or place; his heroes come into the world, walk about it, thrive in it, grow old, and die. They wander like vagabonds from East to West, and North to South; he flies with them through the air to fight battles in one place, and make love in another; sometimes they turn monks, sometimes they die, and even after death they occasionally perform miracles on the stage. One scene is in Flanders, another in Italy, Spain, Mexico, or Africa. His lacqueys talk like courtiers, and his kings like pimps; his principal ladies (ladies of rank) are women without education, breeding, or decorum. His actors enter like levies, in battalions, or in squadrons. It is not unusual to see twenty-four or thirty dramatis personæ, or even seventy, as in the *Bautismo del principe de Fez*, where, because these did not seem enough for him, he throws in a procession by way of *bonne bouche*."

Considering that to present the reader with a meagre outline, accompanied by a few unconnected extracts, would convey a very imperfect idea of that spirit and vivacity which constitute the principal merit of Lope's dramatic compositions, Lord Holland has in part translated and in part minutely analyzed *La Estrella de Sevilla*, one of the most interesting of his plays. If the noble writer has deserved well of the friends and admirers of Lope by his judicious choice, they are not less indebted to him for the masterly manner in which he points out some of the real excellencies which the poet's muse was capable of attaining, when not hurried away by wild caprice, nor by a cause still less excusable in Lope, (but to which he ascribes the greater part of his irregularities,) an interested compliance with the taste of the vulgar. Passages illustrative of different peculiarities in his style are also inserted from other plays; and Lord H. concludes with some amusing and instructive, but rather desultory observations on the judgment which foreign and domestic critics have pronounced on the compositions of Lope, and on the Castilian drama in general.

The interesting, though limited, view of Spanish literature, afforded by the present work, will prove a valuable acquisition to all persons of curiosity and taste; and we trust that it will succeed in calling the attention of the public to the neglected treasures of the Castilian poets: who, notwithstanding the harshness with which their absurdities have been blazoned by foreign critics, abound in passages so animated and beautiful, that the student quickly loses sight both of the toil attending the research, and of the grotesque monsters which he has encountered in his progress. It may appear rather unreasonable to expect that an author should take a wider range than he himself originally proposed: but, as the degree of fame which Lope at present enjoys is founded more on the number and variety

variety of his performances than on his excellence in any particular branch, we regret that so little mention should have been made of those authors who have acquired the greatest celebrity in the different walks of Spanish poetry. We hoped also to have found some remarks on Spanish versification, and particularly on the different kinds of metre; of which this language possesses, perhaps, a greater variety than any other, antient or modern. In an appendix, Lord H. has indeed given a clear and accurate definition of the *Asonante*, but without particularizing any of the numerous combinations in which this peculiarity of Castilian poetry contributes to diversify and improve its harmony.—It was natural to expect that many mistakes would occur in printing long extracts in a foreign language. At page 231 we found *comedias* instead of *tragedias*; and we imagined the word *tragedy* in the translation to be a conjectural emendation, till by referring to *Villegas* we discovered our mistake. One error more it is necessary to specify, lest the present volume should be considered as giving to it a sufficient sanction. Throughout the book, *Quixote* is metamorphosed into *Quixotte*. Towards the middle of the last century, it having been observed that in the Castilian language the double consonants neither served to mark a modification in the sound of the preceding vowel, as in English, nor admitted a distinct enunciation, as in Italian, the Spanish writers abandoned the use of these superfluous letters: a circumstance which certainly affords little encouragement to the insertion of a consonant which it would be impossible for a Spaniard to pronounce, in opposition to the authority of Cervantes and all his editors.

Besides the appendix already mentioned, we find two others at the end of the volume. The first contains an index to Sancha's edition of Lope's works, and two lists of his dramatic performances now extant, in which we observe the curious anachronism of the "Siege of Vienna" in 1683. The second contains an extract from a memorial presented to the Royal Academy of History by Don *Gaspar Melchor de Jovellanos*, on the subject of public diversions, which does honor to the enlightened and patriotic views of the writer.

MONTHLY CATALOGUE,

For SEPTEMBER, 1806.

AFFAIRS OF INDIA.

Art. 13. *The Carnatic Question considered*; in a Letter to a Member of Parliament. 8vo. pp. 104. 2s. 6d. Evans. 1806.

The

The conduct of the government of Madras, in raising to the Musnud of the Carnatic a more distant branch of the reigning family, in exclusion of the legitimate successor, at one time excited a very considerable sensation in this country, and created a strong interest in favour of the deposed prince among the friends of justice and humanity. That proceeding has been recently characterized by an eloquent member of Parliament (Mr. Sheridan) as one of the most unjust, inhuman, and atrocious acts that ever stained the honour of the British name in India;—yet the documents on which is founded this grave charge,—which involves the character of the East India Company and its servants, the credit of the government, the vigilance of parliament, and the honour of the nation,—have lain three years on the table of the House of Commons, without any decision having been founded on them!—The very commendable object of the tract before us is to call afresh the attention of the public to a transaction which, as it has been generally stated, appears to have been as offensive and disgusting as any which lawless and unprincipled ambition ever perpetrated. It is the aim of the writer to extract the substance of the voluminous documents which respect this subject, in order to impress it on the public mind, and the understanding of the House: gratified if, says he, 'I engage but one member of that assembly to look dispassionately but thoroughly into the Carnatic correspondence: for I am persuaded that a perusal of it can leave him no choice: but, that he must be anxious day and night to remove the seeming temporary but tacit sanction of his country from a measure, for which policy can frame no excuse, nor power a pretext; and which, until it shall be disowned as the act of Englishmen, must leave a stigma on their character and name.' The particulars of the harsh treatment of the young prince are pathetically detailed; and the pretences, on which the measure was grounded, are minutely and elaborately sifted, as well as ably and fully exposed.

Of the iniquity of the transaction, no doubt can be entertained, if the facts in any degree resemble those which are here stated; and it must be of very pernicious tendency, to allow proceedings of this odious nature to remain unvisited by the justice of the country. We ought not to suffer men to yield to practices of this nature with impunity in any part of the British dominions; and if we do, we shall ourselves in the end justly fall the victims of our criminal negligence and lethargy. The actors in these scenes will return among us, and we shall suffer from the effects of those propensities and habits which we have allowed to be formed, and which we have wanted due zeal, activity, and firmness to punish and repress.

For the particulars of the cruel exclusion of the lawful prince Ally Hussein, and the flimsy and extravagantly absurd pretences on which the act was justified, we must refer to the able account and exposure of both which is contained in these pages. The friendly intercourse carried on between the Nabobs Wallasaw, Omdul ul Omrah, and Hyder and Tippoo, in times when we were at peace with the Court of Mysore,—carried on too at our desire, for the most part,—was construed into acts of treason in those chieftains; and this treason was visited on their innocent youthful descendant Ally Hussein, and assigned

signed as the plea for excluding him from the throne of his ancestors. Most aptly does the author introduce the fable of the wolf and the lamb, to illustrate this foul proceeding.

Art. 14. *The Speech of Randal Jackson, Esq.*, delivered at a General Court of East India Proprietors, on May 21st, 1806; held for the Consideration of certain Papers, respecting the Conduct of the Court of Directors, the Commissioners for the Affairs of India, and the late Governor-General. 8vo. 1s. Stockdale. 1806.

India proprietors are probably acquainted with the species of eloquence of which Mr. Jackson is master, and which is more easily recognized than characterized. We have to observe that, on the present occasion, the learned Barrister, without being more solid or convincing than usual, is less soaring; and that, without more of close reasoning, he displays less of imagination. In the following passage, the reader will perceive his old acquaintance, the orator of the India House: 'It is well known, how ingenious the princes of the East and their ministers are in all the arts of diplomatic deception. The Doctors of the Sorbonne are not profounder casuists, nor the disciples of Loyola more subtile intriguers.'

We had always considered that Mr. Jackson was a sort of Attorney-General of the Directors, but it appears that we have mistaken, or that the learned Gentleman occasionally shifts his post, since he now appears the tribune of the proprietors, and the champion of the late Governor-General. In this speech, he regards the Directors and Lord Wellesley as parties at issue, and opposes a motion which was intended to express the confidence of the proprietors in the former, because it might prejudge the case of the latter. This mode of proceeding, in its application to the instance of a government and its agents, has at least the merit of novelty. As we are neither Senators nor East India Proprietors, it might be deemed presumption in us to examine so high a subject; we shall therefore be contented with merely stating it, and leave it to be discussed and decided by those who may assume the arduous province without exposing themselves to disadvantageous imputations.

RELIGIOUS.

Art. 15. *Sermons on Public Occasions*, and a Letter on Theological Study, by Robert, late Abp. of York. To which are prefixed Memoirs of his Life, by George Hay Drummond, A. M. Prebendary of York. 8vo. 6s. Boards. Longman and Co.

As the collection of sermons, which this volume presents to the public, is in itself valuable, and they are become scarce from the lapse of time since each discourse was separately printed, we doubt not that the serious reader will consider himself indebted to the present Editor, for thus rebuilding a monument to the talents and acquirements of the late venerable metropolitan of York.—To the sermons is subjoined a letter on theological study, addressed by the archbishop to a private friend, which contains some very valuable hints and directions for the younger students in divinity.—The discourses themselves are six in number, and all of them were composed on some public

public occasion: the first is written on the martyrdom of Charles the 1st; the second on the restoration of peace in 1749; the third in behalf of the charity schools of London and Westminster; the fourth was preached before the society for the propagation of the gospel in foreign parts; the fifth is a fast sermon delivered in 1759; and the sixth was preached at the coronation of their present Majesties. As the respective merits of each of these sermons have already been canvassed, it will be unnecessary for us to enter again into an investigation of their contents, farther than to state in general that they abound in good sense and sound argument, and are replete with wise maxims of policy, both in regard to the duty of governors and the obedience due from the governed.

Among other remarks on this noble prelate's conduct and character, the biographer observes,

'Whenever he mixed in debate, he shone with superior lustre; for though he rather neglected than cultivated this talent, nature had endowed him with it in an eminent degree, as those who recollect the part he took in several debates which were connected with that establishment, in which he filled so honourable a station, will readily allow. Nor was he more admired for the qualities which adorn a senate, than distinguished by those which rendered him useful in his profession and esteemed in society. His manners were noble as his birth; his disposition engaging, his friendship sincere; no man could better support the dignity of his station; no man was more affable, more condescending, and more accomplished in his general intercourse with the world; wherever he lived, hospitality presided; wherever he was present, elegance, festivity, and good humour were sure to be found. His very failings were those of a heart warm perhaps even to impetuosity; his virtues were those of a disposition formed for every thing amiable in private, every thing great in public life.'—

'Those who knew him best, will say that the predominant feature of his character was that union of sound sense, liberality, and goodness of heart, denominated *candour*. With respect to his literary attainments, there were few subjects of science with which he was not intimately acquainted; but his knowledge of history, ancient and modern, was most accurate, extensive, and profound. It was the favourite topic of his familiar hours of instruction with his children; when he gave, in a perspicuous and engaging manner, either the great lines of general history, deducing from thence the most useful remarks on government, manners, morals, and religion; or tracing particular events and actions to their genuine sources and motives, developed with acute discrimination, devoid of all political prejudice, the characters of individuals who had rendered themselves conspicuous on the great stage of life. In the course of these conversations, (the substance of many of which I recollect with grateful satisfaction, and only regret they had not been at the time committed to paper) he was particularly able in marking the connection between sacred and profane history, and elucidating, by the revolution of ages and the fate of nations, that train of inspired prophecy which "reacheth from one end to another mightily," and which is one great and continually-improving evidence of the truth of divine revelation. He availed himself

himself of every opportunity to impress on our minds this important consideration, with all the zeal and fervour of honest conviction, founded on critical research and deep investigation of the subject.'

He was born November 10. 1711 and died December 10. 1776.—Such is the character given of this excellent prelate, and if we may be allowed to form any judgment of its fidelity from the present surviving memorial of his talents and piety, we cannot hesitate to receive it as a just and impartial testimony to his merits both in his pastoral and his parental duties.

Art. 16. *A Letter to Lord Porchester*, on the present degraded State of the English Clergy. 8vo. 1s. Bell. 1806.

We have here a classical and eloquent effusion, on certain grievances occasioned by late enactments which respect the Clergy. The spirited author subjects the late regulations to the test of those principles which, it is now almost universally allowed, ought to govern human transactions. Why, he asks, should not the stipend of the curate, as in the case of wages in civil occupation, be left to be settled by the parties? it is a reflection on both to withdraw it from them.—He expatiates on the incongruity and inconvenience of the existing statutes; and he states reasons sufficient to engender, in well informed minds, a disrelish for the recent laws relating to the clergy.

In yielding our cordial assent to most of the observations of this accomplished letter-writer, we do not mean to concede that, before the late enactments, abuses in regard to residence and the qualifications of officiating ministers did not exist, which required to be investigated and to be remedied: but we are inclined to think that the provisions adopted were not the best calculated to answer the intended purposes. We should be very unwilling to allow any third person to interpose in fixing the terms between the rector and his curate: but we should wish the Bishops and Heads of Colleges to see that no improper persons are admitted into holy orders; the salaries of the officiating clergy might in that case be left to find their own level, without prejudice to the public; and residence might be in a great degree enforced by the operation of circumstances. If care were taken that none but candidates duly qualified obtained admission into the church, we believe that most of the objects would be attained that were sought by the late provisions, which, we are of opinion, do not indicate comprehensive views of policy. To the episcopal interference in the inferior clerical relations, which is here a matter of complaint, we never were friends. We never were of opinion that it was an improvement in our polity to increase the power of the Bishops, and the dependence of the parochial clergy; nor did we ever deem those the best friends of the church and of religion, who were loudest in the cry in favour of the curates. We would not be misunderstood; we wish to see residence as general as possible; we wish to see the inferior clergy as well provided as the nature of things will allow; but we would have these desirable ends attained not by harsh and authoritative legal provisions, but flowing as consequences from wise and liberal regulations, operating in an indirect manner. If this writer be well founded in supposing that the recent laws will have the effect of deterring persons of respectable connections, and of

of promising talents, from going into the church, we trust that no time will be lost in revising or repealing them. The importance of religion as a private concern, the incalculable advantages which the state derives from it, and the vast moment of public instruction in every possible view of it which can be taken, will render this duty imperious on the legislature.

This author repudiates the tenet of the indelible character. The reader will find a complete refutation of this bigotted and slavish notion in Dr. Campbell's Lectures on Ecclesiastical History. The letter writer is also greatly displeased with the late law, which declares persons in Holy Orders ineligible to seats in Parliament. We own that we cannot help being of opinion that the duties of a clergyman and a Member of Parliament are incompatible; and that our constitution both civil and ecclesiastical would suffer, were the House of Commons to be made a road to clerical preferment: but we can see no objection to their having this privilege, provided it were enacted that the seat disqualified them for holding or receiving any church preferment ever afterward.

Art. 17. *Hints for the Security of the Established Church*, humbly addressed to the Archbishop of Canterbury. 8vo. 1s. Hatchard.

When this writer, in order to rouse the attention of his Grace of Canterbury, represents to him the fair prospect of obtaining the crown of Martyrdom, we were prepared for a most alarming view of the state of the Established Church: but we could not perceive anything in the subsequent part of the letter, on which the Archbishop could erect the brilliant hope of Martyrdom. We cannot consider the Church to be in such imminent peril as he would have us believe; nor can we admit that those measures, which he so strongly urges, are either necessary or politic. If parochial and episcopal residence must be enforced by such regulations as may be deemed requisite, let not liberty of conscience be abridged by any limitation of the Toleration Act. The writer, however, wishes to have some new regulations adopted relative to Dissenters; because of the novel form of modern Dissent. 'Schismatists (he says) do not at present dissent on account of their principles, but they so arrange their principles, that they may dissent.' Without analysing this nice distinction, we venture to observe that it would be very imprudent in Government to interfere with the different shades of dissent. The word *Dissenter* is a very comprehensive negative term. It implies *all* those who differ from the Established Church, with all their subdivisions; and to all, of every denomination, the Toleration Act extends.—Alarmed at the progress of Methodism, this member of the Church of England longs to restrain the itinerant preachers, and wishes to have them 'licenced, and confined to their own appropriate registered place of worship:' but he forgets that this would be a very hard case, unless these places were endowed. In our apprehension, it is weak in the extreme to be afraid of such illiterate beings as he describes; and if the Clergy do their duty, and oppose Methodistic preachers with becoming zeal and assiduity, they need not ask for a revision of the Toleration act. At all events, we should abstain

stain from interfering with the arm of the law. Gamaliel's advice should not be forgotten.

Art. 18. *Peace with France and Catholic Emancipation repugnant to the Command of God.* By L. Mayer. 8vo. 1s. Williams and Smith.

Prophetic interpreters are much disposed to refer the predictions of scripture to their own times, and to find the marks of some apocalyptic beast on the prominent characters of their day. Mr. Mayer is exceeded by none of his predecessors in this propensity. With a perspicacity far surpassing our dim intellects, in Micah iv. 3.—13, he sees 'an evident reference to the present contest between England and France, (the former of which is the strong-hold of the daughter of Zion);' and he roundly asserts that the command "Arise and thresh" is equivalent to a divine injunction to prosecute the war till we have destroyed the enemies of Zion. So adroit is Mr.M. in discovering the precise objects to which the prophecies refer, that he has found out that Rev. xiii. 10. "He that killeth with the sword must be killed with the sword" *clearly* points out the tragical end of Louis xvi., and that Bonaparte is the king of the locusts, and the angel of the bottomless pit. Could our penetration keep pace with that of Mr. Mayer, we might receive some consolation: but, as we do not admit his premises, we cannot be flattered by his assurance that we are ordained by God to bring the pomp of the enemy down to the grave.

Art. 19. *Remarks on the Observations made on the Discipline of the Quakers, by the Monthly Reviewers,* in their Examination of William Rathbone's Narrative and Memoir. 8vo. 1s. Phillips and Fardon.

Having been long in the habit of regarding the society of Quakers with much respect, as conceiving them to have imbibed more of the spirit and to have displayed more of the practice which distinguished the primitive christians, than the generality of other modern churches, we felt extreme reluctance in offering to the public (Rev. for October last) those strictures on their late conduct which have occasioned the present remarks. When we made them, we flattered ourselves that they would obtain some notice from that body against whom they were directed; and as we stood unconnected with party, and were totally ignorant of Mr. Rathbone and his connections, we hoped that the Society of Friends would do us the justice to believe that our censures proceeded from the purest principle, and that nothing could afford us more sincere pleasure than a complete vindication from them. The author of this pamphlet endeavours to convince us that the charge of persecution does not attach to the Quakers, in consequence of those proceedings which excited our animadversions, by alleging that 'the *disownment* of persons for a difference in religious opinions consists in excluding them from those meetings where the private affairs of the society are discussed, and from those provisions for the poor, which are made exclusively for the members of the Society. They are at liberty to attend the meetings for religious worship in the same manner as before their disownment;

no

no injury is done to their persons or properties; they are not deprived of any of the comforts of social life.' We are farther informed that, if we consider this disownment as similar to excommunication in the Churches of Rome or England, our ideas on the subject are erroneous. —*If* we considered disownment in the one instance as absolutely equal to excommunication in the other, our ideas would indeed be erroneous: but there is certainly a similarity in the two cases. Disownment is excommunication to as great an extent as the Quakers can carry it. The society cannot shut the doors of their places of worship against disowned members, but it takes from them all provisions made for the poor; and it must, by marking them as obnoxious persons, deprive them of the comforts of social intercourse with friends. These, it will be said, are the necessary consequences of Disownment; and being so, we wished the Society to consider how far they were justified on their avowed principles, and on the principles of Christian liberality and candour, in proceeding, as they have lately done, to the measure of disownment.

The present writer states the Quaker Creed to include a belief in the inspiration of the Scriptures of the O. and N. Testament, and in the Divinity of Jesus Christ; to which, he says, a considerable number, mostly in the north of Ireland, have objected. No mention is made of the Inward Light, or the teaching of the Divine Spirit; which is also held, we understand, as a not less essential article of faith;—and it appears to us to be a difficulty (as we have noticed in a former article, see Rev. for July, p. 320.) to proceed with satisfaction in disquisitions concerning doctrine, with two paramount courts of ultimate appeal, as we may term them, viz. the Scriptures and the Inward Light. The question is, can a Quaker consistently accede to the disownment of a brother who solemnly declares that he is taught by the Inward Light, or by the Inspiration of the Divine Spirit, to believe that the God of Mercy did not order the cruelties inflicted on the Canaanites? Must not a member deem it hard to be rejected for a conscientious adherence to a principle, which (as we have always been instructed to believe) lies at the bottom of their system? If the Quakers maintain the plenary inspiration of the Holy Scriptures, to the exclusion of the above mentioned doctrine, the case of the disowned persons is simplified, and they have no more reason for complaint than a professed Socinian would for being refused admission into a society of avowed Calvinists.

This Observer meets our strictures more fully on the subject of Marriage. He tells us that the Quakers do not consider it as a civil contract; and he quotes William Penn, who says, "that it was the unanimous sense of Friends that joining in marriage was the work of the Lord only." In this instance, therefore, their conduct was less objectionable; though perhaps even here it would be prudent to revise their system, if the particulars stated by Mr. Rathbone be correct.

The Quakers may assure themselves that we wish not to affix on them the charge of any practice resembling the shadow of persecution; and we lament that any thing should have occurred among them, to disturb that harmony and brotherly love for which they

have been so long and so deservedly esteemed. We would have them be consistent with themselves, and, in the exercise of discipline, display that faith which worketh by love. If ever we inadvertently misrepresent them, we shall, on the discovery of our mistake, be ready and disposed to render them ample justice; for we take no pride in pertinacity in error, and have but one object in view—*Truth.*

Art. 20. *Sermons, selected and abridged, chiefly from Minor Authors,* adapted generally to the Epistle, Gospel, or First Lessons, or to the several Seasons of the Year. For the Use of Families. By the Rev. Samuel Clapham, A.M., Vicar of Christ Church, Hants, and of Great Ouseborn, Yorkshire. Vol. I. 8vo. pp. 639. 9s. Vernor and Co.

The plan on which this volume proceeds was, we apprehend, frequently adopted by the clergy of more antient date; and since the English Church has chosen to observe *days and times and years*, it may be useful to select subjects appropriate to them from the Lessons appointed for the day: but in this as in other instances, there may be danger lest observances of this kind should degenerate into mere matters of form and ceremony, as in Roman catholic countries. These sermons may, perhaps, be regarded as a kind of preventive, since they are said to be designed for families: but they may occasionally glide into the pulpit.—The names of writers, from whom this first part of the work is composed, are as follow:—Skelton, Scattergood, Peters, Dr. Elsmere, Cateott, Dr. Lawson, Bp. Richmond, Riddoch, Bp. Pearce, Newlin, Dr. Goddard, Muscut, Dr. Tucker, Gilbert, Dr. Powell, Munton, Bp. Conceybeare, Dr. Brooke, and Dr. St. John.—*Skelton* is a favourite preacher with this editor; who mentions him as incomparable, and presents us with fifteen of his discourses; of which we have observed some marked in the index with an asterism, denoting that they are taken from a third volume, not printed in this country, and seldom to be had of a London bookseller. *Newlin*, also, is mentioned as an uncommonly pleasing and pious writer; and the sermons of Richmond and Riddoch are said to be particularly agreeable.—Without entering minutely into these inquiries, it seems sufficient generally to say, that the collection appears to accord with the proposed plan, and contains a number of tracts adapted to the edification and improvement of those who will peruse them with any attention.

Mr. Clapham informs us that he could not always find sermons on texts taken from the lesson of the day; and, when that was the case, he substituted others which bear some kind of analogy. He also remarks that, 'although it cannot be said of *all* the authors who compose this publication, that they are actually scarce, yet none of them seem to be very common, and many of them are confessedly very excellent, and as pulpit compositions may, perhaps, be classed among the first this country has produced, either in the two preceding centuries, or in the present.'—One discourse, which is for Ascension-day, is said to have been 'never before printed.'

Art. 21. *Sermons delivered to the Congregation of Protestant Dissenters at Call-Lane Chapel, Leeds*, by Joseph Bowden. 8vo. pp. 407. 7s. Boards. Longman and Co.

In an introductory address, Mr. Bowden declares that he has no other apology to offer for the publication of these sermons, than one which has often been received with suspicion, and sometimes with contempt: but he persuades himself that, in his case, the solicitation of friends will be allowed to be a plea of more than common weight. During twenty-eight years, he had been minister of the religious society before whom they were delivered, when a note was sent to him, 'signed by thirty-two of the members, requesting that he would give them an opportunity of reading to their families, a few of the sermons, which he trusts something better than compliment or partiality induced them to say that they had heard with pleasure and advantage.' The subjects are of a practical nature, and the preacher discourses on them not with the arts of a mere hasty declaimer, or of one whose sole or chief object is popularity, but with calmness and simplicity;—with a love for useful truth, and a desire to advance among men the interests of Christian piety, benevolence, and personal virtue. The discourse on 'conscientious doubts' may excite serious thought, with some painful ideas, in attentive and considerate minds.—'The comprehensive spirit of Christianity,' which is the subject that next offers itself, merits an attentive regard. Mr. Bowden's opinions are the reverse of Calvinism. We concur with this author, when writing on the 'disinterestedness of Jesus Christ,' he concludes 'that "the joy set before him" was no other than the pleasure of doing good.'—'Observations on the unbelief of our Lord's kinsmen' form a very sensible and useful discourse, which may be perused to great advantage. So also may several others; and though we do not assert that they are equal, the whole volume merits our esteem: it deals not indeed in criticism, but it is rational, scriptural, and instructive.

Art. 22. *Sermons*, by the Rev. Thomas Gisborne, A. M. 2 Vols. 8vo. 16s. Boards. Cadell and Davies.

The name of Mr. Gisborne is rather popular, and his publications have generally met with approbation. His pulpit compositions, however, discover some marks of incorrectness, and are of unequal merit: while some are diffuse and declamatory, others are more carefully written, and are agreeably adapted to reach the understanding and the heart. Occasionally, an appearance of irascibility in the style, or of abruptness in the questions, may be discovered: but they also at times contain solid reasoning and persuasive argument, much that is calculated to instruct, to animate, and to console, in the various circumstances of life. They are adapted to the offices of the establishment, but they bear some resemblance to the manner and spirit of our old puritanical writings.

Vol. I. which contains 20 sermons, was published many years ago, and is now offered to us in a second edition. Of Vol II the discourses turn on the following subjects: Hearing of sermons; Believers and Unbelievers;—Proneness to disparage religious characters;—Coming unto Jesus Christ for life;—Calling of St Matthew;

—Goodness illustrated by the character of Barnabas;—Pride;—Zeal illustrated by the character of Jehu;—Parable of the Tares;—Occupation, Gen. xlvi. 33.—Unreserved obedience;—Sins of the tongue, No. 12, 13.—Identity of wisdom and religion;—Folly illustrated by the character of Saul; Religious comfort;—Christian characters of youth;—Method of salvation.

Art. 23. *A brief Treatise on Death,* philosophically, morally, and *practically* considered. By Robert Fellowes, A.M. Oxon: 12mo. 3s. Boards. Mawman.

We can safely recommend this little treatise, to those who can endure sound reasoning and correct reflection on the subject of their bodily dissolution. The number, we know, is not large. Even men who are otherwise sensible shun the thought of death; and the pursuits of the multitude prove the complete delusion in which they are enveloped. No work is better calculated to exhibit the exact value of life, to abate the fear of death, and to shew us the wisdom of preparing for our subsequent destiny, than this tract of Mr. Fellowes; which is written with great plainness and strength of argument, which places our present condition before us in its true light, and which completely demonstrates to us the supreme wisdom of virtue. Though Death be represented as physically unavoidable, it is not depicted as an evil, but, in the contemplation of Christian faith, as a blessing. The doctrine is that, as when we begin to live we begin to die, so we must die before we can be said truly to live. Hence Death is to the Christian rather an object of gratulation than of sorrow.—The practical remarks, which Mr. F. has introduced, on the shortness and uncertainty of life, merit universal attention; and if he has repeated observations which have been made ten thousand times before, he has employed them to good purpose, and has compressed much practical matter into a narrow compass. His treatise on Death is adapted to the Shortness of Life.

POETRY.

Art. 24. *An Elegy on the Death of the Right Honourable Charles James Fox.* 4to. 1s. Crosby and Co.

The death of so distinguished a statesman as Mr. Fox is an occasion on which the Muse will not be silent. His manly eloquence cannot become mute, his zeal for the public good cannot be extinguished, his brilliant star cannot set, his career from which his country expected such important consequences cannot terminate, without forcing from the eye of thousands the patriotic tear. We lose no time in announcing this Elegy, which, though written in haste, is not without merit. Turning from domestic sorrows to this recent public loss, the author consecrates his Lyre to Patriotism, and, in elegiac numbers, rehearses the virtues of Mr. Fox. Such an effusion, written and printed "on the spur of the occasion," we cannot be so cold blooded as to examine with rigid criticism: his subject is a potent shield; and as he has appeared first in our court with his Elegiac offering to the memory of so great a Man, we shall receive him most graciously, and present to our readers a part of the cypress wreath with which he decks the patriot's urn:

'Weep

'Weep then, ye Muses, all! ingenuous weep!
Lament with me the Patriot-Hero fled;
A more than Brother claims our sorrows deep;
For Fox, the pride of Englishmen,—is dead!

'Well may ye start, and dread in wild dismay
The threaten'd loss of intellectual Light;
The polar star of Britain's passing day,
Is set—and gone for ever from our sight!

'Ye knew the noble treasures of his mind;
How truly great, how brilliant, and how just;
Ye crown'd him 'Dearest Friend of Human-kind,
'And dauntless Champion of his Country's Trust.'

'Sprightly he led the enamour'd Youth along
To woo your Sister-Goddess—fair and free—
To her he gave his hours, his soul, his song;
The fond, devoted, Slave of LIBERTY.

'ENGLAND! thou knowest little of thy Friend,
If e'er thou view'dst thy Fox with jealous eye;
Too British was his bosom to contend
Against the meanest claim of Loyalty.

'No, when the Senate's dubious ranks, alarm'd
Fiercely pursued the Meteor of the day;
Your Patriot wisely paus'd—then boldly arm'd,
Defied his Foes—and bravely shew'd the way.

'This shall the basest Calumny allow;
For past events, we know, too well have prov'd
His Counsels true; ALL, smiling, own him NOW,
'Alike of People and of King belov'd.

'Now—did I say? Alas! the hour is past;
The rosy dawn of Joy and Hope is o'er:
The mighty Patriot NOW hath breath'd his last!
Our boasted Oracle is NOW—no more!

'What if the eye in Life's perplexing road,
Some little errors in his path have spied?
"Draw not his frailties from their dread abode!"
"For e'en his frailties lean'd on Virtue's side."

'Dear to the Muse of History and Fame,
His Memory shall adorn the future page;
And grateful BRITAIN shall record his name,
The 'ARDENT CHATHAM' of the present Age.'

The mention of Chatham introduces a compliment to Chatham's son, who is also wept as a public loss, and whose worth is recorded by the poet as an offering acceptable to 'Fox's generous soul.'

Art. 25. *Poems* by Laura Sophia Temple. 12mo. 5s. Boards. R. Phillips.

Youth is the plea which Miss Temple urges for the exercise of candour towards the offspring of her Muse: but had we been left to guess at the writer's age from the character of her poems, we should have supposed her to have passed the age in which the visions of hope are undisturbed by experience. The uniform tenor of this lady's verse is sombrous; she repeatedly mentions her 'bankrupt heart;' and she appears, in an early stage of life, to have sustained a variety of afflictions Her numbers, however, are in general easy and flowing; and unless the monotony of the subject should tire, her poems will not be rejected with disgust by those who commence a perusal of them. We must protest against some bad rhymes, such as '*down* and *morn*;'—'*break* and *wake*;'—'*spice* and *voice*;'—'*joy* and *eye*;'—'*eye* and *destroy*;'—'*sky* and *joy*,' &c. &c. We meet also with some lines that hobble, and others which have more feet than belong to them. Miss Temple may fear or pretend to fear the effect of the hand of correction on the productions of her fancy: but we can assure her that her muse would not have suffered, had some critic prevailed on her to alter the following line:

'That makes in the grave such *a rumpus*;'

or suggested to her in her sonnet 'To the Banks of the Ex,' that it is not usual for young ladies 'to woo *banks* to their arms;' or hinted to her that the line in 'The Sailor's Song,'

'Her *name*, alas! *'twas all remain'd*,'

is awkward and incorrect for want of the relative. As a speciman of Miss Temple's composition, we copy part of a poem intitled 'Lines addressed to my own heart.'

'What! art thou calm? Is all thy flutt'ring o'er?
Does Joy dilate, does Grief convulse no more?
Has Passion ceas'd to urge her frantic sway,
Or gentler tenderness forgot to play?
Does trembling Doubt, that shapes ideal woe,
O'er my sick mind no more its shadows throw?
Has syren Hope her tendrils ceas'd to twine,
And Fancy's loom to weave its visions fine?
Yes, all is still—still as the sleep of death,
Or stagnant lake that feels not Zephyr's breath;
O'er whose dark breast no swelling wave is driven,
Whose lonely banks ne'er catch the smile of heav'n.
Gone are the rainbow dreams that Fancy wove;
Sunk and extinguished is the lamp of love.
Hope has, indeed, her tendrils ceas'd to twine,
Nay, ev'ry wish is flown that once was mine.'

— — —

'What then remains to bind me to the world,
When from the steep of joy my soul is hurl'd?
Say, what remains to snatch me from despair,
What but disgust, and moments brown'd by care?
Yes! yes, one tie still warms my palsied breast,

And

And stays my soul from flying to her rest.
Still round the scene Affection weaves her spells,
For in this barren waste a dear one dwells;
My lov'd companion! sun that gilds my day,
The only flow'r that smooths my rugged way.
Life still has charms—her bands I will not rend,
I'll tarry for my lover, mother, friend.'

Art. 26. *Torio Whiggo-Machia;* or the Battle of the Whigs and Tories. A political Satire in four Cantos. 4to 3s. Ebers. 1806.

With smoothness of numbers, satiric verse should unite pungency and force: but unfortunately for this poem it wants the distinguishing requisites, and will probably be read both by whigs and tories without admiration or resentment. The author consoles himself with thinking that he shoots his arrows from impenetrable concealment: but we are of opinion that no party will be so much irritated by his satire, as to wish to break his bones. To most readers, the writer will be obscure; and they who comprehend his meaning will not be disposed to compliment him on his happy delineation of political characters. The torio-whiggo contest is poorly sustained; and for such couplets as the following, the author merits the critic's rod:

'Some pound inserted where a pound was not,
Or where it was neglected and forgot.'

'Illustrious deeds, most worthy of a lord,
To break a fiddle or a harpsichord.'

'Stooping he grasp'd, and sent the glittering bane
To pay the mad concern at Drury Lane.'

'O stay their dreadful progress, and be thine
This set of courtiers down from eighty nine.'

In this poem we have no discussion of political principles; and every thing is so veiled in simile and metaphor, that the point of the satire is scarcely discernible.

Art. 27. *Half an Hour's Lounge;* or Poems, by Richard Mangnall. 8vo. 2s. 6d. Longman, &c.

An easy versification constitutes the chief ornament of these trifles. The thoughts are sometimes far-fetched, and obscure, without exhibiting many traits of originality: but the reader, who has not formed any higher expectations than the modest title warrants, will probably not be disappointed.

POLITICS.

Art. 28. *An Examination of the alleged Expediency of the American Intercourse Bill;* respectfully inscribed to Robert Curling, Esq. and the other Gentlemen who compose the Committee of Ship-Owners. 8vo. 1s. Asperne.

If a violent temper indicates wisdom, and severe and harsh expressions are proofs of talents, the writer of the squib before us is no inconsiderable man. So far is he from being disposed to make concessions, that he feels himself animated with emotions of a more

fervid kind: he is 'astonished that any British bosom should entertain a wish below that of chastising the insolence and avenging the calumnies which we have so long suffered.' He inveighs bitterly against the violent spirit cherished in America towards this country, but he deems it by no means improper in the subjects of his Majesty to foster the highest possible resentment against the Americans.—It is happy for both nations, and for humanity, that the notions of spirit, firmness, and duty, entertained by the respective governments, are different from those which are inculcated by this hot headed ship-owner. We had hoped that the party spirit, which has lately disgraced some American towns, had nothing corresponding to it among ourselves: but the writer before us takes much pains to undeceive us in this particular, and to convince us that there are people here, though we trust that they are few in number, as much addicted to senseless clamour as the French party in the United States.

Throughout this pamphlet, the author forgets the professed subject of it, and employs himself in invectives against the Americans, and in furnishing statements of the hostility waged by Bonaparte against our commerce. It ought not to have been taken for granted, as it is done by this writer, that the bill in question is a measure of concession to the Americans, and not a measure of justice to the West India planters; that the relaxation, in the present instance, of the navigation laws, will operate as an exclusion to this country, and a monopoly in favour of America; nor that the power, which has been so long lodged in the governors of each island, will become more pernicious when vested in the Privy Council.

Art. 29. *The present Claims and Complaints of America briefly and fairly considered.* 8vo. pp. 56. 2s. Hatchard. 1806.

Two letters from a gentleman in Halifax, Nova Scotia, form the contents of these pages; in which the question whether a neutral be at liberty to prosecute with a belligerent power, in time of war, a commerce which was interdicted to it in the period of peace, is again examined. The writers treat the subject less systematically than their predecessors, but not, as we think, less successfully: they state their views with great plainness, and in our judgment with equal force; and persons of unprejudiced minds, who peruse this tract, will at least not regard the matter as so clearly against Great Britain as it has been the practice of many to represent it.—Though we approve of what is called the British doctrine on this subject, we are at the same time of opinion that it may be made to rest on more irrefragable grounds than any which are to be found either in the very ingenious and able judgments given in the prize court, or in publications which have been directed to the support of similar principles.

The present letters are highly creditable to the writers, and intitle them to the acknowlegements of their fellow-subjects of the mother country: since the spirit in which these communications have been penned is scarcely less to be applauded, than the ability which they discover: it is loyal, without being illiberal; and we could not have wished more than a sentence or two to have been somewhat qualified.—It is but justice to these respectable friends of their country.

try, to state that the republication of their letters here is without their privity.

Art. 30. *Lessons for Government*; or the Deliverance of a People. 8vo. pp. 55. Printed at Croydon. No Date, nor Name of a London Bookseller.

This writer paints our situation in very unfavourable colours. Many of the evils under which we labour, he ascribes to the effects of an extended commerce and overgrown wealth; and it is his object to awaken in the country a spirit the reverse of that which has been generated by the new state of things. Alarmed, however, as he professes to be, for our actual situation, he still affirms that 'with patriotism we are invincible.' He exhorts us to render this feeling general, to diffuse instruction, and to make the *poor* sensible of the interest which they have in the preservation of the state.

In the midst of his dismal dream, the writer is roused by the intelligence that Mr. Fox had been called to his Majesty's councils, from which he draws the happiest presages; little foreseeing that the country would so soon, alas! be for ever deprived of the services of that lamented statesman!

Art. 31. *General Remarks on our Commerce with the Continent*; shewing our Commercial and Political Influence on the States of Russia, Prussia, Sweden, and Denmark. To which is added, Observations on British Expeditions to Germany; and on our Diplomatique Agents abroad, &c. &c. Respectfully dedicated to the Merchants and Manufacturers of Great Britain and Ireland. 8vo. pp. 54. 2s. 6d. Parsons.

If we may rely on the author's own account of these remarks, they 'are the result of the most minute investigation, and indefatigable enquiry, in the respective countries and departments that are the subject of the present discussion;' while the object of them is 'to quiet *present fears*, and *encourage future hopes* both in a political and commercial point of view.'

It is the opinion of this writer that the commands of Bonaparte will be unavailing, in the end, to exclude our manufactures from countries in which they have been once known and adopted; and in proof of this supposition, he instances the unsuccessful attempt of the Great Frederick to prevent the use of coffee in his dominions. Another state, we are told, discouraged British manufactures by high duties: but the consequence was, that the native artizans, in whose favour and at whose request the measure had been adopted, smuggled in the British articles, and sold them at a much higher price than they fetched when their importation was allowed: which induced the minister to abolish the restriction.

'From the energy,' says the author, 'of the late and present ministry, there is every *probability* to expect, that a peace will either restore our former influence on the Continent, or in its stead secure us some colonial equivalent:' but, as this may be a distant event, he submits other resources to the consideration of the mercantile public.—'It is principally,' he says,' to the unexplored regions of Russia that the enterprising spirit of the industrious English ought to direct itself.'

self.'—He is of opinion that we might import wool with advantage from Buckourria, Podolia, and the Ukraine; and that we might in return supply those countries with cloth, at much less expence than that at which they now procure it from the Prussians and Saxons.

Prussia, it is here contended, is much more dependent on England and Russia than on France: three fourths of the Prussian exports being made to Great Britain, two thirds of which are partly Russian and partly Austrian produce. It is contended that the present system of the court of Berlin is diametrically opposite to that which was followed and recommended by the Great Frederic. The French interest is said to be unpopular in Prussia; and Hanover, it is added, will be no equivalent to this state for the loss of her trade. It is confidently asserted that the linen manufactures of Silesia must suffer most seriously from the war, while those of Ireland must profit by the event.

The author is an enemy to our continental expeditions; and he thinks that there is some foundation for the complaints heretofore made against our diplomacy: but he observes that 'the gentleman now at the head of the British diplomacy is generally allowed, by the most judicious men abroad, to be peculiarly endowed with all those requisites so necessary for carrying on negociations with foreign powers; namely, a thorough knowledge of their courts and countries. Their prepossessions in his favour, united with his talents and the dignity of his office, will, I trust, induce him to make our ministers abroad a respectable and respected corps.'—This little tract proves its author to be a man of information, and a lover of his country.

Art. 32. *John Bull's Soliloquies on the late Impeachment.* 8vo. pp. 51. 2s. Hatchard. 1806.

If it be of the essence of wit to bring together dissimilar ideas, the present writer is not without pretensions to the distinction; since the versatile pliant object of his contemplation, who has found himself at his ease in different political parties, is here assimilated to the austere and rigid Cato.—The student of the *belles lettres*, who would discriminate between real wit and genuine humour, and their counterparts, may find it worth his while to consult the present tract; in which he will meet with a considerable assortment of specimens of the latter. The weapons of ridicule are of delicate management; and if they be wielded awkwardly, the laugh turns against the person who is attempting to handle them. Such appears to us to be the case of the politico-comic writer before us. He professes to be fully in the secrets of honest John, and proclaims that the patient animal no longer bears any ill will to the renowned Harry, but that his indignation has taken a turn, and is directed towards Harry's enemies for setting him against an honest and faithful friend. We flatter ourselves, too, that we know *a bit of John's mind*; and if we do not deny that worthy John is not highly pleased with the adversaries of the Cato of this political wit, we suspect that the *tiff* is on grounds the very reverse of those which are here stated.

MEDICAL

MEDICAL, &c.

Art. 33. *An Inquiry into the nature and action of Cancer;* with a view to the establishment of a regular mode of curing that disease by natural separation. By Samuel Young, Member of the Royal College of Surgeons, London. 12mo. 4s. 6d. Boards R. Phillips.

The virulence of the disease which forms the subject of this publication, and the little effect which medical men have been able to produce on it by the most vigorous exertions of their art, seemed for some time to have repressed all attempts at extending our knowlege of its nature, or at introducing any improved mode for its treatment. Public attention has, however, been lately called to this subject, by an association of some of the most eminent surgeons in the metropolis, formed for the express purpose of investigating the phænomena of this disease, and instituting an inquiry into the comparative merits of the different plans proposed for its relief. It is, we apprehend, to be attributed, in some measure at least, to this cause, that an unusual number of treatises on cancer have issued from the press during the last year; of which the most valuable, that of Mr. Home*, has already passed under our review; and the one now before us, although in every respect greatly inferior, is not altogether undeserving of attention.

The first point which Mr. Young undertakes to investigate is, whether cancer arises from a specific virus, and possesses constitutional action Until lately, the affirmative side of the question was generally adopted: but the contrary opinion is here strenuously maintained. That cancer does not generate a specific virus, capable of producing the disease when applied to a sound body, he argues from the impossibility of fixing any specific character for the disease itself; and he naturally concludes that hence it can have no specific action, and cannot produce a specific virus.

'Some idiopathic symptom (he says) would appear always necessary to a specific disease; now there is not one, peculiar to the action alone, to be found in all the cancerous tribe. The puckered, serrated edge, the loose fungated over lappings, the deep excavations attendant on cancer, are all individually to be found in every species of sore that differs from the simple purulent ulcer. Nor indeed are all these appearances together, in the same sore, sufficient to constitute the cancerous character; because such appearances have existed precisely the same (so precisely indeed as to have passed for cancers) where a known specific taint of the constitution has been evinced, and where cancer has never finally resulted'

In support of this opinion, two cases are adduced; which, says, Mr. Y. possessed every symptom of cancer, but which, from the action of medicine on them, and from their subsequent progress, clearly appear to have been venereal. This seems to us a vague mode of reasoning. After so much has been written on the subject, so many observations detailed, and so many cases described, we scarcely expected to be told that cancer is still an undefined disease; and that it possesses no specific character nor idiopathic symptom. Mr. Young examines

* Rev. for March last.

individually

individually the most noted instances in which the disease has been supposed to have been generated by the local application of cancerous matter; and we agree with him in thinking that they are loose and inconclusive. On this point, we are disposed to adopt the opinion of Mr. Home, that cancer cannot be produced in a part, until some alteration has previously taken place in its structure.—With respect to the constitutional nature of the disease, we do not consider Mr. Young's arguments as altogether satisfactory. That a cancer has occasionally been brought on by an external injury, which he conceives to be a proof of its local nature, seems to us to favour the contrary opinion. If out of a thousand bruises that are inflicted, one only becomes converted into cancer, we are almost irresistibly led to conclude that the singular termination of this solitary case must have depended on some peculiarity in the habit of the individual, which has produced effects so different from those that usually occur.

Mr. Y. next proceeds to give us what he calls a theory of cancer. As far as we are able to understand this theory, (which is not very clearly laid down,) he supposes that from some causes, probably of a mechanical nature, obstruction is produced in a glandular part; the part then enlarges, and of course presses on its integuments; and the internal pressure continues more and more to irritate the external coverings, until at last they give way, and produce the disease in its complete form, which is now kept up by the combined influence of the newly acquired action and this diseased structure. It is expressly stated that external violence may lay the foundation of the disease in a part previously sound, and when there was no constitutional predisposition.

Regarding cancer as local, and as not possessing any specific virus which can contaminate the neighbouring parts, the author proposes his plan of cure; which is to excite in the diseased mass an increased action that may exhaust its vitality, and thus enable it to be thrown off like any other extraneous dead substance.—As it is obvious that this method of treatment is founded on principles which are extremely hypothetical, and by no means decidedly proved, we naturally inquire whether Mr. Young has really found this practice to be successful; and this, we are sorry to observe, does not appear to have been the case. He seems to regard it as sufficient for his purpose to point out the reasons which have hitherto prevented caustics, and particularly arsenic, from being successfully employed by the regular practitioner; for he positively states that cancers have been cured by empyrical remedies, which seemed to derive their efficacy from this substance.

Our readers will probably agree with us that neither the reasoning nor the facts contained in this treatise are conclusive; yet it may not be without its use in turning the attention towards those powerful remedies, which, by judicious management, may possibly be employed to some useful purpose in the cure of this formidable complaint.

Art. 34. *Commentaries on the treatment of Schirrhi and Cancers;* from the earliest period to the present, for the purpose of pointing out and establishing a specific for those diseases on rational and scientific

tific principles. By William Thomas, Member of the Royal College of Physicians. 8vo. 3s. Murray.

In the preceding article, we have noticed a treatise on cancer by Mr. Young, the principal object of which was to recommend the use of arsenic in this complaint; and Mr. Thomas, whose pamphlet appeared so nearly at the same time with that of Mr. Young that it may be regarded as equally original, endeavours to enforce the same opinion. He complains of the little attention that has of late been paid to the cure of this disease, and apprehends that our knowlege concerning it has even been for some time retrograde. In support of this position, he enters on a short examination of the opinions which were entertained respecting cancer by the older writers; and though he will scarcely, we imagine, convince the reader that they were possessed of any information which is now lost, he clearly shews that they had studied the disease with peculiar assiduity, and taken much pains to investigate its diagnostic symptoms. They wisely directed the principal part of their curative means to its incipient state of scirrhus; since, when the disease was advanced to the latter stages, it was confessedly incurable, and their only hope of farther relief was placed on the removal of the affected part.—In this operation, the older practitioners generally preferred the cautery; influenced, as it seems, by their view of the hæmorrhage which attended excision, and which the rude state of operative surgery did not enable them to repress. The modern improvement of the art has, in this particular, produced the most decided advantage, by rendering the use of the knife both more safe and much less formidable. Mr. Thomas admits this to be the case; yet he still thinks that in particular instances the cautery might be advantageously employed; and he observes that our attention has been too much withdrawn from it, in consequence of the great dexterity of some of the moderns, who have brought the operation of excision to its present state of perfection.

The older surgeons, as we remarked above, entertained no hope of ever curing the disease after it was once fully formed: but in certain instances they appear to have had a very favourable opinion of the benefit which might be derived from the employment of arsenic. This substance appears indeed, at all times, to have been kept in view by those who were anxious to find a specific for the disease; and there is reason for supposing that it forms the active basis of the empyrical powders which have at different times been extolled for their efficacy in its cure. Mr. Thomas decidedly adopts the idea of its being a specific for cancer; and he endeavours to explain its mode of action, on the principle of its causing a sloughing or putrefaction of the parts on which it is laid, as far below the surface as the absorbents are capable of conveying it; differing in this respect from the common caustics, which can only act on the part with which they are in contact.

The present pamphlet does not enable us to determine whether this hypothesis can bear the test of experience; the author having referred the practical part of his treatise to a future publication.

Art. 35. *A Description of the Mercurial Lepra*, by Doctor Moriarty. 12mo. pp. 64. 2s. 6d. sewed. Gilbert and Hodges, Dublin.

Art.

Art. 36. *An Essay on a peculiar Eruptive Disease arising from the Exhibition of Mercury*; illustrated with cases taken at the Westmorland Lock Hospital, Dublin. By George Alley. 8vo. pp. 80. 3s. 6d. Printed at Dublin, and sold in London by Cadell and Davies.

As these pamphlets relate to the same subject, we shall speak of them under one article. It is singular that the disease, which forms the subject of them, should have remained so long without being distinctly noticed; and it is likewise somewhat remarkable that at length three treatises should have been written nearly at the same time; for since the publications of Mr. Alley and Dr. Moriarty, a valuable essay on this disease has appeared from the pen of Dr. Spens, forming the first article in the Edinburgh Medical Journal. This mercurial lepra, however, though so long unnoticed, seems not to be a very rare occurrence; five cases fell under the inspection of Dr. Spens in the Edinburgh Infirmary, in less than two years; Dr. Moriarty speaks of having 'seen many instances of it;' and Mr. Alley describes it as 'one of those melancholy consequences which so frequently succeed the exhibition of mercury.' Of the two tracts under review, that of Mr. Alley is in many respects intitled to precedence; as the title imports, he considers the disease to arise from some peculiar effect of mercury on the constitution; and he divides it into two species, the mild and the malignant, which appear to differ only in the degree of their virulence. The disease commences with febrile symptoms; the surface is affected with heat and a prickling sensation; and to these succeed the eruption. It begins on the inside of the thighs, but spreads quickly over the whole body. It does not appear to hold any regular course, and it terminates at different periods, in proportion to its extent and violence. A disquamation of the cuticle and a copious discharge of serum take place; and the disease gradually subsides. —It is not evident, from the description of these authors, whether the fever is to be considered as primary or symptomatic, but we apprehend the former to be the case. The sufferings of the patient appear to be the most considerable in the latter part of the disease, when the cuticle has peeled off, and the new surface retains an excessive degree of sensibility, and is so tender as to inflame and ulcerate from the least external irritation. The chief danger seems to depend on the duration of this stage; if it be much protracted, the fever assumes the typhoid type, and the strength of the patient is irremediably exhausted.

The principal means of cure consist in abstaining from the use of mercury, and removing the patient to a pure atmosphere. The other remedies employed were antimonials and acids; and in the decline of the complaint, or when the debility was great, bark and wine were given with advantage. The application of absorbent powders, mild unguents, and tepid washes, were useful in alleviating the uneasiness arising from the state of the skin in the different stages.

On the whole, we consider this subject as well deserving the attention of the medical practitioner The work of Mr. Alley, though far from being perfect, contains some useful information, which may

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at least serve to direct the attention of some abler writer to this hitherto neglected topic. We cannot bestow much commendation on the rival performance of Dr. Moriarty; the first part of which is superficially and incorrectly written; while the cases, with which it concludes, are protracted to an unnecessary length, for the purpose (as it should seem) of extending his scanty materials.

Art. 37. *Observations and Experiments on the Digestive Powers of the Bile in Animals.* By Eaglesfield Smith. 8vo. Boards. Longman and Co.

A due conception of the object of this treatise may be obtained from the first paragraph—'I have endeavoured,' says Mr. Smith, 'to shew in the following pages, from *Observations* and *Experiments* on the digestive powers in animals, that the bile, or secretion of the liver, is the great menstruum by which digestion and the formation of chyle is produced; and that the gastric juice, or fluid secreted in the stomachs of animals, does not possess any digestive power whatever.'

The author appears to be either ignorant of, or inattentive to, the opinions of preceding writers on the same subject. It may be inferred that he conceives the hypothesis, which he adopts, to be new, and that which he controverts to be the one commonly adopted: but our scientific readers will be aware that neither of these positions is strictly correct. A considerable degree of ambiguity pervades the performance, in consequence of a want of precision in the terms employed. If the meaning of the author, in the paragraph quoted above, be that the gastric juice does not convert the aliment into chyle, he asserts no more than has been already established by Dr Fordyce; who has clearly shewn that proper chylification never takes place until the food has left the stomach: but if, on the contrary, when he says that the gastric juice possesses no digestive power, he intends to assert that it does not produce on the substances taken into the stomach a change which is an essential step in the formation of chyle, his view of the subject is directly contradicted by the experiments of Spallanzani. We do not indeed perceive that, in any part of his book, Mr. Smith has marked the distinction between chyme and chyle; the first being the pultaceous mass produced by the solvent power of the gastric juice, the substance which Spallanzani procured in his experiments on artificial digestion; the other, the completely organised fluid, which is formed after the aliment leaves the stomach, and which is absorbed from the small intestines by the mouths of the lacteals. Mr. S. also still adheres to the old doctrine of fermentation, so far as to regard it as a necessary process in the act of digestion, though he acknowleges that it is not alone sufficient for this purpose.

From incidental observations dispersed through the work, we may conclude that the author's knowlege of chemistry is not more correct than his acquaintance with physiology. He observes that animal substances putrify more readily than vegetables, because the azot, which enters into the composition of the former, escapes during putrefaction. 'Azot,' he says, 'is known to be an ingredient in most poisonous plants,' and he attributes their deleterious qualities to some modification of this principle.

After

After this view of the general merits of the present volume, it will not be expected that we should enter on a critical examination of every part of the hypothesis. That chyle is not formed in the stomach is admitted on all hands; and that it is produced by the action of the bile on the aliment, after it leaves the stomach, is argued from the manner in which the ducts of the bile open into the duodenum, so as to pour their contents on the chyme, and from the alkaline nature of the bile, which is so well adapted for the solution of animal and vegetable substances. 'This causticity (says Mr. S) or tendency to combination in alkali salts, together with their power of rendering the combined substances miscible with water, is therefore to be considered as the cause of the digestive power of the gall.' In opposition to this hypothsis, we may remark that, in cases in which the ducts have been obstructed, the chyle has been formed as usual; considerable derangements have, no doubt, taken place in the system, but it does not appear that they depended on a defect of chylification. Although we do not consider the bile as the agent in converting chyme into chyle, we are far from supposing that so large an apparatus as the liver should not perform some important function in the animal œconomy.

CORRESPONDENCE.

We have not yet heard of the work to which *Eros* refers; and we are not aware what authority is due to the representations of this unknown correspondent.

The anonymous communication, respecting the work of Colonel B., is inadmissible. A hundred and a hundred times have we stated that we never receive *these volunteers*.

We are glad that we have contributed to the hilarity of our 'Constant Reader,' whose letter (we believe) is dated from Shadwell. Laughing is a very excellent relaxation, and we wish that it were now as prevalent as we knew it to be in our younger days:—*sed tempora mutantur*—not to add the rest of the sentence.

*** The APPENDIX to Vol. L. of the Monthly Review, N. S. is published with this number, and contains (as usual) the FOREIGN LITERATURE, *Title*, *Contents*, and *Index*.

THE MONTHLY REVIEW,

For OCTOBER, 1806.

ART. I. *The Life and Pontificate of Leo the Tenth.* By William Roscoe. 4 Vols. 4to. 6l. 6s. Boards. Cadell and Davies. 1805.

To discover the causes that produced the day which began to dawn in the fifteenth century, which opened on the world with so much brightness at the commencement of the ensuing æra, and which has shone with so much refulgence at subsequent periods, is a problem which has invariably attracted the particular attention of men of taste and genius. What were the circumstances in the state of society, what were the principles of our common nature, and what were the fortunate incidents which gave the impulse to the human mind that so materially affected the situation of men, and their relations with each other, have ever been admitted to be matters of liberal and laudable curiosity, which it would be highly advantageous to learn, and creditable to ascertain. Though, as is well known, some very accomplished men of the last age contemplated an undertaking of this kind, it was never carried into execution, but descended to our times a worthy object to challenge the exertions of the lovers of letters, and the aspirants after honourable fame. The taste, the diligence, and the proficiency in the requisite studies, displayed by Mr. Roscoe in his *Life of Lorenzo de' Medici*, seemed to point him out as the most proper person to supply this desideratum in modern literature. Though we were fully aware of the defects of that performance, we participated in the wish which was very general among scholars, that the able and ingenious author might not stop short in the career which he had so respectably commenced, but that he would extend his researches through the period, to the limits of which his preceding labours had carried him. This sentiment we expressed in our notice of his work *; and the opinion, which the public entertained on the subject, hav-

* See Rev. Vol. xx. N. S. p. 427.

ing been either adopted or anticipated by Mr. Roscoe, the effects of that decision are manifested by the volumes before us, of the contents of which we now proceed to give an account.

Readers of the *Life of Lorenzo* need not to be informed that Mr. Roscoe was well acquainted with the literature and affairs of Italy, nor that he had had ample materials within his reach for this arduous undertaking. What these are he states to us in his preface. In addition to the sources which are attainable by all, the author has been indebted for important communications to various public characters, and to numerous private friends; the curious at home and abroad have not only thrown open to him the most select libraries, and supplied him with works which are become very rare, but the archives of the *Palazzo vecchio* of Florence, and even those of the Vatican, have been laid under contribution to enrich the composition, which was intended to describe one of the most brilliant epochs in the history of mankind.

The first and nearly the half of the second volume are employed in bringing down the history from the birth of the subject of it, to his elevation to the Pontificate in 1513. The opening paragraph announces an event which cannot well be passed over in the review of a biographical performance. We are spared the trouble of perusing the usual pedigree given on these occasions, in consequence of the present work having been preceded by the Life of Lorenzo, and are concisely informed that 'Giovanni de' Medici, afterwards supreme pontiff by the name of Leo the Tenth, was the second son of Lorenzo de' Medici, called the Magnificent, by his wife Clarice, the daughter of Giacopo Orsino. He was born at Florence, on the eleventh day of December, 1475; and most probably received his baptismal name after his paternal great uncle, Giovanni, the second son of Cosmo de' Medici, who died in the year 1461; or from Giovanni Tornabuoni, the brother of Lucretia, mother of Lorenzo de' Medici, who was then living.'

The succeeding observations, though they might perhaps have been more properly introduced in a later stage of the history, are so candid and sensible, that it would be difficult to refrain from transcribing them:

'It is not to be denied, that the papal government, although founded on so singular a basis, and exercised with despotic authority, has been attended with some advantages peculiar to itself, and beneficial to its subjects. Whilst the choice of the sovereign, by the decision of a peculiar body of electors, on the one hand preserves the people from those dissensions which frequently arise from the disputed rights of hereditary claimants; on the other hand, it prevents those tumultuous debates which too frequently result from the violence of a popular

a popular election. By this system the dangers of a minority in the governor are avoided, and the sovereign assumes the command at a time of life, when it may be presumed that passion is subdued by reason, and experience matured into wisdom. The qualifications by which the pope is supposed to have merited the supreme authority, are such as would be most likely to direct him in the best mode of exercising it. Humility, chastity, temperance, vigilance, and learning, are among the chief of these requisites; and although some of them have confessedly been too often dispensed with, yet few individuals have ascended the pontifical throne without possessing more than a common share of intellectual endowments. Hence the Roman pontiffs have frequently displayed examples highly worthy of imitation, and have signalized themselves, in an eminent degree, as patrons of science, of letters, and of art. Cultivating, as ecclesiastics, those studies which were prohibited or discouraged among the laity, they may in general be considered as superior to the age in which they have lived; and among the predecessors of Leo X. the philosopher may contemplate with approbation the eloquence and courage of Leo I. who preserved the city of Rome from the ravages of the barbarian Attila; the beneficence, candour, and pastoral attention of Gregory I. unjustly charged with being the adversary of liberal studies; the various acquirements of Silvester II. so extraordinary in the eyes of his contemporaries as to cause him to be considered as a sorcerer; the industry, acuteness, and learning of Innocent III. of Gregory IX. of Innocent IV. and of Pius II. and the munificence and love of literature so strikingly displayed in the character of Nicholas V.'

From these remarks, the reader will form an idea of the liberal and indulgent spirit which pervades the whole performance. The account of the young Giovanni's rapid advance through the several clerical gradations to the cardinalship, which was stated with so much minuteness in the author's former publication, is here repeated with the same particularity: but we were rather surprized to find the relation unaccompanied by any of those observations and reflections, which the extravagant ambition of Lorenzo, and the very culpable facility of Innocent VIII. so forcibly demanded. This strange incident calls to our recollection the observation of an old French General to a young Officer, who was endeavouring by court intrigue to obtain a higher rank than he could properly claim, "*le grade n'est rien, le merite est tout.*" It was impossible to treat a child in this preposterous way without doing injury to his mind, however finely gifted by nature. Had he been forced, like ordinary men, to advance by his merit, his character would most probably have been widely different, and perhaps the fate of the world had been the reverse of that which it experienced.

Chapter II. contains a very interesting view of the state of letters and of the learned men who flourished in Italy during the infancy of Giovanni: the latter are divided into four classes, those of Rome, Naples, Florence, and Ferrara: with those of Naples, we are told, were associated the provincials of that kingdom, and with those of Ferrara the literati of Mantua and Urbino. The young Giovanni, now Cardinal de' Medici, under which character we are in future to recognize him, till it merges finally in the highest dignity acknowleged in the western world, became resident at Rome at the age of seventeen; in which city, lived Pomponius Letus, Paolo Cortese, and Serafino d'Aquila, who ranked as the chiefs among the literati: but

'It must be confessed,' says Mr. Roscoe, 'that notwithstanding the laudable exertions of the few distinguished scholars before mentioned, that place had not hitherto brought forth those fruits which might have been expected from the munificence of Nicholas V. and the example of Pius II. Nor is it to be denied, that in almost every other city of Italy, the interests of letters and of science, were attended to with more assiduity than in the chief place in Christendom. At Naples an illustrious band of scholars had, under better auspices, instituted an academy, which had subsisted for many years in great credit. Of this the celebrated Pontano was at this time the chief director, whence it has usually been denominated *the academy of Pontano*. It was, however, originally established, in the reign of Alfonso I, by Antonio Beccatelli, Bartolommeo Facio, Lorenzo Valla, and other eminent men, whom that great patron of letters had attracted to his court. The place of assembly was denominated the Portico, and being situated near the residence of Beccatelli, that distinguished scholar, and favourite of Alfonso, was its earliest and most constant visitor. After the death of Beccatelli, his friend and disciple Pontano, was appointed chief of the academy, and under his direction it rose to a considerable degree of respectability.'

To no one who has in any degree deviated from the ordinary line of polite reading, is the name of Sanazzaro unknown, as not less an ornament to the Neapolitan Academy than Pontano. Having nicely appreciated the merits of the Arcadia, Mr. Roscoe observes;

'If, however, that performance of Sanazzaro had never been written, his sonnets and lyric pieces would have secured to him the distinction of one of the chief poets that Italy has produced. It has indeed been supposed, that if the increasing celebrity of Pietro Bembo, had not deprived Sanazzaro, of the hope of being considered as the principal restorer of Italian literature, he would have pursued that object with still greater energy and success. The rivalship of these two eminent men, whilst it rather cemented than relaxed the friendship that subsisted between them, eventually led them

them to pursue, by a kind of tacit consent, each a different path to fame; and whilst Bembo persevered in cultivating his native tongue, Sanazzaro turned all his powers to the improvement of his talents for Latin poetry, in which department his productions will unavoidably occur to our future notice.'

The biographical particulars of the personages introduced in this chapter might have been spared: but we are sure that every reader of taste will set a high value on the accounts which are here given of their productions, and on the ingenious and candid criticisms with which they are accompanied. A fair and dispassionate *reviewer* of the labours of his precursors in the vast field of letters, Mr. Roscoe is himself intitled to every indulgence which can with justice be extended to him by *brother* critics.

In his third chapter, Mr. R. developes the proceedings which led to the invasion of Italy by Charles VIII. The scholar, however, will not be satisfied to take this account from any other than the eloquent though tedious pages of Guicciardini, and the simple relations of Phillip de Comines. A more brief narrative of this important event would here have sufficed; though it could not have been wholly passed over, since it led to the fall of the Medici family from the government of Tuscany, which is here detailed much at length. A lamentable consequence of this catastrophe is stated in the following paragraph;

'No sooner had the Medici quitted the city, than the rage of the populace broke out in open acts of violence. The palace of the Medici, and the houses of several of the chief officers of the state, who were supposed to be favourable to their party, were attacked and plundered. The residence of the cardinal, in the district of S. Antonio, experienced a similar fate; but a circumstance which cannot fail to excite the regret of every friend of the arts, is the destruction of the garden of S. Marco, established by the liberality and personal attention of Lorenzo the Magnificent, as an academy for the promotion of sculpture; the repository of the finest remains of antiquity, and the school of Michael Angelo. We might have pardoned the expunging of the figures of the rebels, painted on the walls of the palace, in the year 1434, or the obliteration of the labours of Andrea del Castagno, commemorating the conspiracy of the Pazzi, in 1478; but the destruction of this collection was an irreparable misfortune to the progress of true taste, as yet in its earliest infancy; and was poorly compensated by the figure of Judith, executed by Donatello, at the request of the Florentines; and placed at the gate of the palace, as an emblem of the destruction of a tyrant.'

When exhibiting the titles on which the several claimants rested their respective pretensions to the kingdom of Naples, the historian introduces the subsequent very important reflec-

tions, which deserve to be most seriously weighed by all who are concerned in the government of States:

'In the discussion of questions of this nature, there is, however, one circumstance which seems not to have been sufficiently attended to, either by the parties themselves, or those who have examined their claims, and which may explain the mutability of the Neapolitan government better than an appeal to hereditary rights, papal endowments, or feudal customs. The object of dominion is not the bare territory of a country, but the command of the men who possess that country. These, it ought to be recollected, are intelligent beings, capable of being rendered happy or miserable by the virtues or the vices of a sovereign, and acting, if not always under the influence of sober reason, with an impulse resulting from the nature of the situation in which they are placed. Whilst the prince, therefore, retains the affections of his people; whilst he calls forth their energies without rendering them ferocious, and secures their repose without debasing their character; the defects of his title to the sovereignty will disappear in the splendor of his virtues. But when he relinquishes the sceptre of the king, for the scourge of the tyrant, and the ties of attachment are loosened by reiterated instances of rapacity, cruelty, and oppression, the road to innovation is already prepared; the approach of an enemy is no longer considered as a misfortune, but as a deliverance; the dry discussion of abstract rights gives way to more imperious considerations; and the adoption of a new sovereign is not so much the result of versatility, of cowardice, or of treachery, as of that invincible necessity, by which the human race are impelled to relieve themselves from intolerable calamities.'

The same subject is extended to the next chapter, and the author closes his account of the expedition with this representation of its consequences;

'Thus terminated the celebrated expedition of Charles VIII. against the kingdom of Naples; an expedition originating in puerile ambition, conducted with folly and rapacity, and ending in the dissipation of the revenues of his crown, and in the destruction of his army. That he accomplished his object, is the boast of the French historians; but it is easy to perceive, that the successes of Charles VIII. are not to be attributed to his courage or to his abilities, but to the weak and irresolute conduct of his adversaries, the selfish and temporizing policy of the Italian states, and above all, to the odium excited against the house of Arragon, by the cruelties exercised by Ferdinand I. and his son Alfonso, on their subjects. If these advantages could have been countervailed by any misconduct of his own, the defeat of Charles had been certain. Such were his necessities in the commencement of his undertaking, and such the difficulties with which he provided for his soldiery, that he was not only obliged to borrow money at a most exorbitant interest, but even to plunder his friends and allies. The time chosen for his enterprize, could not indeed have been more favourable to his views; for many causes had concurred to disgust the people of Italy with their rulers, and had led them

them to regard the French as their friends and deliverers, and as a nation, on whose honour and good faith they could place the most perfect reliance; but this error was not of long duration; and the cruelty and disorder which distinguished the march of the French army, soon convinced their partisans and admirers, that the expected change was not likely to promote their happiness. The irruption of the French, seemed to be the extinction of all literature in Italy. The example of a weak and licentious monarch, corrupted his followers. An incredible degree of debauchery and prostitution prevailed: The restraints of modesty, the ties of morality, the voice of religion, were all equally disregarded; and the hand of providence almost visibly interfered, to punish by the scourge of a loathsome and destructive malady, those enormities which no other motives could restrain. Shocked at the hideous disease, which now first obtruded itself, like a putrid carcase, into the rosy bowers of pleasure, the Italians and the French recriminated on each other the disgrace of its introduction; and the appellations of *mal de Naples*, and *mal Francese*, were intended by each of these nations, to remove to the other the infamy of its origin. Of all the consequences incident to the expedition of Charles VIII. against the kingdom of Naples, it is probable that this will be the longest remembered. In other respects, this event seems only to have broken down those barriers, which nature had formed to secure the repose of mankind, and to have opened a wider field for the range of ambition, and the destruction of the human race.'

How hard is frequently the lot of nations, when oppressed and trampled under foot by the government which ought to protect and cherish them; if in their despair they seek deliverance from a foreign power, they invariably aggravate the evils under which they groan! The modern Italians had forgotten the experience of their ancestors, and have only grown equally wise when it is to be feared that their wisdom comes too late.

The attempts of the Medici to reinstate themselves in Florence, the destructive wars of that State with the Pisans, the treacherous and base conduct by which Frederigo king of Naples was deprived of his dominions, and the proceedings of Alexander VI. and his son Cæsar Borgia, furnish the matter of the fifth and sixth chapters, which form the remaining part of the first volume. That hideous monster Cæsar Borgia obtains a vindicator in this amiable author. It is very true that cotemporary writers are apt to exaggerate vices, as well as to magnify virtues; and that their successors, whose business it is at a distant period to review the same transactions, often find it their duty to qualify the representations of the one and the other: but universal opinion at the time, the character of the parties, the particulars of the stories, and their consequences, militate against the plausible objections of Mr. Roscoe, and wholly divest them of weight. This observation we apply to the charge of the murder of his brother

brought against Borgia, and that of incest, in which the whole family was involved. Had not the supreme authority suspected the guilty hand by which the Duke of Gandia fell, it would have been scarcely possible for the murderer to have escaped undiscovered.—In exculpation of the charge of early profligacy, under which Lucretia Borgia has lain, the author urges the exemplary conduct of the Duchess of Ferrara: but it surely is not uncommon for individuals, especially women, when withdrawn from the scenes of dissipation, to change character, and to accommodate themselves to circumstances. Having himself cited such proofs from Burchard of the dissolute course of life pursued by this abandoned woman, it is strange that he should think that there was any excess of which she was incapable. A more singular composition, indeed, than the dissertation on this lady, we have rarely perused. It is, to say the least of it, little worthy of the good sense and ingenuity of the author; and little deserving of a place in a respectable grave performance.

The discrimination of Mr. Roscoe is also here exercised in ascertaining the moral species to which belonged that singular and most strange animal, the pretended prophet Savanarola.

Chapter VII., with which the second volume commences, states the fate of Naples, the decline and inglorious end of Cæsar Borgia, and the strange jealousy to which Ferdinand of Spain resigned himself, and to which his faithful servant the great Captain Gonsalvo fell a victim.

Disgust with the state of affairs at Rome, and the misfortunes of his family, decided the young Cardinal to enlarge his mind by foreign travel. He visited the distant parts of Italy, several cities of Germany, and traversed France: but we learn that, during the latter part of the pontificate of Alexander VI.,

'The cardinal fixed his residence at Rome; where, devoted to a private life, he had the address and good fortune, if not to obtain the favour of that profligate pontiff, at least to escape his resentment. The election of Julius II. to the pontificate opened to him the prospect of brighter days. It is true, Julius was the nephew of Sixtus IV the inveterate enemy of the Medicean name; but these ancient antipathies had long been converted into attachment and esteem. Under the favour of this pontiff, the cardinal had an opportunity of indulging his natural disposition to the cultivation of polite letters, and the promotion of works of art. His books, though not numerous, were well chosen, and his domestic hours were generally spent in the society of such dignified and learned ecclesiastics, as could at times condescend to lay aside the severity of their order, to discuss the characteristics of generous actions, the obligations of benevolence and affection, the comparative excellencies of the fine arts, or the nature and essence of human happiness. On these subjects the cardinal

never failed to distinguish himself by his urbanity, his acuteness, and his eloquence. In deciding upon the productions of architecture, of painting, and of sculpture, his taste was hereditary, and he was resorted to by artists in every department, as to an infallible judge. With the science of music he was theoretically and practically conversant, and his house more frequently re echoed with the sprightly harmony of concerts, than with the solemn sounds of devotion. Debarred by his profession from the exercises of the camp, he addicted himself with uncommon ardour to the chase, as the best means of preserving his health, and preventing that corpulency to which he was naturally inclined. This amusement he partook of in common with a numerous band of noble associates, of whom he was considered as the leader; nor did he desist from this exercise even after his attainment to the supreme ecclesiastical dignity.'

As it relates so immediately to the subject of the work, we subjoin another extract from the same chapter:

'The good understanding which subsisted between Julius II. and the cardinal de' Medici, was further strengthened by Galeotto della Rovere, the nephew of the pope, with whom the cardinal had contracted a strict friendship. This young man was not less the object of the admiration of the court and people of Rome, than he was the favourite of his uncle. Engaging in his manners, elegant in his person, liberal and magnificent in all his conduct, he well merited the high honours bestowed upon him by the pope, who immediately on his elevation, transferred to his nephew the cardinal's hat which he had himself worn, and on the death of Ascanio Sforza nominated him vice-chancellor of the holy see. Such was the effect produced by the conciliatory manners of the cardinal de' Medici on his young friend, who, from the advanced age of his uncle, did not conceive that he would long enjoy the pontificate, that Galeotto is said to have promised the cardinal, who had not yet attained his thirtieth year, that he should succeed to that high dignity; alledging that it was an office more proper for a man in the prime and vigour of life, than for one already exhausted by labour, and declining into years. This observation was not, however, applicable to the circumstances by which it was occasioned; for whilst Julius maintained his own dignity, and enforced the claims of the church, during an interval of ten years, with an unexampled degree of activity and perseverance, Galeotto himself fell, in the prime of youth, a sacrifice to the effects of a violent fever, which in a few days consigned him to the grave. The sumptuous parade of his funeral afforded no consolation for his loss to the cardinal de' Medici, who had assiduously attended him in his last moments, and performed towards him all the duties of religion and affection. Deprived of his friend in the ardour of youth, whilst the happiness of the present was increased by the prospect of the future, he long remained inconsolable, and when time had softened his sorrow, the name of Galeotto was never adverted to, even in his most cheerful moments, without exciting the visible symptoms of affectionate remembrance.

'In

'In the measures adopted by the cardinal, for effecting his restoration to his native place, he was now no longer in danger of being counteracted by the ill-timed efforts and impetuosity of his brother. Although this was the constant object of his solicitude, and he was now considered as the chief of his family, he shewed no disposition to interfere in the concerns, or to disturb the repose of the Florentines, who, under the dictatorship of Pietro Soderini, continued to labour with the difficulties of their government, and the obstinacy of their rebellious subjects, and to maintain at least the name of a republic. It was not, however, without frequent opposition and mortification that Soderini exercised his authority. Many of the citizens of the first rank, still attached to the cause of the Medici, continued to harass him in all his designs, and to oppose all his measures; but the industry, patience, and perseverance of the *gonfaloniere*, gradually blunted their resentment and weakened their efforts, whilst the various and unsuccessful attempts of Piero de' Medici to regain the city of Florence by force, had increased the aversion of his countrymen, and placed an insuperable bar to his return. In these expeditions the resources of the family were exhausted, insomuch, that the cardinal found no small difficulty in supporting the dignity of his rank, to which his ecclesiastical revenues were inadequate. He struggled, however, with these humiliating circumstances to the utmost of his power; but the liberality of his disposition too often exceeded the extent of his finances; and a splendid entertainment was at times deranged by the want of some essential, but unattainable article. Even the silver utensils of his table were occasionally pledged for the purpose of procuring that feast, of which they ought to have been the chief ornaments. That these circumstances occasioned him considerable anxiety cannot be doubted; for whilst on the one hand he was unwilling to detract from that character of liberality and munificence which was suitable to his rank, and to the high expectations which he still continued to entertain; on the other hand he dreaded the disgrace of being wanting in the strict discharge of his pecuniary engagements. He carefully, however, avoided giving, even in the lowest ebb of his fortunes, the slightest indications of despondency. His temper was cheerful, his conversation animated, and his appearance and manners betrayed not the least symptom of his domestic embarrassments, for the relief of which he seemed to depend upon a timely and miraculous supply. Nor was he in general disappointed in his hopes; for the same good fortune which prepared the way to his highest honours, attended him in his greatest difficulties, and enabled him to extricate himself from them with admirable dexterity and irreproachable honour. To the remonstrances of his more prudent friends, who were fearful that his liberality would at length involve him in actual distress, he was accustomed to reply, as if with a presage of his future destiny, that great men were the work of providence, and that nothing could be wanting to them, if they were not wanting to themselves.'

In recording the great public events of the time, Guicciardini is the present author's principal guide, and he cannot have a better.

a better. The ninth chapter exhibits to view the league of Cambray, and the events by which it was followed, adverts to the council of Pisa, and instances the versatility of Julius II.; who deserted the confederacy against Venice, and opposed it by a counter league, termed the holy. The reader will recollect the bloody battle to which this conduct led, that of Ravenna, and the fall of the French commander, the brave de Foix. In the midst of the calamities of their country, fortune again smiled on the house of Medici; and the career which led to the highest elevation now opened before the Cardinal:

'The conduct of the Florentine republic, in permitting the pretended council of the church to assemble in Pisa, had subjected the magistrates, and particularly the *gonfaloniere*, Pietro Soderini, to the resentment of the pontiff, who resolved to avail himself of the first opportunity of punishing, with due severity, so heinous an offence. The most effectual method with occurred to him for this purpose, as well as to secure the city in future to his own interests, was to restore the family of Medici, to their former authority in that place. During all the vexation and dangers which the pontiff had experienced, the cardinal de' Medici had adhered to him with constant fidelity, and had obtained his confidence in an eminent degree. In selecting at this important crisis, a fit person to superintend the papal army, and to direct the operations of the war, the choice of the pontiff fell on the cardinal, who was invested with the supreme command, under the title of legate of Bologna. At the same time, in order to stimulate the exertions of the cardinal, and to punish the Florentines for the part which they had taken, it was understood, that on the expulsion of the French from Bologna, and other ports of the dominions of the church, the cardinal should be allowed to make use of the forces under his command for the re-establishment of his authority in Florence.'

The Cardinal's conduct in this new sphere, and his captivity and escape, are matters of general history; and we cannot discover that any new light is thrown on them by Mr. Roscoe.

Chapter IX. presents to us an account of the restoration of the Medici to their former ascendancy in Florence, through the interposition of the Spanish arms, aided by the indecision of the Gonfaloniere Soderini. This revolution brought the Cardinal to his native city; and while he was engaged in the concerns of his family at that place, he received intelligence of the death of Pope Julius II.—Mr. Roscoe's recapitulation of the achievements and views of that Pontiff, and his sketch of his character, are favourable specimens of the style and manner which characterize these volumes:

'Notwithstanding the ample successes, which in the latter part of his life, had attended the arms and crowned the designs of Julius II. they were by no means commensurate with the reach of his ambition

bition and the extent of his views. Not satisfied with having acted the principal part in the expulsion of the French from Italy, he had determined to free that country from all foreign powers, and to model its governments at his own pleasure. Hence he certainly meditated hostilities against his ally, the king of Spain, whose sovereignty of Naples was incompatible with his designs. *If heaven be willing*, said he, shaking the staff which supported his aged steps, and trembling with rage, *the Neapolitans shall in a short time have another master*. The late proceedings of the Medici in Florence had, however, given him no slight offence; inasmuch as they had not required his participation or concurrence in the political arrangements of the place, but had secured to themselves a supreme and independent authority. Against the duke of Ferrara his resentment was unextinguishable, and he had already arrayed a powerful army to attack his dominions; nor is it improbable that he meant to have conferred on his nephew, the duke of Urbino, such an independent sovereignty in Italy, as would have ranked him among the first powers in Europe. But whilst Julius was immersed in these meditations, he forgot the uncertain tenure by which he held his own existence, and a few days sickness terminated his extensive projects, and laid him to rest. It has been asserted, that he died phrenetic, exclaiming, *Out of Italy, French! Out, Alfonso of Este!* but Muratori conjectures that he retained his reason to the last; and it is indeed highly probable that those expressions, which were considered as the proofs of delirium, were nothing more than the effects of *The ruling passion, strong in death*.

'The foregoing pages have afforded us sufficient opportunities of appreciating the character and talents of Julius II. Bold, enterprizing, ambitious, and indefatigable, he neither sought repose himself, nor allowed it to be enjoyed by others. In searching for a vicar of Christ upon earth, it would indeed have been difficult to have found a person, whose conduct and temper were more directly opposed to the mild spirit of Christianity, and the example of its founder; but this was not the test by which the conclave judged of the qualifications of a pontiff, who was now no longer expected to seclude himself from the cares of the world, in order to attend to the spiritual concerns of his flock. Julius II. is therefore not to be judged by a rule of conduct, which he neither proposed to himself, nor was expected to conform to by others. His vigorous and active mind corresponded with the restless spirit of the times, and his good fortune raised him to an eminence from which he looked down on the proudest sovereigns of the earth. His ambition was not, however, the passion of a groveling mind, nor were the advantages which he sought to attain of a temporary or personal nature. To establish the authority of the holy see throughout Europe, to recover the dominions of the church, to expel all foreign powers, or as they were then called, barbarians, from Italy, and to restore that country to the dominion of its native princes, were the vast objects of his comprehensive mind. These objects he lived in a great degree to accomplish; and it may well be doubted whether, if he had entered on his career at an earlier period of life, he would not have carried his designs

signs into full effect. In suppressing the vicars of the church, and uniting their territories to the holy see, he completed what Alexander VI. had begun; but without incurring the odium which has, on that account, been attached to the memory of his predecessor. The Italian historians have not, however, shewn themselves favourable to his fame; and Guicciardini asserts, "That if he be considered as a great man, it is only by those, who having forgotten the right meaning of words, and confused the distinctions of a sound judgment, conceive that it is rather the office of a supreme pontiff to add to the dominion of the apostolic see by Christian arms and Christian blood, than to afford the example of a well regulated life."

'That the martial character of this pontiff, who frequently led his troops in person, tended to diminish the reverence due to the holy see, and like the enormities of Alexander VI. prepared the way for the reformation which speedily followed, has been conjectured by many writers; and seems indeed highly probable. In his private life he is said to have been addicted to the inordinate use of wine, which may account for some of the eccentricities recorded of him; but it is admitted by all writers, that he did not, like too many pontiffs, disgrace his pontificate by dissipating the revenues and domains of the church among his relations and favourites. With the exception only of the city of Pesaro, the investiture of which, with the consent of the college of cardinals, was granted to his nephew, the duke of Urbino, the conquests of Julius were annexed to the dominions of the church, and he withstood the entreaties of his daughter Felice, the wife of M. Antonio Colonna, who solicited the hat of a cardinal for Guido da Montefeltro, the half brother of her husband; having openly declared to her that he did not think him deserving of that rank. Julius was the first pontiff who revived the custom which had long been discontinued by his predecessors of suffering his beard to extend to its natural length, which he is supposed to have done in order to give additional respect and dignity to his appearance; but which may, with more probability, be attributed to his impatient temper and incessant occupations, which left him no time for the usual attentions to his person.'

Had Julius been a more temperate prince, he would have been justly deemed the greatest public character of his time; since no sovereign better understood his interest, none pursued it with more determination, and no man with means so slender produced effects so considerable: it appears, also, that he warmly encouraged letters, and patronized learned men.

The tenth chapter exhibits the subject of these volumes at the head of Christendom. The behaviour of the Cardinal de' Medici, on the occasion of his elevation to the pontificate, is highly extolled; and certainly the first acts of the new Pope, who assumed the name of Leo X., display great circumspection in conduct, and great attention to decorum in the discharge of his august functions. When he proceeded to the Lateran church, in order to be invested with the insignia of his

his office, and to take possession of his dominions, his taste for magnificence was openly displayed: while his appointment of Sadoleti and Bembo, to be his secretaries, was considered as a proof of his predilection in favour of learned men. He employed his utmost exertions to avert from Italy the storm which threatened it from the invasion of Louis XII.; and on the signal discomfiture of the arms of that monarch at Novara, as well as on occasion of the other disasters which crowded on him, the Pope endeavoured to moderate the resentment of his enemies, and to effect a reconciliation between them and him. At this period, the flames of war over-ran nearly the whole of Europe; while the sovereign pontiff, exercising the duties of the common father of christian princes, made every exertion in his power to allay and extinguish them. We find him creating new cardinals; and in the list appears the name of his cousin Giulio, afterward Clement VII. He also regulated the government of Florence, and entrusted it to Lorenzo his nephew.—The moderation of Leo is strikingly exhibited in the pardon which, in opposition to very powerful remonstrances, he extended to the refractory cardinals, the schismatic fathers of the council of Pisa. That nothing might be wanting to complete the splendour of the commencement of the new Pontiff, Louis XII. sued for absolution from the sentence of excommunication passed on him by Julius XII., which he obtained on submitting to the humiliating terms which were prescribed to him.

Much credit is allowed to Leo by his biographer, on the score of his having prevented the execution of a projected league between Louis XII., Ferdinand, and Maximilian. Mr. Roscoe is also of opinion that his holiness was intitled to great praise for effecting a peace between Louis and Henry VIII.; a peace in which, he contends, the interests of the latter were well consulted, whatever were the motives by which the negotiator of it (Wolsey) might have been actuated. The author admits that, at this period, the Pope was devising bold plans for the aggrandizement of his house; and that he aimed at nothing less than the establishment of his brother Giuliano on the throne of Naples, with the addition of Urbino and Ferrara to Florence, which was to be a provision for his nephew Lorenzo. He also states that, in order to realize these brilliant schemes, Leo sought the alliance of the king of France; and it is supposed that these dreams of a disordered imagination formed the heads of a treaty, which he at this time submitted to that monarch. Because Louis took a longer time than the impatience of his holiness would allow to be necessary before he returned an answer, the Pope concluded that his proposals were rejected,

rejected, and renewed his treaties of mutual defence with the Emperor and the king of Spain: when on the day after the signing of these compacts, he received the ratification of his proposals by the king of France. We have here a characteristic trait of Leo as a temporal sovereign: since we find him, shortly after he had lost sight of these splendid projects, exerting all his influence to prevent the Duchy of Milan from falling into the hands of the French.

Every reader of history is acquainted with the manner in which the infidelity of Maximilian, and the jealousies between the Spanish and Papal troops, occasioned Milan to become the easy prey of Francis I. The conduct of the Pope was marked by uncertainty and hesitation; and he seemed more anxious to keep open the door to reconciliation with France, than to attain the objects of the league of which he was the prime mover. His behaviour was throughout pusillanimous, and his fears induced him to agree to a hard treaty with Francis. This decision led to an interview between the two potentates, at which the pragmatic sanction was abolished, and the celebrated *concordat* was settled.

Commendation is bestowed on the Pope for counteracting the treaty of Noyon, by a league between the Emperor, the kings of England and Spain, and his holiness. The peace of Europe was established at this time, the Emperor and Venice came to an understanding, Francis and the Swiss were reconciled, and the treaty called the *perpetual alliance* was settled at Friburgh. While these great transactions were carrying on, the Pope, by arms and negociations, subjugated the Duchy of Urbino, in which he established his nephew Lorenzo. Having suppressed a most dangerous conspiracy among his Cardinals against his life, he added thirty-one new members to the college, and thus ensured tranquillity and security during the remainder of his reign.

The victories of Sultan Selim, in Persia and Egypt, now excited considerable alarm in this quarter of the globe; and we find the Pope, as the first potentate of Christendom, taking measures to prepare a barrier against the inroads which it was apprehended this powerful enemy of the cross would attempt. The proposals of his holiness were respectfully received by the leading christian powers, and promises were liberally made to him that they would zealously co-operate for the common defence.—He now availed himself of this period of tranquillity in Europe to aggrandize the holy see, by adding to it several of the neighbouring territories. Treachery of the blackest dye, and stratagems of the most dishonourable kind, seemed to cost him little effort, provided that he could attain his object. His behaviour

behaviour in this respect shews that he disregarded fame and reputation; and that, if he fell short of the worst of his predecessors in unjust aggressions, it was because he was less able and active, and more pusillanimous.

We have now gone over the civil history which these volumes embrace; and we would only observe here, that, considering the object of the work, the admirable histories of the period which already exist, and the comparative little influence which this celebrated pontiff appears to have possessed in the civil affairs of the time, a more brief relation of them might have sufficed. In the remaining part of this article, we shall touch briefly on the author's narrative of the ecclesiastical transactions which render this period so remarkable, in order to enter more at large into his account of the progress of letters in the course of it, which must have been the leading object in his great undertaking, and certainly was that to which the expectations of the public were directed; we shall then advert to his portrait of Leo, observe on his general plan and his style of narration, and conclude with a summary of our sentiments on the pretensions of the work. We abstain from all such remarks till our readers are in possession of the whole outline of the performance.

[*To be continued.*]

ART. II. *A complete Collection of Tables for Navigation and Nautical Astronomy;* with simple, concise, and accurate Methods for all the Calculations useful at Sea: particularly for deducing the Longitude from Lunar Distances, and the Latitude from two Altitudes of the Sun and the Interval of Time between the Observations. By Joseph de Mendoza Rios, Esq. F.R.S. 4to. pp. 717. 1l. 1s. Boards. Faulder, &c. 1806.

IT is known, and it would be a species of ingratitude not to recollect the illustrious fact, that Dr. Maskelyne, the Astronomer Royal, published a set of Requisite Tables with the first nautical Ephemeris, viz. that of 1767: the design of these two works being to enable the mariner, expeditiously and with a great degree of precision, to find the latitude and longitude, after he had made the necessary observations with an Hadley's quadrant or sextant. Ten thousand copies formed the first edition of the Requisite Tables, which were sold off in a few years; and in consequence a new impression, much altered and improved, appeared in 1781.

The chief and important object, contemplated by the Astronomer Royal in the publication of the Ephemeris and Tables, was the determination of the longitude by means of the Moon's distance

distance from the Sun, or from a fixed Star. This distance can be measured by a quadrant: but, from the effects of Parallax and Refraction, the observed distance is only apparent, and not true. It was necessary, then, to possess an easy method of determining the true from the apparent; or of clearing, according to the usual annunciation of the problem, the moon's distance from the effects of parallax and refraction. With regard to its analytical solution, this problem is not difficult: let a, A be the apparent and true altitudes of the moon, and h, H, the apparent and true altitudes of the sun or star: let d be the observed and D the true distance; then, by the solution of a spherical triangle, the finding the value of an included angle at once gives us this equation:

$$(1)\quad \frac{\cos. D - \sin. A. \sin. H}{\cos. A. \cos. H} = \frac{\cos. d - \sin. a. \sin. h}{\cos. a. \cos. h};$$

and from it, the value of cos. D is easily expressed, or the problem is analytically solved: but the solution, which could be immediately deduced from the above equation, would not be conveniently adapted to arithmetical operations. The form under which Mr. Dunthorne expressed the value of cos. D was by no means commodious. In the arithmetical operation, it was necessary to employ logarithms and natural cosines; and on this account Dr. Maskelyne altered the form, and enabled the computist to deduce the distance by means of logarithms alone. The same ingenious author, in his preface to Taylor's Logarithms, gave a new rule for clearing the moon's distance, founded on a formula easily deduced from the equation (1) which we have already exhibited: the formula is this;

$$\sin. \frac{D}{2} = \sin. \tfrac{1}{2}(A-H). \sec. \theta$$

where θ is an angle, such that tan. $\theta =$

$$\frac{1}{\sin. \frac{1}{2}(A-H)} \sqrt{\left\{ \frac{\left(\sin. \tfrac{1}{2} d + (a-h)\right)\left(\sin. \tfrac{1}{2} d - (a-h)\right) \cos. A \cos. H}{\cos. a. \cos. h} \right\}}$$

Similar to this, M. Borda deduced a formula, perhaps rather preferable, viz.

$$\sin. \frac{D}{2} = \cos. \left(\frac{A+H}{2}\right). \cos. \theta$$

where θ is an angle, such that sin. $\theta =$

$$\frac{1}{\cos. \frac{A+H}{2}} \sqrt{\left(\cos \frac{d+a+h}{2} \cos. \frac{d-(a+h)}{2}\right)} \sqrt{\frac{\cos. A. \cos. H}{\cos. a. \cos. b}}$$

The application of logarithms to either of these two last formulæ is immediate and easy; and there would be an end of

the investigation, if we merely required a direct and exact method: but something more is necessary for the mariner, whose education and employments exact a mode which shall be easy and compendious. Now it is not to be dissembled that the methods of Maskelyne and Borda are rather tedious: they require several logarithms to be taken out; and every one who has used Taylor's logarithms has experienced that logarithmic sines, &c. are not to be taken from them very expeditiously. For these reasons, other formulæ and methods of computing the true distance have been suggested; and since, in such an inquiry, practical utility was the principal object, the Academy of Paris proposed the problem under the following terms: "To find, for reducing the apparent distance of two stars to the true distance, a sure and rigorous method, and which in practice requires only simple calculations within the reach of the greater number of navigators." To solve the problem with these conditions, M. Kraft, in the *Nova Acta Petropolitana*, Tom. VII. p. 365, published a memoir, in which he put the reduced distance under this form:

$$\text{vers. sin. } D = \text{v. sin. } (d+\omega) + \text{v. sin. } (d-\omega) + \text{v. sin. } (A-H) - \text{v. sin. } (a-b+\omega) - \text{v. sin. } (a-b-\omega)$$

$$\text{in which, cos. } \omega = 0.5001343 \cdot \frac{\text{cos. } A}{\text{cos. } a};$$

and after the caculation of ω, the true distance by this formula would result from arithmetically combining five versed sines. After the deduction of his formula, M. Kraft gives a slight specimen of a table constructed for ω, subjoins an instance in which he computes his five arguments, and then by a table of versed sines calculates the distance. The advantages of this method are next stated; and it is clear that it is short, and that its use demands in the mariner no knowlege of logarithms nor of trigonometry. In the latter part of the memoir, two other formulæ are added.

It was probably this memoir of M. Kraft, that directed M. Mendoza de Rios, the author of the present Tables, to the invention of a similar formula, and to the construction of Tables derived from it. We have used the term probably, because, not being apprized of what M. Mendoza has written in the Spanish language, we conceive that the *Connoissance des Temps* for 1796 contains his first published notions on the problem of the moon's distance. In that ephemeris, the author lays down a formula which is similar, as we have just said, to that of M. Kraft; viz.

$$(5)\ \text{v. sin. } D = \text{v. sin. } (d+\omega) + \text{v. sin. } \{d-\omega\} + \text{v. sin. } (a+b+\omega) + \text{v. sin.}$$

$$+ \text{v. sin.} \{(a+b)-\omega\} + \text{v. sin.} \{180-(A-H)\} - 4$$

in which form, ω is such that $2.\cos.\omega = \frac{\cos. A \cos. H}{\cos. a \cos. b}$; the same substitution, in fact, as that of M. Kraft, since for all altitudes of the Sun or a fixed Star $\frac{\cos. H}{2.\cos. b}$ may be taken equal to 0.5001343, without sensible error. M. Mendoza, in the Ephemeris which we have mentioned, illustrated the use of this form by examples; and he added a specimen of tables such as it would be proper to construct: but the great practical amelioration of his method is contained in the volume before us. According to the formula (5), in order to find v. sin. D, it would be necessary to take out five versed sines: but the author has constructed his tables in such a manner, that the sum of the versed sines of $(d+\omega)$ and $(d-\omega)$, and the sum of the versed sines of $(a+b+\omega)$ and $(a+b-\omega)$, can be taken out at one operation; so that, instead of five, the calculator takes out only three numbers. The table, by means of which this great abridgment of computation is effected, is the 11th of the present volume, and occupies 300 pages. It is most admirably constructed; and its use is so easily apprehended that, after a little practice, we are persuaded, we could compute the true distance in a very few minutes. The other parts of the process for finding the longitude are common to M. Mendoza's method and others.

As far, then, as we may be guided by the dates of the memoirs, to M. Kraft belongs the merit of having deduced the formula expressed in terms of versed sines, and of proposing that tables should be constructed on them: but sufficient praise and recompense can scarcely be awarded to M. Mendoza for the care, labour, and ingenuity by which his 11th table has been constructed.—One of the objections against the use of Dr. Maskelyne's form, or that of Borda, is that the computation is rendered tedious by the operation of taking out several *Logarithmic Trigonometrical* lines, and of adding up many figures: if Taylor's Tables are used, the sines, &c. are expressed by seven decimals. To those Mathematicians, therefore, who understood the principles of the inquiry, and who felt the inconvenience of long arithmetical operations, a question was naturally suggested;—instead of finding the corrected distance, may it not be more convenient to investigate the *correction of the distance?* The problem has accordingly been attempted, and solved, by M. Delambre and by M. Legendre: the solution of this last mentioned mathematician we have not seen; and if we may be permitted to venture an opinion, that of De-

lambre does not possess such advantages in the points of facility and conciseness, that it ought practically to be adopted. Indeed, the learned author himself, after having balanced all circumstances, allows that M. Mendoza's method is more easy and compendious than either his own or that of Legendre. For the grounds of this opinion, and for a comparison between the several methods, we refer our readers to the *Connoissance des Temps* for 1804.

At the termination of a paper inserted by M. Mendoza in the Philosophical Transactions for 1797, is an extract of a letter from Mr. Henry Cavendish; in which that learned gentleman seems to say that he prefers the method of finding the correction of the distance to the methods by which the corrected distance is obtained; and accordingly that he had instituted a calculation, and caused tables to be founded on it, intended for insertion in M. Mendoza's new work. Are such tables in the volume before us? As M. Mendoza has said nothing concerning the principle of the construction of his tables, we have on that subject been left to conjecture: is not the eleventh table constructed by the aid of the formula given by the author in the *Connoissance des Temps?*

The expression for the correction of the distance is a problem of much greater difficulty than, in the first moments of consideration, it appears to be. Let x be that correction; then $D=d+x$; and we have from equation (1), given in a former page, the equation

$$\cos.(d+x)=\cos. d.\frac{\cos. A\cos. H}{\cos. a\cos. b}-\tan. a.\tan. b\cos. A.\cos. H+\sin. A\sin. H-f.$$

It is required to deduce x approximately from this equation; and we propose it to those of our mathematical readers who are fond of such exercises, for their understanding and their art. We shall in this part speak of the table constructed, among its other uses, for the remaining process by which the longitude is found. The eleventh table enables us to clear the distance; and the distance being obtained, we find the time at Greenwich, making use of the Nautical Almanac and the Table of Proportional Logarithms, which is the 15th in the present collection, and which gives one more figure than the similar table printed in the *Requisite Tables*. What remains in the process is to find the time; and for its analytical solution are given the latitude, declination of sun or star, and the altitude. Let τ represent the hour angle;

$$\text{then } \cos.\tau=\frac{\sin. A-\cos.(90^\circ-l)\cos.(90-d)}{\sin.(90^\circ-l)\sin.(90-d)}$$

(A being

(*A* being the altitude, *l* the latitude, *d* the declination.) Let 90—$d=p$; then 1—cos. τ, or v. sin. τ, or 2. $(\text{sin. } \frac{\tau}{2})^2 =$

$$= \frac{\text{cos. } l \text{ sin. } p + \text{sin. } l \text{ cos. } p - \text{sin. } A}{\text{cos. } l \text{ sin. } p}$$

$$= \frac{\text{sin. } (p + l) - \text{sin. } A}{\text{cos. } l \text{ sin. } p}$$

$$= 2 \text{ cos. } \left(\frac{p+l+A}{2}\right) \cdot \text{ sin. } \left(\frac{p+l-A}{2}\right) \text{ sec. } l \text{ cosec. } p$$

which form admits immediately the application of logarithms. M. Mendoza's rule is deduced from the preceding: but, in order to shorten the computation, he omits the addition of the logarithm of 2, and finds the logarithm of *half* the versed sine of τ: he calls it, however, the logarithmic versed. Against this misapplication of terms, the ingenious author has not given sufficient caution; and for want of it, we were a long time harassed and perplexed by the rule given in his 9th problem. That rule, according to the common meaning of terms, we were persuaded, was wrong: but his tables gave right results according to such rule; and we were at last accidentally relieved by the light of a remark which broke out from the dungeon of a little note in page 8. The practical working of the rule is however extremely easy, by means of the 17th table, consisting of logarithmic sines, cosines, secants, cosecants, versed, coversed, suversed, and sucoversed. The arguments of this table are two, one in parts of the circle up to 180°; the other in time, up to 6 hours. The table consists of 90 pages, and is in our opinion most valuable. The method of finding the apparent time, according to the rule (p. 25) of the Requisite Tables, is by means of natural sines: but we deem it much inferior to the method of which we have been just speaking.

We have mentioned certain terms, suversed, sucoversed, &c. which are novel in mathematical language; and M. Mendoza is, we believe, the author of the "*callida junctura.*"—We subjoin the values of these lines, from which our readers may easily discern the reason for their denomination. Suppose the radius 1

then versin. $A = 1 - \text{cos. } A$

suvers. $A = 1 + \text{cos. } A$

covers. $A. = 1 - \text{sin. } A$

sucovers. $A = 1 + \text{sin. } A$

Hence equations are easily instituted between these quantities: thus covers. $(90 - A) = 1 - \text{sin. } (90 - A)$

$= 1 - \text{cos. } A = \text{versin. } A$

or coversed of complement of an angle = versed of angle; and similarly sucovers. $(90 - A) =$ suvers. A.

We have spoken of the problem of the longitude. The determination of the latitude, if we could always observe the sun's meridian altitude, would be an easy problem: but clouds very frequently prevent this observation. The mariner, therefore, requires other methods of determining the latitude; and the one which is best adapted, and has been most improved, is that which gives the latitude from two altitudes of the sun, and from the interval of time elapsed between the observations. M. Mendoza's rule and tables are founded on the direct solution of this problem; in which solution it is necessary, or rather it is customary, to find four quantities by four independent processes. The analytic art has not hitherto afforded a solution by which the latitude is exhibited under one formula. In the first of these processes, is found a side (S) dependent on the complement of the declination and on the interval of time: this side is found arithmetically, that is, in specific instances, by table 21, and is easily obtained by that table. In the second process is found an angle (α) dependent also on the declination and interval of time, but expressed mathematically by means of the abovementioned side and interval. This angle (or, if we mistake not, in M. Mendoza's rule, the complement of this angle,) is found by table 22d: the pages of which, for the sake of convenience, are printed opposite to the corresponding pages of table 21. In the third process, it is necessary to find an angle (B), which is easily had from this form; (a, a' meaning greatest and least altitudes;)

$$\frac{\text{v. sin.}B}{2} = \frac{\cos.(S+a+a')}{2} \sin.\left(\frac{S+a+a'}{2} - a\right) \text{cosec.}S. \sec.a'$$

This versed sine is easily had by means of table 17, already mentioned. It is no small recommendation of that table, that it enables us to perform *Logarithmic Trigonometrical* Operations by addition solely.—By the remaining part of the process, the latitude is found: thus if λ be the latitude, and d the declination, $(1 + \sin.\lambda) =$ suver. $(d - a')$

$$\left\{1 - \frac{\frac{1}{2}.\left(\text{suvers.}(B+\theta)\right)\cos.a'.\cos.d}{\frac{1}{2}\text{ suvers. }(d-a')}\right\}$$

or, if we put $\dfrac{\text{suvers.}(B+\theta)\cos.a'\cos.d}{\text{suvers.}(d-a')} = \dfrac{\text{versin.}\Phi}{2}$,

$$1 + \sin.\lambda = \text{suvers.}(d-a')\left\{1 - \frac{\text{versin.}\Phi}{2}\right\}$$

$$= \text{suvers.}(d-a')\left\{\text{suvers.}\frac{\Phi}{2}\right\}$$

and

and ∴ log. covers. λ = log. suvers. $(d-a')$ + log. suvers. $\frac{\varphi}{2}$

On these forms, as it appears to us, the rule is founded which is given by the author in page 31, problem 8. The rule, however, for finding the latitude, cannot under every circumstance be applied; and the author, in his remarks, lays down certain limitations, and promises to speak farther on this subject in a future work.

More instances should, in our opinion, have been adduced to shew the use and application of the tables 21 and 22.

The rule for finding the latitude (such is the necessity of the case,) is rather long and complicated: at first sight, it appears very formidable: but, as in other instances, a little acquaintance with it causes its terrors to disappear, and after a short time we were surprised to find how expeditiously we could resolve cases. It is proper, however, to mention that in those cases which we have resolved by the present tables, the latitude was not obtained within those limits of exactness which the author thinks are attainable by his tables. Finding that the latitude did not come out exactly right from several of our own observations, we distrusted them, and applied the tables to instances given in the Requisite Tables, Nautical Almanac, &c. In the example of the Requisite Tables, p. 17, the latitude we found to be 39° 28′ which agrees with the latitude determined by the common rule of approximation.—In the example, p. 10. of Nautical Almanac for 1800, where the greater altitude is 50° 1′, the less altitude is 41° 33′, and the interval between the observations is $1^h\ 30^m$, we determine the latitude by the present tables to be 52° 6′ 15″: whereas Mr. Brinkley makes the latitude 52° 10′.—In an instance taken from the Philosophical Transactions for 1799, p. 115, where the two altitudes are 20° 12′ and 20° 1′ and the interval $20^m\ 4^s$, we determine the latitude to be 52° 11′ 10″: whereas it is $52^h\ 12'\ 42''$.

We consider it as our duty thus fairly to state our doubts concerning the first determination of the latitude with no greater error than that of one minute; and we also give the instances in which the operations were performed. Yet, before we dismiss this part, we must add, without any affectation of modesty, that we do not pledge ourselves to have committed no oversight; since some trifling misconception of the rules, or some slight mistake in the use and application of the tables, may have occasioned that deviation from the right results which has already been mentioned.

The problem of the determination of the latitude from two observed altitudes and the time between the observations has

engaged the attention of several eminent mathematicians; and it is more difficult than the determination of the true distance of the moon from a star. M. Mendoza's rule is founded on the direct solution: but mariners have hitherto adopted an approximate method; employing, as an element of calculation, the latitude by account. An approximate method called Douwe's method, is given in the Requisite Tables: but it is sometimes tedious, requiring a repetition of the operation, and, when repeated, not always leading to right conclusions. On this account, Mr. Brinkley, an astronomer at Dublin, invented a supplementary process of computation; by which the latitude, once found by Douwe's method, might be conveniently corrected; and this process, with its demonstration and tables, was published in the year 1793, when the Nautical Almanac for 1797 appeared. Mr. Brinkley, we apprehend, was the author of this method; for, although a memoir on the same subject, containing the same formula from which the rules are deduced, was published as early as the year 1791 in the *Connoissance des Temps* for 1793, (page 289) by M. Mendoza, yet, from a passage in that memoir, the priority of invention seems in some degree awarded to the Dublin Astronomer *. At this distance of time, however, the circumstance is involved in some perplexity. If Mr. Brinkley merely calculated the values of $\frac{\text{tan. } d}{\text{tan. } l}$, $\frac{\text{cos. } \frac{t}{2}}{\text{cos. } M} - 1$, he ought not to have published the method as his own in the Nautical Almanac. On the other hand, if a copy of the method was in M. Mendoza's possession before the publication of the *Connoissance des Temps*, then is Mr. B. in fact the author of the method, and M. Mendoza has not acted fairly in rendering him so slight, and, which is worse, so ambiguous an *homage*.

The two methods for correcting Douwe's rule are in fact the same. If L be the *true* and l the *computed* latitude, then, according to Mr. Brinkley †,

* The passage is this: "*L'expression ci dessus est assez commode; mais pour en faciliter l'usage, on pourra substituer deux tables qui donnent les valeurs de* $\frac{\text{cos } \frac{1}{2} t}{\text{cos. } M} - 1$ *et de* tan. *d* cotan. *l. M. Brinkley, Astronome de l'Université de Dublin, les ayant calculées, a eu la bonté de m'en donner une copie, et c'est avec plaisir que je lui rends cet hommage.*"

† We have observed two errors in the Nautical Almanac; p. 14. *merid. Altitude* is put for *Zenith distance*, and p. 15. l. 9. *cos. L.* is put for *sin. L.*

$l' =$

$$l' = \frac{L'}{1 \pm \text{tan. } d \text{ cot. } L}\left\{\text{tan. } M \text{ sin. } T - \text{vers. } T\right\}$$

T being the time nearest to noon and M the middle time.

According to M. Mendoza, (p. 294, *Connoissance des Temps, pour l'Année* 1793.)

$$dL = dl\left\{\frac{\cos \frac{1}{2}t}{\cos. M} - 1 \atop 1 \pm \text{tan. } d\text{-cotan. } l\right\} t \text{ interval of time}$$

but $T + \frac{t}{2} = M$

$$\therefore \cos.\frac{t}{2} = \cos. M \cos. T + \sin. M \sin. T$$

consequently $\frac{\cos. \frac{t}{2}}{\cos. M} - 1 = \text{tan. } M \text{ sin. } T - \text{vers. } T$

The two expressions, then, are precisely the same; since, in this latter case, dL answers to l' in the former, and dl to L'

Mr. Brinkley and M. Mendoza have both resolved the problem of Douwe by means of the orthographic projection of the circle: but this is by no means necessary; and in fact, all things considered, the resolution is not so simple as by the ordinary and obvious processes of spherical trigonometry. The simplification of problems, by the adventitious aid of new principles and new branches of science, is generally delusive.

M Kraft, who, as we have already mentioned, solved the problem of clearing the moon's distance from the effects of parallax and refraction, has also given in the Petersburgh Acts for 1795, p. 353. a short memoir on the determination of the latitude from two altitudes and the elapsed time: but his solution of the problem appears to us to have no advantages over the common and direct solution.

In our account of this volume, we have hitherto dwelt only on the two principal problems of Nautical Astronomy; and indeed the other problems which are here solved by rule, and for which tables are constructed, are of inferior concern. In page 26, problem 3, which proposes to determine the Azimuth, it appears to us that *versed sine* is printed instead of *suversed*: for if α be the Azimuth, π the polar distance, λ the latitude, and a the altitude, then

$$\text{cos. } \alpha = \frac{\text{cos. } \pi - \text{sin. } \lambda \text{ sin. } a}{\text{cos. } \lambda \text{ cos. } a}$$

$$\therefore 1 + \text{cos. } \alpha = \frac{\text{cos.}(\lambda + a) + \text{cos. } \pi}{\text{cos. } \lambda \text{ cos. } a} = 2\text{cos.}\frac{\lambda + a + \pi}{2}.\text{cos.}\frac{\lambda + a + \pi}{2} - \pi$$

or

$$\text{or } \frac{\text{suvers. } \alpha}{2} = \cos.\frac{\lambda+a+\pi}{2}.\cos.\left(\frac{\lambda+a+\pi}{2}-\pi\right)\sec.\lambda\sec.a$$

Table 31. is constructed for the purpose of finding the amplitude: but we doubt whether much time is gained by the formation of this table: because in using it we are obliged to make two multiplications, and in finding the amplitude by the common logarithmic tables, we have only to add the logarithmic sine of the declination to the logarithmic secant of the latitude, and to take out the angle corresponding to the L sine of the sum.—An error also appears to us to be made in the example given for the illustration of this table, p. 14. where the sun's declination is put 6° 17′: from which the amplitude does not result from the common method, 7° 18′: the true declination ought, it seems to us, to be 6° 47′: the error is nothing in itself, but it tends to raise suspicion in the mind of the calculator who makes use of the tables.

Table 43. of proportional parts, is very useful and commodious; and the author has fully explained its use.

We believe that the present volume contains all the tables which are requisite in Nautical Astronomy: that is, the tables here given suffice for the solution of all nautical problems: but the analytical solution of such problems must be accommodated to the tables. Solutions, for instance, that involve natural sines or cosines, must be rejected, or altered; and solutions also, which are expressed in terms of tangents or cotangents, are not adapted to the present tables, which contain no logarithmic tangents. We rather wish that the tangents had been inserted; for the present publication is much more *sizeable* than Taylor's quarto, and it is desirable to use it in cases for which the author has not given solutions, which solutions may be expressed by means of tangents. For instance, we had occasion to compute, from the lunar tables, the distance of the moon from a certain fixed star; and we found ourselves obliged, when we had gone half way in the computation, to put aside the present tables, and to seek in those of Taylor for a logarithmic tangent which we wanted: thus, if D and d be the declinations of the moon and a star, and τ the difference of their right ascensions, then D and d being opposite declinations,

$$\text{vers. (dist.)} = \text{vers. } (D+d).\ (\sec.\theta)^2$$

where θ is such that

$$(\tan.\theta)^2 = \frac{\cos d\cos. D.\ \text{vers. } \tau}{\text{vers. } (D+d)}.$$

This is the most obvious solution: but it is true that another may be given, in which M. Mendoza's tables will be very commodious; thus

$\frac{1}{2}$ suvers.

$$\tfrac{1}{2} \text{ suvers. (dist.)} = \tfrac{1}{2} \text{ suvers. } \theta \cdot \tfrac{1}{2} \text{ suvers. } (D+d)$$

where θ is such that $\frac{\text{vers. } \theta}{2} = \frac{\cos. d. \cos. D. \text{ vers. } r}{\text{suvers. } (D+d)}$

It is to be remarked that neither of these forms is applicable in all instances.

Other cases might be adduced, into which tangents enter; and time is expended in adapting the solutions to these tables, or in seeking for others. It may be argued, indeed, that we are neither obliged to look for other tables, nor to alter our solutions; because, if we take out the logarithmic sine and logarithmic secant, and add them together, we shall have the logarithmic tangent:—but then this is an *operation;* and if we admit such, we really want only a table of sines and cosines. That the present tables, however, will cause any unnecessary expenditure of time in computation, is the last reproach that ought to be made against them. From our own experience in the use of them, which is not altogether inconsiderable, and from our discernment of their plan and construction, we can boldly say that they facilitate and expedite computation much beyond any former tables. Almost every thing is done for the mariner, that, without extravagance of expectation, *can* be expected. If he can use his sextant, understand a plain statement, and add figures together, he may not despair of ascertaining the latitude and longitude of his vessel.

The ingenious author has received some pecuniary assistance from the Board of Longitude, and some from the East India Company: but he is eminently, in our opinion, intitled to public encouragement. From navigators he must derive his recompense; and we hope that familiarity with previous tables will not prevent them from making trial of the present. By their testimony, also, must the proof of the accuracy of these tables be obtained; a point on which it would be unreasonable to expect that we should speak.

Art. III. *Familiar Letters from Italy, to a Friend in England.* By Peter Beckford, Esq. 2 Vols. 8vo. 18s. Boards. Hatchard, &c. 1805.

The character of a book of travels usually receives its colouring from some natural or acquired propensity of the author, and relates chiefly to antiquities, connoisseurship, topography, minerals, vegetables, animals, or the state of society, according to the reigning sentiments and dispositions of the tourist. There are individuals, however, of more capacious

minds, who take a wider range of observation, and consign to their journals every description and reflection which the occurrences of their progress suggest. Mr. Beckford belongs to this class of writers: but, as many of his letters were written before the year 1787, and most of them before the invasion of Italy by the French, the reader is honestly cautioned in the outset against perusing them with the view of obtaining recent intelligence. The multitude of publications, in which Italy is described, may also be presumed to diminish the expectations with which we open another on the same subject. Much has, doubtless, been anticipated, and much gratuitously repeated; yet the present writer very properly reminds us that different individuals contemplate the same objects in different lights, and describe them in different humours. We could have wished, therefore, that he had borrowed with more reserve from Lalande and others, and that he had not needlessly re-echoed what has been already so often said, merely because it happens to accord with his own observation and sentiments. A few references to the original authorities might have reduced these two volumes to one: but the author probably shrunk from the task of formal consultation; since we find him manifesting a marked dislike to the accurate indication even of those passages which he introduces in the way of illustration. 'If I should mention *Dionysius*,' says he, '*Polybius*, or any other Greek author, as probably I may, do not fancy that I read Greek. I have contented myself with an English translation, and advise you to do the same. As I have read more for amusement than improvement, I have trusted too much to memory. Favourite passages that I have transcribed from books, are not only incorrect, but unaccompanied often with the names of the authors, and sometimes even with the references to them.' All this may be very amusing to Mr. Beckford: but is it either amusing or respectful to the public?

On Florence, Pisa, Siena, Rome, and Naples, we have very extensive annotations, much of the historical and descriptive portions of which might have been spared; and an epitome of Roman history, however well executed, is surely misplaced in a rambling account of modern Rome. Some of the anecdotes, too, though not destitute of point, are rather awkwardly squeezed into the narrative; repetition has deprived others of their poignancy; and a regard to delicacy should have precluded the insertion of some. These remarks apply also to other parts of the performance. The style, though perspicuous and forcible, is occasionally too familar, and rather affectedly interlarded with foreign expressions. *Commercio libero* is substituted for *free trade*, *thèriaque de Venise* for Venice treacle, and *Coro* for *choir*, though

the latter is very obligingly inserted in a parenthesis. We are also very gravely told of a tree called *Frasino (frassino)* and of the shrubs *Liquorizia*, *Sommaso*, and *Laurier-rose*; which, "being interpreted," are the Ash, Liquorice, Sumach, and Rose-bay.

Let us not, however, defraud Mr. Beckford of his due measure of praise. His long residence abroad has given a justness and a minuteness to some of his observations, which stamp them with a real value. He seldom allows prejudice or nationality to obscure his own good sense; and his manner is, for the most part, lively and entertaining, for he says much in a small compass, and usually says it well. Whoever intends to make the tour of Italy may derive many useful hints from his diversified pages, especially from his excellent directions concerning economy. His account of some of the more sequestered and remote districts, which are seldom visited by the traveller, and the manners and customs of whose inhabitants frequently furnish ample room for variety and interest of remark, will invite the curiosity of those readers who love to deviate from the beaten track. To such, his journeys to *Vallombrosa* and the convents on the Appenines, and his excursions to *Calci*, *Certosa*, &c. will afford a pleasing relief from the more hackneyed subjects of observation. We might visit many villas in England before we met with such a prohibition as is stuck up in the drawing room of the villa Prini—'*Che non sia lecito a chicchessia pisciar sopra le scale.*'

For the sake of those whose health and fortune have been injured, we extract these notices of *Massa*, a small town four posts from Pisa.

'The orange and lemon trees suffer so little from the winter, that in the month of January many were covered with ripe fruit, and still in flower. The aloes had fruited in the open air, and yet the neighbouring mountains were covered with snow. In short, you see winter, but do not feel it; and strangers excepted, none approach a fire.

'Furnished lodgings may be had for ten sequins a month, linen, &c. included. A chair costs fifteen Florence livres a month. A coach is unnecessary. A servant is paid four crowns, and keeps himself; if you keep him, he then has ten pauls only (five shillings): and I am informed, that a maid does all the work of the house and kitchen in a Massa family, besides waiting on the lady, for three livres a month (two shillings and threepence). The price of a box at the Theatre for the Carnival, is three sequins: you pay at the door six soldi florentini (about threepence English), or may be *abbonéd*, for seven pauls. The best beef is half a paul a pound; pork the same; sea fish, six soldi; a fowl, two pauls; a capon, three; a pigeon, one. The Massa livre is somewhat less than half the value of

of the Florentine, and you will generally observe, that where the livre is small, money is scarce, and consequently a sequin at Massa will go as far as two in Tuscany.

'The best families make a figure with five hundred sequins a year. Few have that income, none exceed it. The poorest of the Nobility may have from a hundred to a hundred and fifty sequins, and no more. If you inquire how they contrive to live on so little,—I believe you will find, by selling the corn of the month of June, before the end of the Carnival. I am only answerable for the mildness of the climate; economy of living; and civility of the inhabitants. My visit being to a person who was lodged in the palace, I can give no account of the accommodation: I fear it is indifferent; but, without doubt, if two or three English families were to establish themselves at Massa, they would soon find every convenience that is necessary.'

The ensuing miscellaneous strictures, on the habits and customs of the Florentines, will exemplify the light and easy manner in which the author not unfrequently indulges:

'Dress is no article of expence. You are not obliged, as in France, to have different clothes for the different seasons: you are at liberty to dress as you please; and an English frock may be worn throughout the year. We are told, that a country gentleman appeared at the Opera at Paris the beginning of autumn in his summer suit: he was stared at as a monster, and *habit d'eté, habit d'eté* was repeated all over the theatre. A friend of ours, by some strange fatality, wore a pair of point-ruffles in the month of May: the impropriety would have utterly ruined another man;—this gentleman, who is a man of wit, excused himself by saying—*he had a cold.* The Florentines are too wise to trouble themselves with numberless suits of clothes, for the sole benefit of their tailors. They go to the Opera in frocks; and during the Carnival, to the Balls in bauttes. They have a dress coat, and a *Gala* carriage; the latter lasts them their lives,—nor do they, like some that shall be nameless, change their carriages every two or three years to enrich their coachmakers. They have also *Gala* liveries; but they are made to last as long as they can. Every-day liveries must last two years: those who make a figure, give two; one for the summer, the other for the winter,—but each is to last two seasons.

'I cannot commend their taste, their very magnificence is inelegant. Behind the same carriage you will frequently see one footman very tall, the other very short. I have just met two such, who, being cloathed in green, looked like the sign of Robin Hood and Little John. You will also see one with a cocked hat, the other with a round one. There is a want of feeling in these trifles somewhat beyond a want of taste. Strictly speaking, even their hair should be dressed alike; and, if they wear queues, they should be of equal length.

'In all countries some customs are remarkable. When first I knew Florence, about twenty years ago, an odd custom prevailed at Court;—all the men curtsied to the Grand Duke and the Grand Duchess;

Duchess; foreigners only were permitted to bow, who were supposed to know no better.

'A refusal is expressed by the fingers in Italy as in other countries by the head. A common salutation is with the fingers up; and they call you, with the fingers down.

'It is said that the voice, in speaking, seldom rises higher, or sinks lower than three notes and a half. It is otherwise here; they change sometimes from their natural voice to a falsetto, till you are ready to laugh in their faces.

'They tell you, that if it rains on the third of April, it is to continue to rain for forty days after. We run a risk of losing all our faith in this country.

'The Florentine Nobility were, as I have said, originally merchants; book keepers were then necessary. They have retained the custom ever since, and in some families not less than eight or ten of those persons are constantly employed—I know not how.

'The Noblesse sell wine, and hang out the sign of an empty flask at the Palace window. A retail trade, like this of the Florentine Nobility, an English wine merchant would think beneath his dignity. The best tap going at present is that of the Bishop of Fiesole.

'It is ridiculous to see a Sposa Monaca dressed out to the height of the fashion, and driven about from one end of the town to the other. Mercy on us, what a mistake is here!—Content more easily proceeds from ignorance than conviction; nor is it prudent to indulge in any pleasures that are not always within our reach.

'The kitchen frequently is at the top of the house. I asked a reason of a Florentine friend, and he gave me two;—one, he said, was to prevent the smoke of the charcoal and smell of the dinner; the other, to render it more difficult for the servants to carry any thing away. As they are at board wages, the vulgar adage, *safe bind, safe find*, is never forgotten. Their masters know they are not scrupulous, and never put temptation in their way.

'It was the custom in the time of JUVENAL to blow the fire with their mouths,—it is so now. I have a fellow in my family whose mouth is better than any bellows.

'The extreme unction which is administered to those who are dying, is carried publicly, and in procession:—a custom as improper as unnecessary. The tinkling bell and hoarse voices of those that accompany it, are unpleasant sounds even to those who are well; and, at a time of epidemy, when deaths are frequent, might be fatal to those who are sick.—A Spanish proverb says:—"If you think you *shall* die, you *will* die."

'They wear mourning but a short time for the nearest relation, and that not constantly. I have known a husband marry two months after his wife's decease. It is true he was an elderly gentleman, and had no time to lose.

'Ladies in child-bed keep the house for forty days, and do not get up till the twelfth day; yet many Contadinas, after the third day, are out at work in the fields. I have read that in some parts of America

America the wife is no sooner delivered of her burden than she gets up, and her husband keeps his bed; she does the work of the house, and he goes through all the ceremonies of a lady in the straw. I had nearly forgotten one custom that I think will surprise you:—they *feed their cats*, and *poison their dogs*. Though held in less veneration in Italy than in Egypt, the cat still seems to be an object of general affection. Florence swarms with them. Here are people who make a trade of feeding them, and are paid by the inhabitants, who, notwithstanding their great economy, *keep more cats than catch mice*. Dogs, on the other hand, are scarce:—that amiable and friendly animal is not only neglected, but, during the summer months, is poisoned in the streets.—If you are here in the summer take care of Rover.

'I must leave off.—My house is in an uproar of laughter, at the expence of a poor cobler, my opposite neighbour. My servant having frequently missed different sums of money out of a drawer in my bed-chamber, he suspected the porter, and engaged his friend the cobler to watch and detect him. The affair did not appear difficult,—the money was always taken on a Monday, which was the day my weekly bills were settled; it was also observed, that the robbery was committed at the time the other servants were all of them at dinner: these circumstances caused the porter to be suspected; and it was thought that he used a false key, as the drawer was kept constantly locked. The cobler, who had readily accepted the office, made light of it; he used the common expression of his countrymen, *lascia fare*,—and longed for the arrival of Monday to shew his prowess.—At length Monday came, and the honest cobler, determined to take the thief, placed himself where he could best observe all that passed in the chamber, and catch him in the fact. It was not long before he appeared:—he was cautious and cunning,—he secured the door, he listened if all was quiet:—there was a closet in the room, he examined it carefully, and then went to the chest of drawers to begin his operation.—The cobler now thought he had him safe enough,—but unluckily, as the Devil would have it, the porter, recollecting that he had not looked under the bed, lifted up the *valance*, and discovered our friend.—It is not easy to conceive the ridiculous figure the poor cobler made, lugged out from his hiding place, taken prisoner, and brought down stairs, as a culprit, by the very thief he had promised to detect.—He seems determined never to turn thief-taker again. The porter is discharged.'

Mr. Beckford can likewise moralize with justice and feeling on some of the most striking characters that are portrayed in history:

'Though I admire,' says he, 'the brilliant actions of a hero, it is seldom I can approve his sentiments. In *Cæsar*, for instance, I see conduct and activity beyond all example; a daring spirit which no peril could intimidate, nor any difficulties could subdue: *sang froid* in danger, resources in distress, and fortune ever favorable.—But was he not, this friend of *Catiline*, profligate, ambitious, and cruel?—as void of principle, as of humanity?—a curse to other nations, and a tyrant

to

to his own?—more dreadful than even pestilence or famine?—Rivers of tears, and seas of blood, were the price of every triumph, and he covered his bald head with laurel by the butchery of his fellow-creatures*.'

In the author's reprobation of arbitrary imprisonment, we recognize the manly and humane language of an enlightened Briton:

'Confinement,' he observes, 'without a trial is the height of despotism. Delay in criminal examinations is cruelty, since it inflicts an unnecessary punishment on the innocent. Could I have persuaded myself to enter those dreary mansions of confined misery, I should have been curious to see if they are kept sweet and clean to prevent infection; if the lesser villains are kept separate from those whose crimes are more atrocious; and the men from the women. As the innocent man is frequently confined, as well as the guilty, common justice requires that his health may not suffer; and for your own sakes, Lords of the universe, take care that his morals be not corrupted. The prosperity of a country depends much on its principles and morality. Carthage and Rome on their decline were cruel, immoral, and unjust.'

Humanity, however, seems not to have guided our traveller's pen, when he recommends the flogging of insolvent debtors, in a commercial country. The expediency of whipping, as a punishment, is at best problematical; and in every country in which commercial transactions are extended and multiplied, there will be many innocent though unfortunate bankrupts. Mr. Beckford will also permit us to express our unqualified regret, that he should plead in behalf of cock-fighting, bull-baiting, &c. practices which are so abhorrent from the genuine spirit of civilization and of Christianity. True bravery and heroism are very dissimilar from ferocity, and derive their origin as well as their support from very different principles and dispositions. Indeed, could it be proved that the exhibition of barbarous scenes was requisite to the defence of our country, we should then not hesitate to aver that our country was unworthy of being defended.

It only remains to observe that, with the exceptions to which we have adverted, these Letters may considerably contribute to the amusement and instruction of the public.

'* By *cruelty* nothing more is meant than that which is necessarily included in a life unnecessarily dedicated to the destruction of mankind. CÆSAR was humanity itself compared with the cowardly cut-throats who immediately succeeded him.'

ART. IV. *A connected and chronological View of the Prophecies relating to the Christian Church;* in twelve Sermons: preached in Lincoln's Inn Chapel from the Year 1800 to 1804, at the Lecture founded by the Right Rev. William Warburton, Lord Bishop of Gloucester. By Robert Nares, A.M. F.R.S. F.A.S. Archdeacon of Stafford, &c. 8vo. pp. 371. 7s. 6d. Boards. Rivingtons.

AT the Lecture instituted by Dr. Warburton, for the purpose of proving the truth of the Christian religion from the completion of the Prophecies, four series of sermons have been preached. The first was by Dr. Hurd, now Bp. of Worcester, published in 1772; the second by Dr. Hallifax, afterward Bp. of Gloucester, in 1776; the third by Dr. Bagot, afterward Bp. of Bristol, Norwich, and St. Asaph, in 1780; and the fourth by Dr. Apthorpe, Rector of St. Mary-le-Bow, in 1786. Having followed such predecessors, Mr. Nares may be supposed to have had peculiar stimuli to exertion: but, whether he regarded the subject as in a manner exhausted, or whether he felt himself unequal to enter into a deep and erudite discussion of it, he has contented himself with tracing a general outline, and with giving short comments on the prophecies from Genesis to the Revelation. Such superficial notices are adapted to an ordinary congregation, but are not (we should think) calculated for the Society of Lincoln's Inn, and for the Warburtonian Lecture.

Prophecy is considered as the bond of connection between the two Covenants; and as our Saviour declares (Luke xxiv. 44.) that there are passages in the law of Moses, in the Prophets, and in the Psalms, which refer to him, the first object of these discourses is to enumerate and discuss those 'prophecies which relate to him as author and perpetual head of the Christian Church,' and the second to arrange and explain 'those which foretell the fate of his disciples, whether adverse or prosperous, from the time of his departure from them, to that of his last most solemn advent.'

The greatest portion of the volume is occupied with remarks on the prophecies of the O. T.; in which Mr. Nares, though occasionally he hints at being original, appears to us to follow a very beaten track, and to retail a number of old fashioned observations. He gives himself credit for exactly marking the commencement of the Jewish Theocracy to be at the time when (Exod. vi. 3.) *Jehovah* declares to the Israelites that he will be their God; and he boldly tells us that, on the soundest authorities of the Jewish and Christian Churches, Jehovah is Christ, so that virtually the Jewish nation was then under the government of Christ. We think that Mr. Nares would be puzzled

puzzled to produce any sound authority in the Jewish Church, which asserted that Jehovah and the Messiah were the same person; and it is not easy to reconcile such a position with the doctrine of the Trinity, unless we "*confound the persons*," which we are prohibited from doing.

We are also informed, in the same sermon, that 'the death of Christ, as historically recorded, took place on the very day of the *paschal sacrifice*, which it was to supersede.' There is certainly no originality in this doctrine, which has been maintained before Mr. Nares preached his lectures: but, if he had read Dr. Whitby's Appendix to his Annotations on the 14th chapter of St. Mark, or Jennings's account of the Passover in his Jewish Antiquities, he must have been convinced that such a position is untenable.

With reference to Types and Double Senses, the preacher repeats assertions which have been often advanced on these subjects, but he has presented us with no new light. All judicious interpreters must be aware of the peril which we encounter in abandoning the imagination to the discovery of types, and of the double and treble accomplishments of prophecies. It is edifying, indeed, to teach us that 'the Israelites altogether are justly considered as typifying the Christian world. Their bondage in Egypt is truly said to represent the natural and unconverted state of man, in bondage to sin and wrath. God then became their King, and by the blood of the Paschal Lamb, rescued them from impending destruction. Their passage through the wilderness delineates to us the probationary struggles of Christians; and the promised land of Canaan prefigures the heavenly Kingdom, towards which we travel in our pilgrimage through life.' Such hints are often administered to country congregations: but we suspect that the critics of Lincoln's Inn did not approve of having David, the adulterer and man of blood, represented as a *type* of the immaculate Prince of peace; nor, because Christ affirms that allusion is made to him in the Psalms, of having it laid down as a general position that '*Every thing* in the Psalms may be considered in some sense as applicable to him.' Is it logical to erect an universal proposition on particular facts?

Many divines besides Mr. Nares have contended for the double sense of prophecy: but the objection against this mode of interpretation is truly formidable, and nothing which is advanced in this volume contributes in the smallest degree to remove it. On the other hand, the very instances which are produced as explanatory of a double sense are adverse to that idea. A passage in Numbers xxiv. 27. is given as an instance of the twofold meaning or intention of prophecy: but "the *star* and the

sceptre, which were to smite the corners of Moab and destroy all the children of Seth," cannot, without making more use of fancy than of judgment, be applied to the conquests of the Jews, and to the peaceful reign of the Messiah. We are taught that, by "the sons of Seth," we are to understand *all* mankind: but the preacher does not tell us, as he ought to do, that Christ was to smite all mankind.

A chain of prophecies obviously referring to Christ will be found in the O. T.: but to endeavour without adequate reason to increase their number, and to maintain that 'our Saviour was intended to be designated wherever the circumstances apply to him,' will serve only to increase the cavils of infidels. Aware of the danger of attempting to prove too much, we should be inclined to adopt that plan which is calculated to diminish rather than to accumulate objections; and we would recommend to Mr. Nares the perusal of Dr. Sykes's remarks on double senses, and on the method of judging of the sense of Revelation (see Principles of Natural and Revealed Religion, p. 217. et seq.) Dr. S. observes that "our Saviour and the Apostles applied the term to *fulfill*, where there was only a similitude of circumstances, and that they cited the words of the Old Testament, without always designing to express the accomplishment of a prophecy." The adaptation of past circumstances to present events is noted by the Evangelists, without the intimation of a prediction or of a double sense. Convincing instances of this fact are quoted by Dr. Sykes.

Having separately noticed the succession of Jewish prophets, Mr. Nares, when he arrives at the awful interval of 400 years which occurred between the two dispensations, takes a retrospective view of the first part of his subject. From this sermon (No. 9.) we shall make an extract:

'If we consider the conduct of Divine Providence towards the Jews, and the manifest uses of prophecy to them, we shall see other probable reasons (and, since Scripture is silent upon it, only probable reasons can exist) for this long interruption of the line of Prophets. When their kingdom was first settled, with the express approbation of God, under his faithful servant David, the promise of the Messiah was fixed to his family, and became a constant subject of prophetic vision to that inspired Monarch; insomuch that, in all his Psalms, whatever be their primary intention, there may be understood a secret, if not a manifest reference, to that glorious Personage, and his everlasting Kingdom. The same happened, in some degree, to his son and successor Solomon. But, when he fell into idolatry; and, still more, when the kingdom, after him, was divided, and the separated kingdom of Israel had been formed into a regular establishment of idolatrous worship, two great uses of prophecy, among others, became particularly conspicuous; 1. the one, to warn both Israel and

Judah of the impending punishments, which must ensue, if they continued their idolatrous practices; 2. the other, to preserve and keep alive their faith in that Great Deliverer, who was hereafter to appear. Various other collateral purposes, both to the Jews, and to other nations, were effected, from time to time, by means of prophecy; but these were the great lines, continued through every part of the dispensation, and perpetually recalled to notice.

'At length the vengeance, so long threatened, fell upon the whole nation; and seventy years of captivity, in a foreign country, while their city, their territory, and their temple, were trodden down and lay in desolation, proved beyond all controversy one part of the above proposition, i. e. "*that God would punish for idolatry in the way that he had then denounced; namely, by rejection, and national shame.*" But, in the deep misery of this infliction, there was a danger, that the contrary movement of despair might succeed to the infatuated obstinacy of the people: or it might have happened, that, when they were removed, for nearly two generations, from their own language, and all the local recollections of their country; placed in the midst of idolaters, and in a state of slavery under them, they might totally have forgotten their God, their duties, and their hopes, and have become an undistinguishable part of the people among whom they lived. To prevent these evils, their prophets were continued through the captivity, during which period some of the most illustrious of those heavenly Messengers were commissioned to instruct, to comfort, and to warn them. When they returned from captivity, while their second temple was building, and their re-established nation was gradually acquiring solidity and strength, the line of prophets was continued, for about a century.

'The promises of the Messiah had now been confirmed, and fully opened; and their last prophet, Malachi, concluded his Book with what appears, as before noticed, to be a farewell charge. For he told them, "that the Sun of Righteousness should arise, with healing in his wings: that they ought in the mean time, to adhere to the Law of Moses, and the Statutes given to Israel in Horeb; and that before THE GREAT DAY of the Lord," that is, THE COMING OF THE MESSIAH, "Elias should be sent, to prepare HIS way, lest the whole land should fall under the curse of unbelief." This is the substance of the concluding verses of Malachi, and contains a kind of general warning, respecting the Messiah, and the interval which was to precede his manifestation.

'The chief purposes of prophecy, with respect to the Jews, were now completed. The people were weaned from idolatry, into which they never afterwards relapsed; the Laws of Moses, and the service of the Temple, were re-established, and were not likely to be again neglected; the promise of the Messiah was made as clear as words could make it; and no new punishment remained to be denounced. The intervening period was to be a period of expectation; resting on former promises, and the written records of Scripture; till HE should come into the world, who was to fulfil all promises, and realize all authorized hopes. Providence does nothing in vain. While prophecy could render service, it was continued; when it could do no

more than was already done—no more than would be equally effected by its preservation in writing, it ceased; and revived no more till the approach of him, who had been its first and greatest object.'

This passage will shew that Mr. Nares possesses some of the qualities of a good preacher.

In the second grand division of his subject, he ranges the prophecies under 10 heads:

'1. The rejection of the Jews, and call of the Gentiles. 2. The preaching of the Gospel throughout the world. 3. The persecutions of the Apostles and their converts. 4. The destruction of Jerusalem. 5. The fate of Rome, and its conversion. 6. The rise of Mahomet and the Saracenic power. 7. The rise and character of Antichrist. 8. The conversion of the Jews. 9. The general prevalence of the Gospel. 10. The universal Resurrection, and Day of Judgment.'

It is not in our power to attend the preacher through these particulars: but we cannot avoid noticing that he speaks with commendable caution on the return of the Jews to their own land; remarking that 'it is by no means improbable that the expressions employed respecting their land may be altogether figurative.' In conclusion, he trusts that the contemplation of the subject of prophecy will confirm the faith of the Christian; and that hence such light in due time will beam on the accomplishment of those predictions which respect a future period, as will completely dissipate the doubts of the Infidel, and give to Gospel Truth an universal triumph. If we cannot subscribe to all Mr. Nares's positions, in this pleasing contemplation we sincerely accord,

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ART. V. *A Vindication of the Justice and Policy of the late Wars carried on in Hindostan and the Deckan, by Marquis Wellesley, Governor-General, &c. &c.* In Conjunction with his Highness the Peishwah, Bajee Rao, Chief of the Marhatta States; against the subordinate Marhatta Chieftains, Dowlut Rao Scindiah, Ragajee Bhoonsiah, and Jesswunt Rao Holkar. 4to. 5s. sewed. Stockdale. 1806.

INDIVIDUALS in parliament, the East India Company, the Directors, and the public voice, impute misconduct to the Maquis Wellesley in the administration of the affairs of India. The dispatch proposed to be sent to the noble Marquis by the Directors, of which the public is now in possession, embraces a vast mass of criminating matter, stated with great ability and temper; and in mild and gentle terms, severe charges are preferred against the late Governor-General. The Mahratta war seems to be the chief grievance, which, under the appearance of being lightly touched, is here deeply probed. It is not usual for

for sovereigns to quarrel with their servants because they extend their territories and aggrandize their power, but such an act constitutes a principal head of complaint against the personage in question. Whether this displeasure arises from a superiority to the vulgar policy of courts, or whether the habits of traffic and mercantile calculation form the basis, we shall leave to be conjectured by persons of greater penetration and possessing better means of information than ourselves: but, had the advantages clearly compensated for the cost, and had the conquests and the ascendancy occasioned no financial pressure, it may be fairly doubted whether they would have excited any dissatisfaction in Leadenhall-street.

In the writer of the present tract, the late Chief Governor finds a zealous advocate and admirer; and one who, in the conduct of his defence, gives proofs of judgment and ability. He principally adverts to the charges brought against the Marquis's political measures, and to the other matters he only slightly and incidentally alludes. In the perusal of these accusations and apologies, the mind seeks to be satisfied in the following points: Did Lord Wellesley, while Governor-General of India, confine himself within his powers and instructions? Did he compromise the good faith and justice of the Company? Were the measures, which have been arraigned, founded in sound policy? If they were, was he justified in adopting them?

On the first two heads, no defence, we presume, is to be made; at least it is not attempted by the present apologist. That the Governor disregarded not only the letter but the very spirit and substance of his instructions, and that he violated those pacific maxims which the Company professed, and which the legislature had consecrated and rendered binding on all the administrators of India, are matters clear as the light: but, says this vindicator, speaking of the time of the noble Marquis's arrival at the seat of government,

'The period of our decline in India seemed not to be remote, unless a counterpoise should be provided by a corresponding increase of strength on our part, sufficient to free us from the danger rapidly approaching in the augmented power and resources of those states which appeared the most likely hereafter to contend with us for empire in that quarter. The treaty of Worgaum, the recapture of Bidanore, and the surrender of its garrison under General Matthews; the destruction of Colonel Baillie's brave detachment, and the occasional retreat of our main armies on both coasts before Hyder and Tippoo, have since sufficiently shewn the rising military strength of the native states of India, and the consequent decline of the military dominion of the Company. But, anterior to these events, the danger was too evident not to be perceived; and the necessity, with a view to the

preservation of our power, of assuming at a just and favourable moment a wider grasp of action, had become apparent to all who watched attentively the seeds and progress of this danger. In the growing improvement of the native armies, our expulsion was to be seen; and a change had already been effected in our general relations with the country powers, and in the military and political strength of the leading states, which silently menaced our existence. This change was only to be met by departing from the line of policy laid down in earlier times and under different circumstances. An enlargement of dominion, an extension of revenue, a reduction of French influence, a more formidable military establishment in all respects, judicious alliances with some of the leading states; a less dangerous construction and combination of their force, and a preponderating weight in the principal durbars of the East, founded in the salutary fear of our power, no less than in a just confidence in our friendship; these were the only counterpoises that could be applied successfully to the preservation of an empire, which national injury, and not lust of power threw in our way: and with these bulwarks, subsequent circumstances amply furnished us, without the imputation of injustice on our part."

Here we have the authority of Sir George Dallas, who is publicly stated to be the author of this tract, for supposing that our situation required precisely the measures which his noble friend followed. His narrative also instructs us that the hostile chieftains were guilty of those aggressions which made it just and lawful to establish, by force of arms, that increased power and influence which the state of affairs rendered necessary. Very fortunate, according to this reasoning, was the India government and its chief administration; the system which it was necessary to set on foot in order to avoid ruin would not have been introduced without incurring guilt, had other powers kept within the line of their duty: but, luckily for the star of Britain in the East, the rivals of our power very obligingly and most conveniently supplied us with ample grounds for those seizures of territory, and those schemes of ascendancy, without which our doom was sealed. No Ascetic was ever more free from the taint of ambition, and the desire of distinction, than was the noble Marquis in the whole of this business; if we believe Sir George, he acted throughout from a pure sense of the duty which he owed to his employers and to his country; and he is therefore an innocent, meritorious, and much injured individual. This persuasion, however, must rest on the faith which is placed in the vindicator, since we meet with very little to substantiate his assertions; while, on the contrary, his pages make disclosures that are not very consistent with them, but at least weaken if they do not contradict them. If Sir G. Dallas's positions could be proved, the measures of Lord Wellesley, in themselves considered, would not only escape

escape censure but call for applause: but, as it was necessary to establish these important positions, why was not this at least attempted? We are told that the native powers were making alarming proficiency in the art of war; that French agents were numerous; and that the hope of French support caused a spirit of disaffection towards the English to prevail. The progress of the Company's arms, however, and the ineffectual resistance made to them, do not very well accord with these statements. The arbiter of the destinies of the East takes scarcely a longer period to reduce the Peninsula of India, than does the chief of the European continent to defeat his enemies in the campaign of 1805;—and the complaints made against these conquests are not so much that they will raise us formidable enemies, as that they invest us with territories which we have not resources to support nor troops to defend, and entail debts on us which we have not the means of liquidating. The easy reduction of the whole Peninsula by the British arms seems to us very much to militate against, if it does not absolutely overturn, the hypothesis that the situation of India required a departure from the established policy professed by the Company, and prescribed to them by Parliament. So do matters appear to us to stand, on the statements even of the advocates themselves of Lord Wellesley. We abstain, however, from giving a decided opinion on the subject.

In regard to aggression in the late contests, the question is more clear. Here it is confidently asserted that it lay with Scindiah: but we must shut our eyes, or we cannot help perceiving that the cause proceeded from Lord Wellesley. It was unquestionably the treaty of Bassein that has been the source of all the ravages and bloodshed which have since followed. By that treaty, the chief of the Mahratta empire became the absolute vassal of the Company's government; and he was bound to receive British troops into his dominions, and to assign territories for the support of them. Lord Wellesley foresaw opposition on the part of the principal chiefs of the confederacy; and it was impossible that they should acquiesce, if they could in any degree reckon on a successful resistance. That the noble Lord, then, provoked the war in India is beyond all doubt: but whether that was wisely or lawfully done, we leave to be determined by others. We are here told that

'Predatory irruptions, foreign and internal oppressions and exaction, perfidy, domestic murders, public massacres, famine, depopulation and wide-spreading misery; this is their system: these have been the volcanoes which too long have encircled our possessions, and overflowed the plains of India. To extinguish them is no more than justice to ourselves; to close their crater, the sublimest humanity to the

the suffering millions who have long been exposed to their ravages. This has been the policy our security demanded: this has been the course to which our glory pointed: and this has been the successful end to which the exertions of Lord Wellesley have tended.'

The noble Marquis, however, had not been sent to India on a mission of philanthropy; and no other province had been allotted to him than to administer the functions of the head of the government, within the limits of the powers and instructions with which he had been furnished. Motives of this sort were stated to have led to the partition of Poland, by the benevolent and royal sharers of the spoil.

Speaking of the late Governor-General, the eloquent apologist breaks out into the following panegyric:

'In the tranquillity of the native states throughout the Deckan and Hindostan, he traces not merely a more solid security for the preservation of our own power; but in the advantages of peace to them he discerns fresh sources of prosperity to ourselves: the condition of society meliorated—our political relations improved—the industry of India reanimated: strife disarmed: jealousy restrained: new channels of commerce opened: the interchange of produce enlarged: the merchants of India journeying in security from one state to another: our home manufactures reaching countries where before they never entered; an improved revenue to the Company and the state: the vast peninsula of India reposing after the convulsion of centuries: its rest secured by judicious alliances, and well poised power: the warlike tribes which cover it, restrained in their predatory habits, and gradually incited by the sweets of peace, to turn their attention to the happier pursuits of commerce and of agriculture, instead of moistening, as heretofore, their plains with the blood of each other; and lastly, the national character and honour exalted, by the sublime result of so generous and elevated a line of policy. These happy ends he traces as a consequence from the principle of establishing, through a system of well distributed power, a durable peace among the different states of India, and more immediately of those composing the Mahratta confederacy. In this way he sees, that individual benefit is general good; that the misery of one state is not the happiness of another, but that the prosperity of each increases the felicity of all. This is the system of Lord Wellesley. It embraces peace, and repudiates war: it denies that partial misery is public good: it disowns the principle that the blood of one nation is a desirable offering to the prosperity of another: it rejects the doctrine that, to foment their intestine divisions and arm them against each other, is a wise or a dignified line of conduct either morally or politically considered; but it admits, as it seeks to establish, that to resist their encroachments, to crush their exactions, to heal their differences, to stifle their wars, to curb the enlargement of their empire, to balance more justly their power, to uphold the authority of their Peishwah or chief magistrate, and through its stability, to ameliorate equally the condition of the sovereign and the subject, are objects of an enlarged and rational policy;

policy; and that the surest way of increasing the prosperity of British India, of strengthening the affections of its inhabitants, and of ensuring to us the general good-will of the great masses composing the subjects of these different states, is through the medium of a lasting peace guaranteed to them by a commanding power, to make them participate in the tranquillity, security, and happiness, which the Company's possessions enjoy. These are the views of Lord Wellesley, and this is the plan to the completion of which his attention has been directed. It is needless to comment on its quality: its splendour is marked by the shade of its contrast.'

The ears of the hero, who proposes to restore the empire of the West, have, we believe, been saluted with similar sounds; and all these advantages have been depicted as sure to follow from the subjection of the European civilized world, to the paramount influence which already embraces a very considerable portion of it. The resemblance between the acts and proceedings of the personages to whom we here allude, on the several scenes of the continent of Europe and the peninsula of Hindostan, we have before taken the liberty of suggesting; and it is not a little curious, while it is in our opinion corroborative of the similarity, that the advocates and the apologists of the one and the other adopt the same reasoning and have recourse to the same topics.

As those parts of the instructions given to Lord Wellesley, and those clauses of the statutes which affect the political measures of the late Governor-General, are not before us, we are unable to give any opinion on the question whether there be sufficient ground for exhibiting charges against him in the high court of Parliament; and a recent decision of that august tribunal shews that the framing of the accusations to be alleged is a matter of extreme nicety. The inclination of our minds, however, is that the affair of the Mahratta war, though most open to animadversion, would not furnish the basis of a successful impeachment; and it may be thought that the other serious charges are scarcely of sufficient importance to engage the attention of the same jurisdiction, but may more fitly be heard and decided before the tribunal lately created by statute for such purposes.

It is but justice to the noble person who has been lately so much the subject of public attention, to state that nothing mean and sordid is imputed to him,—no peculation, nor any thing bordering on it. If he has done wrong, he has been carried away by ambition,—the infirmity of great minds, the vice of high stations;—and if he be an offender, he is at least a splendid one. If the display of great ability, perfect success, and some beneficial effects, cannot change the nature of things, they

they are sometimes allowed to mitigate and even to avert the infliction of punishment, and they uniformly oblige us to respect while we condemn.

ART. VI. *Remarks on the Husbandry and internal Commerce of Bengal.* 8vo. pp. 206. 5s. 6d. Boards. Blacks and Parry.

OUR empire in the East is now so vast and important, that it is most devoutly to be wished that Science should concur with Policy in promoting its stability and advancement. It is to us a circumstance of pleasing contemplation, that, though Commerce is the first object of our connection with the Eastern world, literature is not neglected, and that the number of students of Asiatic learning is continually increasing. We have shewn our rivals, who have affected to regard us as a nation of shop-keepers, that we look into other books besides the *Ledger*; and that with our own interest we connect the melioration and comfort of those with whom we maintain intercourse.

The climate and localities of Asia are indeed so different from those of our own country, that the British farmer can obtain no hints for practice from remarks on the Husbandry of Bengal: but the volume before us will be interesting to the philosopher, both as conveying information to him, and as suggesting an agreeable reflection on the agricultural improvement of a large district of Asia, by the diffusion of European knowlege and skill among its cultivators. It is, we believe, admitted that we surpass all nations in the construction of implements of husbandry; and if we can prevail on the Bengal farmer to adopt an English plough, we shall enable him to perform his work with more facility as well as more perfectly, thus increasing to him the produce of the soil. Sufficient evidence is given in this work, to prove that Agriculture in Bengal, though it furnishes a great variety of crops, is scarcely intitled to the appellation of a science, and that it admits of amendments which our enlightened farmers could easily specify. Perhaps the state of society, and the habits of the country, where the cultivator and manufacturer are constantly united, (to say nothing of tenure and occupancy,) must prevent any very extensive alterations for the better: but a considerable effect would be ensured by the single circumstance of substituting a plough that will turn over the soil, for one that only scratches it.

In a commercial view, the state of our Eastern possessions is capable of great amelioration. They would furnish, by proper management, at a low price, various objects of exportation with

with which we are supplied from other countries. We have in our Asiatic empire a mine of wealth which has not yet been sufficiently explored; and which, if judiciously worked, would not more contribute to our own opulence than to the prosperity of the natives. The subject is copious and interesting; and the present volume must be regarded rather as a sketch or outline than a satisfactory representation of it.

The author, indeed, calls this an unfinished treatise: yet we are disposed to regard it with indulgence; and, while merit is due to him for the report which he has given, we trust that the magnitude of the object will induce others of our countrymen to follow him in the same track. The present remarks formed part of a work written by several gentlemen, and printed for private circulation several years ago at Calcutta; and they are now published by themselves, in consequence of the death of the gentlemen by whom the chief part of the remainder was written, which had never received the corrections of the author.—The volume contains accounts of the aspect, climate, soil, and inhabitants of Bengal; of its population, husbandry, and tenures; of the profits of husbandry, and of its internal commerce; and of the several objects of exportation. A tolerable idea is given of the climate and soil of Bengal, in the subsequent extract:

'The seasons of Bengal conform with the changes of the prevailing winds. They are commonly distinguished by the terms of cold, hot and rainy; but the natives, on the result of closer observation, subdivide them, and reckon six seasons, each containing two months.

'The spring and the dry season occupy four months, during which the heat progressively increases until it becomes almost intolerable even to the natives themselves. In the middle parts of Bengal, however, the extreme sultriness of the weather is moderated by occasional thunder-storms, accompanied by rain or hail, and driven by sudden gusts of north-west wind. In the eastern districts, milder showers of rain are still more frequent and refresh the heated atmosphere. But, in Bihar, and in districts contiguous to it, a parching wind from the westward prevails during a large portion of the hot season. It blows with great strength during the day, but is commonly succeeded at night by a cool breeze in the contrary direction; and it sometimes ceases for days or weeks, giving way to easterly gales. Beyond the limits of Bihar, the parching winds are still more prevalent; refreshing breezes, or cooling showers of rain and hail, more rare.

'At length the scorched inhabitants are relieved by the rainy season; which, in general, commences nearly at the same time throughout the whole province. During the two first months, according to the usual course of seasons, the rain is heavy and continual; in this period an intermission of many successive days is rare; and the rain pours

pours with such force and continuance, that three, four, and even five, inches of water have fallen in a single day. In the two subsequent months, the intermissions are more frequent and of longer duration; and the heat and closeness of the weather has entitled this season to the name of sultry. The rivers and the Ganges especially, which had begun to rise even before the commencement of the rainy season, continue to increase during the two first months of it, and the Ganges reaches its greatest height in the third. By this time all the rivers of Bengal are swoln, and the Delta of the Ganges is overflowed; other portions of Bengal are indeed exempted from annual inundation; but they sometimes experience it as a calamity, in years when a sudden and uncommon fall of rain swells the rivers beyond the level which they usually attain. This temporary variation in the quantity of water does not much affect the general average of the year: for, the annual fall of rain, in the lower parts of Bengal, is seldom short of seventy inches and as seldom exceeds eighty.

'At the approach of winter, the rivers begin to decrease, showers cease to fall, and the inundation gradually drains off or evaporates. Fogs, the natural consequences of such evaporation in cold weather, are frequent in most parts of Bengal proper. Dew, at this season, is every where abundant and penetrating; and, in the higher latitudes of India, as well as in the mountainous tracts of it, frost and extreme cold are experienced. Even in the flat country, ice is obtained by the simple artifice of assisting evaporation in porous vessels, although the atmosphere be much warmer than the freezing temperature; and a blighting frost is sometimes deplored in Bihar and Benares. The natives do therefore not improperly distinguish the winter into two seasons, the frosty and the dewy. It must, however, be remarked, that dews are copious in Bengal throughout the whole winter, and greatly assist vegetation, affording nearly as much moisture as corn requires in a soil so loose, though retentive, as that which is most prevalent throughout the province.

'The general soil of Bengal is clay, with a considerable proportion of siliceous sand, fertilised by various salts, and by decayed substances, animal and vegetable. In the flat country, sand is every where the basis of this stratum of productive earth; it indicates an accession of soil on land which has been gained by the dereliction of water. The progress of this operation of nature presents itself to the view in the deviations of the great rivers of Bengal, where changes are often sudden and their dates remembered. A period of thirty years scarcely covers the barren sand with soil sufficient to fit it for rewarding the labours of the husbandman: the lapse of a century does not remove it half a span from the surface. In tracts, which are annually inundated, the progress is more rapid; and that, for obvious reasons, which equally explain why such tracts exhibit a greater depth of productive soil and a larger proportion of clay than other regions. A compound of calcareous and siliceous earth assumes, in many places, a firm texture and forms a stone named Kunkur. In some parts, iron ore enters into the composition and gives it a still firmer texture. A similar accretion of sand and clay bears the same appellation. Siliceous stones of various kinds, which have fallen from the hills, che-

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quer the contiguous plains, and form one more exception to general uniformity. If the variable proportions of clay and sand, and the circumstances of frequent alterations in the channels of rivers, be considered, great inequality of soil may be expected, though it be composed of few substances.

'In his progress through Bengal, the traveller will not confine himself to remark the natural diversity in the aspect of the country, but will compare the neat habitations of the peasants, who reside in hilly regions, with the wretched huts of those who inhabit the plain; and the contrast may suggest a reflection, how little the richest productions and most thriving manufactures contribute to the general comfort of the people at large.'

Calculations are made to ascertain the amount of the population, the whole of which, including the province of Benares, the author estimates at not less than 27,000,000, and he states the number of acres in tillage at 31,335,570.

The line of the poet

"Man wants but little here below"

applies with singular justice to the inhabitants of Bengal, who live chiefly on rice and salt, and for whose annual consumption the produce of one acre of tilled ground nearly suffices.

Among the articles of Asiatic husbandry, are enumerated, rice, corn, pulse of different kinds, mustard, linseed, sesamum, palmachristi for the purpose of obtaining vegetable oils, tobacco, sugar, indigo, cotton, poppy, and the mulberry for silk-worms. The mode of culture in all cases is very simple:

'The plough is drawn by a single yoke of oxen, guided by the ploughman himself. Two or three pairs of oxen, assigned to each plough, relieve each other, until the daily task be completed. Several ploughs in succession deepen the same furrows, or rather scratch the surface; for the implement, which is used throughout India, wants a contrivance for turning the earth, and the share has neither width nor depth to stir a new soil. A second ploughing crosses the first, and a third is sometimes given diagonally to the preceding. These frequently repeated, and followed by the substitute for the harrow, pulverise the surface, and prepare it for the reception of seed. The field must be watched for several days, after it has been sown, to defend it from the depredations of numerous flocks of birds. This is commonly the occupation of children, stationed to scare the birds from the new sown ground. It is also necessary to prolong the defence of the field in those districts which are much infested by wild boars, buffaloes, and deer. For this purpose a stage is erected, and a watchman is stationed on it at night to scare wild animals, should they approach. In all districts, mays and some sorts of millet, when nearly arrived at maturity, generally need defence from the depredations of birds by day and of large bats by night. For this purpose, also, a watchman is placed on an elevated stage; and other expedients, common in all countries, are likewise resorted to. These expedients

add neither to the expense nor to the toils of husbandry; but the employment of watchmen must be counted as some addition to the labour of agriculture.'

A long chapter details the tenures of occupants, the property of the soil, rents and duties, &c., but we shall pass this over, as not very intelligible to the European reader.

It does not appear that the profits of farming are considerable in Bengal, though the price of labour is less than 2d. sterling per day. We are informed that, of all rural objects, the Bengal peasant is most attached to his native soil by his Orchard:

'He feels a superstitious predilection for the trees planted by his ancestor, and derives comfort and even profit from their fruit. Orchards of mango-trees diversify the plains in every part of Bengal. The delicious fruit, exuberantly borne by them, is a wholsome variety in the diet of the Indian, and affords him gratification and even nourishment. The palmyra abounds in Bihar: the juice extracted, by wounding its summit, becomes, when fermented, an intoxicating beverage, which is eagerly sought by numerous natives, who violate the precepts of both the Hindu and Mahomedan religions by the use of inebriating liquors. The coco nut thrives in those parts of Bengal which are not remote from the tropic: this nut contains a milky juice grateful to the palate, and is so much sought by the Indian, that it even becomes an object of exportation to distant provinces. The date-tree grows every where, but especially in Bihar; the wounded trunk of this tree yields a juice which is similar to that of the palmyra, and from which sugar is not unfrequently extracted. Plantations of areca are common in the centrical parts of Bengal: its nut, which is universally consumed throughout India, affords considerable profit to the planters. The bassia thrives even on the poorest soils, and abounds in the hilly districts; its inflated corols are esculent and nutritious, and yield by distillation an intoxicating spirit; and the oil, which is expressed from its seed, is in mountainous countries a common substitute for butter.'

On the preparation of Opium, the commerce of which is monopolized by the English Company, this brief notice is subjoined:

'The preparation of the raw opium is under the immediate superintendence of the agent or of the contractor. It consists in evaporating, by exposure to the sun, the watery particles, which are replaced by oil of poppy seed, to prevent the drying of the resin. The opium is then formed into cakes, and covered with the petals of the poppy; and, when sufficiently dried, it is packed in chests, with fragments of the capsules from which poppy-seeds have been thrashed out.

'This preparation, though simple, requires expert workmen able to detect the many adulterations which are practised on the raw juice. The adulteration of prepared opium is yet more difficult to discover. It has been supposed to be commonly vitiated with an extract

extract from the leaves and stalk of the poppy, and with gum of the mimosa; other foreign admixtures have been conjectured, such as cow dung, gums, and resins, of various sorts, and parched rice.

'The facility of adulterating opium, and the consequent necessity of precautions against such frauds, are circumstances which would justify the monopoly, were it even objectionable on other considerations. In a free commerce, the quality might probably be more debased to the injury of the export-trade.'

Hints which appear to us not unworthy of notice are offered in the conclusion of the work, for the improvement of the internal commerce of Bengal; for enlarging our trade to the East in the articles of sugar, cotton, silk, indigo, and saltpetre; and for encouraging the importation thence of cotton-yarn instead of cotton-wool, of starch, liquorice, ginger, arnotto, and various other articles. The author would even attempt the culture of tea in British India. It is impossible for us to decide how far these speculations are founded: but men of experience will appreciate their value. Much, no doubt, is capable of being effected; and they deserve well of their country, who endeavour by judicious advice to call forth the energies of every department of our extensive empire.

The new orthography of proper names, here introduced, the author justifies by his critical knowlege of the *Sanscrit*.

Art. VII. *Travels after the Peace of Amiens*, through Parts of France, Switzerland, Italy, and Germany. By J. G. Lemaistre, Esq., Author of "a Rough Sketch of Modern Paris." 3 Vols. 8vo. 1l. 4s. Boards. Johnson. 1806.

These volumes may be regarded as the sequel of the Sketch of Paris, reported in the 40th volume of our New Series, p. 377.; since they contain an account of the author's peregrinations from the day on which he quitted the French capital, till his arrival in England.—With the view of sparing many unpleasant repetitions, and of apologizing for the apparent brevity of our notice, we beg leave to offer a few general strictures, which will apply to nearly the whole of the publication.

With greater ingenuity and acuteness than seem to have fallen to his share, the author might certainly have exhibited a more striking view of the state of manners and society, and have appreciated with more distinctness and effect the beneficial and mischievous results of the great political agitations which had just convulsed the government of Europe. His observations are generally impartial, and conveyed in the plain language of a man of good sense: but, when they touch on

recent events, they seldom rise above the tone of a newspaper; and when they assume a more general complexion, they are not only deficient in sprightliness, but usually so trite and undisputed, as to add to the intrinsic heaviness of the narrative. Mr. Lemaistre, moreover, borrows and quotes, with unwearied perseverance, from authors of established popularity. Lalande and Addison contribute frequent *notifications* in the first and part of the second volume; and Lumesden's Antiquities of Rome enter into the composition of the greatest part of the third. Some sentences from Gibbon are occasionally introduced by way of variety, and even Goldsmith's Roman History is not wholly overlooked. Many pages, too, are devoted to dry catalogues of paintings and statues; and not a few to the hackneyed topics of uncomfortable accommodation, imposing innkeepers, intractable postillions, and dangerous roads. To these we may add Mrs. Lemaistre's terrors of the sea, of a dark night, or of a hilly road, which obtain their due share of tender commemoration. In vindication of the prolixity of his details on the antiquities and productions of art in Rome, the author reminds us that they cost him much trouble, and that they are the principal objects which attract travellers to that celebrated city. In reply, we have only to observe that a writer may give himself a great deal of trouble without procuring much ease or entertainment for his reader; that the task of enumerating and describing the master-pieces of sculpture and design had been already performed by able hands; and that such compilations, as those through which we have waded in the present third volume, may be executed with tolerable accuracy within the precincts of a well appointed library at home. We wish not to insinuate that this traveller is incapable of exciting interest; but he appears to have been more ambitious of spreading his materials over three volumes than of condensing them into one, or of moulding the mass into a duly attempered compound of precision and variety.

We shall now rapidly accompany him on the map; extracting, as we proceed, a few of those passages which are most calculated to gratify the general reader.

The first journey is by the way of Fontainebleau, Sens, and Dijon, to Lyons. From the heavy and cruel losses which the last mentioned city sustained, in consequence of its resistance to the new order of things, its inhabitants still retain a decided hatred to the name of republic.

Mr. Lemaistre's visit to Ferney is related with considerable interest: but we pass it over, to make room for the enduing notices of some other distinguished particulars:

Soon

'Soon after Mr. Gibbon became an inhabitant of Lausanne, a lady of beauty and talents made such an impression on the heart of the historian, that he could not resist the impulse of love; and, falling on his knees, he declared his passion. The object of his affection heard unmoved his petition, and, in spite of the eloquence of her lover, was deaf to his entreaties. The disappointed *Damon* attempted to rise: he tried in vain: his weighty person, unaccustomed to such a position, was not so easily restored to its proper balance. The lady, fearing that some person might discover her admirer in this awkward situation, forgot her anger, and endeavoured with all her might to raise him from the ground: her strength was unequal to the task; and, after several ineffectual struggles both in the author and the lady, the latter was obliged to ring the bell, and to order her astonished servant to raise the prostrate scholar. The story, as might be expected became public the following morning, and entertained for some days the gossiping circles of this little town.

'But, notwithstanding the general esteem which Mr. Gibbon entertained for the fair sex, and notwithstanding this striking proof of daring gallantry, I have been assured by a person who enjoyed the confidence of that distinguished man, that the historian of the Decline and Fall of the Roman Empire, though he has frequently described in glowing colours, and perhaps in some pages with lascivious freedom, the passion of love, was a stranger to its pleasures, and that he passed his life in a state of singular and rigid chastity.

'Another story, though of a different kind, is equally characteristic. Mr. Gibbon, finding himself indisposed, sent for a physician. The doctor, judging from the appearance of his patient that his illness, which was but slight, simply arose from repletion, recommended abstinence. Three days afterwards he received a letter from the historian, couched in pressing terms, but still in well rounded sentences, requiring his immediate presence at his house. On his arrival there he found Mr. Gibbon dreadfully altered: his cheeks, usually plump, had now fallen, his complexion was sallow, and his person emaciated. The physician anxiously inquired the cause of this sudden and unexpected change. "Sir," said his learned patient, "to follow with religious exactitude the ordinances of him whom I consult as my medical adviser, is a principle from which I have never yet ventured to depart; but at this instant I am the victim of obedience, and of a doctrine which I still believe to be generally salutary. You will recollect, sir, that when last I had the honor of seeing you, you admonished me to abstain from animal food. Three days have elapsed since I received your injunctions, and during that period the only food which has passed these lips has been a beverage of watergruel: I have consequently become languid; and am now desirous of a more nutritious aliment; but, presuming not to interfere in a science which I do not understand, and having placed the direction of my health under the guidance of your professional skill, I have awaited, I will not say without impatience, the repetition of your visit: I now attend your orders." The physician, who had not called during this interval simply because he conceived Mr. Gibbon had no occasion for further advice, now rang the bell, and, instead of writing a prescription, or-

dered dinner to be instantly served. A good *bouillon* and a bottle of Burgundy soon restored the historian to health and spirits.

'The same physician advised Mr. Gibbon to take occasionally a dose of medicine. The obedient scholar, adopting with literal precision the system recommended, wrote immediately a Latin letter to his apothecary, directing that on the first of every month such a draught should be sent him as Dr. —— should direct: and accordingly, at each stated period during the rest of his life, whether he were well or ill, he received and swallowed the accustomed dose.'—

'M. Necker's estate is much diminished by the loss of his feudal rights. His present property of Coppet does not afford him a revenue of more than one hundred pounds sterling per annum. I had the honor of dining at his house, and consequently saw the interior of his family. He lives in a plain gentlemanlike manner, without parade or ostentation. His table is plentiful, but not extravagant, and his servants, though sufficient for all purposes of real use, are far from numerous. In his person, he is tall and corpulent; and his legs are increased to a great size from the effects of the gout. He still wears mourning for madame Necker, whose death he has never ceased to deplore: it is even said that he daily opens, and reads, one of a collection of letters which she left, sealed, and addressed to her husband.—His manners are grave and unaffected: his conversation has nothing very peculiar to distinguish it. Had I been taken to his house without knowing that it belonged to Mons. Necker, I certainly should not have suspected, either from the establishment, the language, or the appearance of the proprietor, that I had visited a person who in his day filled one of the most important situations of Europe, and whose name, praised by some and censured by others, must live as long as the history of France.

'His daughter, madame la barronne de Staël, on the contrary, cannot be seen, or rather heard, unnoticed. Besides a general fund of good humor, wit, and information, she possesses a talent of conversation peculiarly her own. At Paris I have frequently been asked to suppers, to "hear her talk;" and I certainly never did so without receiving much pleasure and amusement. Generally speaking, I am far from admiring this kind of society: to listen to the *good things* of any one individual, however splendid, is certainly a very dull way of passing one's time: but there is in the expressions of madame de Staël a charm which is irresistible.

'To meet two such characters as these in the country, and in a quiet private manner, was to me no trifling gratification: and the polite hospitality which we experienced added to the *agrément* of the day.

'I proceed to speak of madame de Montolieu. About six English miles from Lausanne, in the retired village of Bussigni, approached by a road which runs through an extensive wood, and on a commanding eminence, stand, side by side, two houses, not large enough to deserve the name of *châteaux*, nor yet so small as to be ranked with the other buildings of the hamlet. In these houses live madame la baronne de Montolieu, and her sister, mademoiselle de Bottens. Their habitations communicate with each other by means of their respective

spective gardens, which are laid out with much taste, and are only separated by a wicker gate.—Each sister has her separate residence; but they often dine or drink tea together; and their place of meeting during the summer months is a bower in one of these delightful gardens. Each house is furnished with much taste, yet great simplicity; and each house possesses its little library, its little *salon*, and its balcony, with a *veranda* filled with the choicest flowers. The windows of both houses enjoy the same prospect—a prospect of singular beauty; and a small rustic church, which seems placed there on purpose, stands at the bottom of their gardens, and completes the view. Whoever has read Caroline de Lichtfeld (and who has not read that interesting novel?) will remember the description of the village in which Caroline resided. This is the village—and so picturesque, that I could scarcely bring myself to believe that the scene was real.

'When Mrs. L. and myself waited on these ladies for the first time, accompanied by a gentleman of Lausanne who had the goodness to introduce us, we were informed by the female servant of madame de Montolieu, who led us through the house of her mistress (for every thing here is in character), that the latter was in the garden of her sister. We followed; and, having passed the little gate which marks the limits of their grounds, found ourselves in one of those bowers which I have before mentioned as their favorite place of *rendezvous*. Here, seated at a table covered with tea, coffee, and the fruits of the season, we were received by two females, who, though no longer young, had the remains of beauty, with all the marks of dignity, accompanied by those manners which an early intercourse with good company can alone produce.

'They welcomed us with much cordial warmth; and, desiring us to partake of their *gouter*, entered into a lively and interesting conversation. Genius, at the age of fifty, still sparkles in the countenance of madame de Montolieu; and it is impossible to be in her society without discovering that she is an extraordinary woman. Mademoiselle de Bottens is less known in the world; but her talents and her knowledge may vie with those of her sister. Their dispositions, their pursuits, and their opinions coincide so happily, that they live in this elegant retreat in the most peaceable and enviable manner; and though the greater part of their time is passed together, they yet wisely prevent the possibility of *ennui*, by having each a separate residence, to which, when tired of conversation, they can retire, and where an excellent collection of the best authors affords materials for present amusement and future discussion.

'Never did I spend an hour more agreeably than in the company of these ladies, who, though retired from the world, retain all the polish of early good breeding; to which, lively imaginations, and a perfect acquaintance with the best French, English and German writers, add so many charms, that it is impossible not to be delighted with their society.—Their hospitality, too, is unbounded; had we been their oldest friends we could not have experienced a more hearty welcome. Whenever I have called at their peaceful mansions, or whenever I have led there such of my countrymen as deserved their

notice, I have always experienced the same kindness, and the same never-failing source of interesting conversation. We went yesterday to take our leave: the sisters embraced Mrs. L. with tender affection; and in going away offered so many kind wishes for our happiness, and said so many flattering things about the guests whom they had honored with their acquaintance, that, while I have left any honest feelings, I shall remember with pleasure and gratitude the amiable inhabitants of this sequestered village.

'To conclude my subject I must add, that, if a painter wished to draw the residence of an author of romance, this would be the best spot whence he could take his design.'

As the tour of the Swiss Cantons is registered in the form of a minute and meagre diary, we may cross the Alps without farther ceremony, and stop at Turin, merely to mention that Mr. and Mrs. Lemaistre were refused permission to see the late king's and queen's apartments, because they were occupied by General and Madame Jourdan. In his progress to Genoa, the author surveyed the field of Marengo, and enters into details which we cannot quote at length, but which are well deserving of perusal. The post-boy, who drove him, had conducted General Melas's aide-de-camp to Bonaparte's quarters, the night after the battle, and was obliged to drive the carriage over the dead bodies which completely stopped up the road. 'He said the wheels cracked every moment with the noise of broken bones.'

Genoa, Pavia, and Milan, are dissected in the usual style, without furnishing much to arrest attention. Of the scene of action at Lodi, and of the particulars of that bloody engagement, we expected an ample account: but we are thus miserably disappointed;—'After walking over the ground, and satisfying my curiosity on the subject, I returned to Lodi, and continued my journey towards Parma.'

Leaving the cumbersome descriptions of Bologna, Florence, Siena, Rome, and Naples, to professed antiquaries and amateurs, we shall be contented to quote two ludicrous instances of the ignorance of the Neapolitan noblesse:

'A duchess, whom I have seen, and who possesses one of the most splendid palaces in Naples, asked a friend of mine, who was lately a member of the house of commons, why we kept such late hours in England, and particularly why we dined when it was almost time to sup. Mr.——— answered, that one principal cause of that custom arose from the sittings of parliament, which many gentlemen were obliged to attend. "Le parlement," interrupted the lady, for she could speak a few words of French; "que c'est que le parlement? est-ce une promenade, un corso? Je n'ai jamais entendu parler de cet endroit là."

'The other anecdote is this. During the late war, a Neapolitan *marquis* came into the box of a foreign minister at the theatre of San Carlos,

Carlos, and asked his excellency if he had heard the news which had just arrived. Being answered in the negative, he continued with a tone of importance,—"Sir, the English fleet have blockaded Mantua!" The ambassador smiled. "You don't believe me?" rejoined the Neapolitan: "my authority is indisputable: I received the intelligence from the king himself."

The particulars relative to the court of their Sicilian majesties, of Portici and its museum, and of Herculaneum and Pompeii, may still afford gratification to many, who are strangers to the more voluminous illustrations of Southern Italy. As a specimen of the author's best manner, we transcribe his remarks on Pompeii:

'From Portici, we drove to Pompeia, or Pompeii (for it is called by both names), a distance of ten miles. The country is beautiful, and the road excellent. Our expectations, highly as they had been raised, were, on arriving, much exceeded by the reality. Pompeii is not, like Herculaneum, under ground, and only visible in parts, and by torch-light: the whole is seen in open day; and the ruins might be taken for those of a city only just destroyed. We walked through the streets, the pavement of which still exists; and the marks of the carriages which once rolled over them are clearly discerned. The streets are narrow, and have flag-stones on each side for foot-passengers. We saw two perfect amphitheatres, with the seats which the citizens of Pompeii formerly occupied; and plainly distinguished the boxes of the consuls, marked by corresponding ornaments. The public inscriptions also remain.

'We next entered the temple of Isis, and beheld the altar, the secret staircase and hiding place whence the priests pronounced the answers of the oracle, the place of slaughter, and that of sacrifice, &c. &c. We likewise visited the barracks of the soldiers, which stood at one end of the town.

'The private houses are but small, and each possesses a hall, or entrance room, in which a fountain of water constantly played. The apartments would be thought very little even in England, and in this hot climate must have been very inconvenient.

'The burying-ground of Diomedes and the villa of a rich citizen, were the next objects which drew our attention. The latter is the only edifice which conveys some idea of a large mansion.

'From the limited dimensions of the houses here (notwithstanding the paintings and other valuable articles found within them, which prove that economy cannot have occasioned this diminutive style of building); and from the circumstance of not one ancient dwelling being left at Rome, though the Coliseum, the Pantheon, and even parts of the emperors' palace, remain; I am inclined to conjecture, that a custom, originating in the spirit of republicanism, made the masters of the world avoid every appearance of ostentation in private habitations; while the utmost magnificence, luxury, and taste abounded in the theatres and forums, where the people assembled; in the mansions where the magistrates, the consuls, or the emperors resided;

in the baths devoted to public use; and in the temples of the gods. As I am no antiquary, I pretend not to give a decisive opinion on a fact with which I am so litttle acquainted; and only throw out this idea as one which has suggested itself more than once since I crossed the Alps.

'I resume the subject of Pompeii. In the cellars of the villa, several bodies were found, supposed to have been those of servants; while in another part were discovered surrounded with bags of useless gold, the carcasses of their masters. Fine paintings *al-fresco* are still visible, and some of them are on transparent marble. When water is thrown on these pictures, they appear in all the freshness of their original colouring. The subjects of some of these paintings are not very decorous according to modern ideas of delicacy; and the symbol of the god of gardening appears rather too frequently in the decoration of houses. Different signs distinguishing the different trades carried on in shops, are plainly perceived; and among them, those of a tavern-keeper, on which all sorts of refreshment are painted.

'Having given you these few particulars, I need scarcely mention how much we were gratified in strolling about a place inhabited by the Romans, and which looked as if they had ceased but yesterday to occupy it. Identifying their persons with their habitations, we seemed to see them at their games, at their devotions, in the interior of their private dwellings, at their military exercises, walking or driving about their streets, enjoying social converse, preparing feasts, or consulting the oracle of their gods: in short, in their daily occupations,—in the kitchen, the bedchamber, the cellar, the library, the market, the walk, the forum, the theatre, the camp, and the temple.

'Perhaps you will not think it amiss that I should remind you how Pompeii was destroyed, and by what circumstance discovered. It was an ancient city, supposed to have been buried, like Herculaneum, under a shower of lava, in the eruption of the year 79 of our era. It was also discovered accidentally, about the middle of the last century, by some peasants who were digging for the roots of trees near the river Sano, four leagues and a half from Naples and two and a half from the crater of Vesuvius. This town was covered over by a heap of cinders of a grey color, mixed with white stones: and these again were covered by other cinders of a darker hue. The buildings were much nearer the level of the ground than those at Herculaneum, and were indeed only a few feet from view: they were therefore cleared with much greater ease: and thence arises the circumstance, which I had before occasion to remark, that through Pompeii one can walk as in the streets of a modern city, while Herculaneum is under ground, only seen by torchlight and in detached parts.

'It is singular enough that Pompeii is itself built on heaps of cinders similar to those by which it was so long hid from view: and as vaulted subterraneous buildings have been discovered, it is more than probable that these ruins stand on those of another city. From the number of skeletons and the quantity of gold found here, it is concluded that the inhabitants were more suddenly surprised than those of Herculaneum, and that most of them were the victims of the eruption.'

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We are not equally gratified when Mr. Lemaistre dwells on the circumstances of a nun taking the veil, which have been so often described, and with more touching effect, by former writers. Let us hasten back to Rome, then, where an obliging M. Fagan, a painter, who acts as English Minister, (though without appointment or salary,) introduces the author and his lady to Pope Pius VII. in the garden of the palace of Monte Cavallo. 'Mr. Fagan immediately fell on his knees, and kissed his hand. I made an inclination of the body, and performed the same ceremony. Mrs. L. also offered to kiss his hand, but he would not allow her to do so.' His holiness is described as a man of a grave and respectable appearance, very negligent of dress, but of pleasing and affable manners, and of liberal and tolerant sentiments.

A letter is devoted to some of the most remarkable objects in Venice, and another to reflections on leaving Italy. In both we perceive a striking agreement with the accounts of former tourists. From Venice, the author proceeded by Pontieba, Clagenfurt, Newmarkt, &c. to Vienna. Here we have a long and loud celebration of the Austrian family, and of the magnificent entertainments given by the state officers and foreign ministers. At page 285, an excellent anecdote is related of Joseph II.: but it is better told in Soave's *Novelle Morali*, under the title of *La Vedova Ammalata*. If we rightly recollect, it is the very first story in that justly popular collection.—With much pleasure we quote Mr. Lemaistre's honourable mention of Count and Countess P., who are not unknown to many respectable families in this island:

'Count P., a young man of noble and ancient descent, and possessed of large property in the province of Stiria, born with strong natural talents and a bias in favour of literary pursuits, went at an early age to the university of Edinburgh, in order to gratify his thirst for knowledge and his taste for letters. At the house of the professor where he lived, he became acquainted with his present lady, then miss C., niece of the late lord C. Her superior mind made an indelible impression on his heart: the attachment was mutual, and he returned to Vienna a married man. As he passed through London with his bride, whom I had long known, I was first introduced to him; and in becoming acquainted with him it was impossible not to respect and esteem the thousand good qualities he possesses. Meeting him now, six years afterwards, in his own country, I saw with pleasure that the enthusiastic attachment which had occasioned his marriage had rather increased than diminished. It happens, indeed, but rarely, that two persons of so much genius and literary taste are united; and this reciprocity of pursuit has no doubt contributed not a little to cement their attachment.

'They have a son who seems to have inherited the talents of his parents; while, like them, his person is slender and his health delicate.

At five years old this wonderful boy, who may fairly be considered as a prodigy, has read various books of science; is well acquainted with history and music; and is so versed in geography, for which he has a particular turn, that he has lately, without any assistance, made a map of Vienna for Mrs. L., which I mean to keep as a curiosity. I begged him yesterday to tell me how I should return to England without touching on the Hanoverian, French, or Dutch territories; and he instantly traced on the globe the only remaining road. He sits on a carpet surrounded with his books: and when the gravest and most acute remarks fall from the lips of this little person, a spirit seems to speak, rather than a child; and the fine expression which sparkles in his countenance tends to increase the idea. Among other singularities he has taught himself to write; but as his models were books, he prints his letters, and begins from the right hand instead of the left. He was born at Vienna: but having been attended from his earliest infancy by a nurse from Aberdeen, he usually speaks English, or rather Scotch—his accent being completely northern. He also understands the German and French languages; the latter of which he acquired with inconceivable facility.

'I could not help introducing to your acquaintance this estimable family and this extraordinary child. If, instead of being the son of those to whom I owe my principal pleasure at Vienna, he had been a stranger, I should equally have thought it right to mention him. He is a phenomenon: and should he live, and continue to make an equal progress in knowledge, he will rival the fame of Sir Isaac Newton. Sincerely do I hope that his excellent parents may see him attain that celebrity for which I believe him destined.'

The journey from Vienna to Dresden and Berlin presents us with little that is either novel or striking. On account of the renewal of hostilities, Mr. and Mrs. Lemaistre repaired precipitately to Tonningen, and embarked in the first packet for this country.

The English text of these volumes is tolerably correct: but we are not permitted to bestow the same compliment on the French and Italian, which are sometimes inserted without any obvious necessity. *To a thé* is a very superfluous affectation of *to tea*; and even if the Swiss phraseology had been requisite, the term should have been *goûter*. *A supper* sounds better to an English ear than *a cena*: but Mr. Lemaistre, with his usual departure from the common orthography, uniformly writes *cene*. On one occasion, we are saluted by a JETTE-*d'eau*, which, to use this gentleman's French, we think is a little *mal*-HONNETTE. His disregard of genders sometimes inclines us to suspect that he is *d'une certaine age*; and our conjecture derives confirmation from such misnomers as *cicesbeo*, *cavaliere servante*, *marquisse* and *marquisa* for *marchese*, and *santissima* Sudone, for *santissimo Sudario*. *Cesare* is changed into *Cæsare*, and even the hackneyed *cicerone* into *ciceroni*. *Lapes* occurs as the

the plural of *lapis*; and we have *candalabra* for *candelabra*, *Supurga* for *Superga*, *Onchy* for *Ouchy*, *Varsau* for *Versoy*, *Purtuis* for *Pertuis*, *Limelle* for *Limel*, &c. For these repeated acts of petty treason against the established order of grammar and orthography, we recommend a second visit to the *Casa de Correzione*, at Milan.

ART. VIII. *An Essay on the Principle and Origin of Sovereign Power.* By a Dignitary of the Church. Translated from the French, with a Preface and Appendix. 8vo. pp. 298. 7s. Boards. Hatchard. 1805.

A CULPABLE freedom has been taken by the translator in the very title-page of the present work, by substituting the phrase 'Dignitary of the church' for that of "Grand Vicar," which is the literal rendering of the original. The phrase here used, moreover, might seem to convey the idea of a minister of our own protestant establishment, whereas a very different sort of person is meant, namely, a bishop's deputy in the late Gallican church.

The unfortunate priests, whom the French territory ejected on the adjoining vicinities, have ever been regarded by us as objects of commiseration; and we have always contemplated, with extreme satisfaction, the humane and generous treatment which they have experienced in this country. Whenever any of their performances, also, have been presented to our notice, we have been uniformly mindful of the privileges which belong to the unhappy; and on this ground we treated with the utmost gentleness the performance of which, to our no small surprize, a translation is here given to the British public. Criticism was very slightly exercised on it, because we apprehended it to have been as little intended, as it was ill calculated for our meridian. We did not imagine that a man could be found in this country, whose taste was so perverted, and whose understanding was so beclouded, as to prefer this verbiage of a *Grand Vicaire*, to the manly sentiments and the principles of English freedom which are laid down in the writings of Somers, Locke, and Hoadley.

In his preface, a pathetic and loud outcry is made by the translator against certain phrases which were some time ago more current than at present; and which, having been used by horrid monsters as a cover for the blackest deeds, have fallen into deserved discredit. We refer to the phrases *sovereignty of the people*, *Majesty of the people*, and *the rights of man*. If by *the sovereignty of the people*, however, be meant that all power

originates from the people, that it emanates only for their benefit, and ought to be exercised for that end, let others dispute about terms: we shall not quarrel with the principle, and we shall be contented with that hypothesis till we are taught a better. If the phrase *the Majesty of the people* expresses the dignity of a great free nation in the exercise of some of its most sacred rights, we cannot discern that the term suffers by the application. As to *the Rights of Man*, writers may quibble about the meaning of words, but we never expect to meet with the lettered person who will maintain that there are no rights which belong to human nature.

It is natural that the admirer of the *Grand Vicaire* should join his principal in cavelling at some expressions of Montesquieu. That great man wished to have it understood that he entertained certain sentiments; whether his manner of intimating what they were was free and manly, is nothing to the present question; and we may safely say that no courage is displayed in arraigning him for it at this day. Though we run the risk of incurring the anathemas of the *Grand Vicaire*, and the displeasure of his admirer, we must beg leave to observe that we do not approve of introducing theological systems into the consideration of profane subjects. We will also take the liberty of remarking that, with regard to the matters in dispute between the *Grand Vicaire* and the *Président à Mortier*, the several hypotheses with regard to human nature do not in any degree affect them. What was the origin of man; whether his nature was originally corrupt, or only liable to be corrupted; whether the aspirations of virtue or the propensities of vice most preponderate in it; whether St. Augustin or Pelagius, Jansenius or Molina, Hobbes or Shaftesbury, had reason on their side, are questions which in no way affect the points at issue: on each hypothesis, the perfection or the depravity extends equally to all mankind, as well governors as governed; the governed cannot be degraded without depreciating the governors, nor can the rulers be clothed with high strained prerogatives consistently with cynical notions of our common nature. The indisputable qualities of our nature are facts to be ascertained, and are those alone about which politicians and legislators are concerned.

The Grand Vicar, who must regard the resistance at Runnymede as treason, the defection of 1688 as rebellion, and the Bill of Rights as a seditious and licentious instrument, is as might be expected an enemy of the Original Contract. Notwithstanding some fine doctines inculcated at Lincoln's Inn, of which at one time we heard much, and also in opposition to the new light of the French Divine and his English

English proselyte, we still continue to cherish the old fashioned tenet of an original contract. We are called to produce a single written agreement of the sort; and it is in vain that we say that these contracts were formed before signing and sealing came into use, when in the transactions of men much more was understood and implied than was even expressed, and when nothing was written. Yet what are the written characters of which we boast, but the implied original contracts improved, and adapted to the new situations of a people; accompanied also by the formalities which the progress of society is sure to introduce?

This master and his proselyte vehemently contend against a state of nature as rank heresy. They must admit, however, that without divine interposition there must have been such a state; and they do not shew that men may not have so far degenerated as to be reduced into it. Are the Esquimaux and Samoeids so far removed from it as to render its existence incredible? If it was only prevented by divine interposition, a complete view of the progress of society cannot be given without proceeding on the supposition of its having existed.

The translator, who appears so willing a convert to French doctrines, sometimes speaks of our liberties and our free constitution; is he, then, aware that every doctrine inculcated by his Gamaliel is inconsistent with a free limited government? Does he know that a notion very much laboured by the *Grand Vicaire*, that of representing government as growing out of parental authority, is a favourite tenet only with the advocates of simple monarchy? The authority of a parent is absolute; he legislates as well as executes; there are no powers to check and controul him in this family administration; his will alone rules. There is indeed another view of the matter, which is less favourable to despotism. Parental authority is as much a trust, as much to be controuled by a regard to the interests of the governed, and as much within defined limits, as ever civil government has been described to be by the most determined whig.

Surely this is a time as little opportune as could be chosen, for inculcating on the free-born subjects of this limited government, the benumbing and slavish doctrines of arbitrary rule, passive obedience, and non-resistance! We would not be understood, however, as being under alarm on account of any mischiefs which may arise from the arbitrary principles enforced in this publication; since these principles are not more inconsistent with our free constitution, than the method of treating them is insipid and heavy.

ART.

ART. IX. *The Life of Thomas Dermody:* interspersed with Pieces of original Poetry, many exhibiting unexampled Prematurity of genuine poetical Talent; and containing a Series of Correspondence with several eminent Characters. By James Grant Raymond. 2 Vols. 8vo. 16s. Boards. Miller. 1806.

INSTANCES of the manifestation of mental endowments at a very early age, or amid the obstacles of low birth and poverty, have frequently occurred, but have seldom experienced a propitious destiny. The untimely hand of death has either checked the promising career, or a want of common sense, common prudence, and common steadiness, has rendered abortive every effort to direct "the fated child of nature's sport." Of the latter kind is the representation placed before us in these volumes, which relate the story of a youth who was certainly gifted with more than ordinary talents, but who was doomed to support for a short period and to die in no better character than that of absolutely a *wild Irishman.*—Too much, far too much, detail is assigned to this narrative by the biographer; and we should be little inclined to follow him with any minuteness proportioned to that of his work, did we not hope that the lesson afforded by the picture may be instructively contemplated. On this principle, we shall make an abstract of Mr. Raymond's memoirs, with as much conciseness as will admit a satisfactory exhibition of the persevering endeavours of the friends of this young man to serve him, and his unconquerable propensity to thwart all their designs by his follies and his vices.

Thomas Dermody was born at Ennis in the county of Clare, on the 17th of January 1775. In this town, his father, Nicholas Dermody, had lately established himself as a Teacher of the Classics; and we are told by Mr. Raymond that he was by no means deficient in the acquirements and talents requisite to make such a situation beneficial to himself and to the public, but that his prospects were in a few years blasted by unrestrained indulgence in the most degrading intemperance. This total abandonment of personal and professional respectability was naturally followed by embarrassed circumstances, and the loss of domestic happiness. Yet in the midst of these irregularities, he appears to have bestowed a considerable degree of attention on the instruction of his son; whom we find in his *ninth* year appointed Greek and Latin Assistant in his father's school! About this time, young Dermody furnished another striking proof of premature abilities, in a monody which he composed on the death of a younger brother; and which, if it does not contain much original sentiment, is composed with a degree

of

of correctness and taste not possessed by many of his later productions. It may not, however, be improper here to remark that Mr. Raymond adduces no proof whatever of its having been written at that time and in its present form.

Unhappily, even at this early period, his infant mind received so strong a taint from the example of a father, and the low companions of his excesses, that no subsequent alteration of circumstances, neither the patient expostulation of generous and disinterested friends, nor the repeated pressure of self-inflicted beggary and disease, were able to restrain him from a participation in scenes of brutal riot and debauchery. Stimulated by the *res angusta domi*, and still more by a restless spirit of adventure, in his tenth year he deserted his father's roof; and, with two shillings and a volume of Tom Jones in his pocket, he set out on foot for Dublin, a journey of 140 miles. After a few trifling adventures, which are detailed with a ludicrous minuteness, Dermody reached the Irish metropolis without money and without a friend. The novelty of his case could, however, scarcely fail of interesting the warm and generous feelings of his countrymen; and we find him successively relieved and patronized by Dr. Houlton, Mr. Owenson, Dr. Young, the Rev. G. Austin, and others, who not only rescued him from immediate want, but formed several plans to prepare him for a life of respectability: all of which, by an unparalleled course of idleness, profligacy, and ingratitude, he contrived to render abortive. The total failure of these well meant efforts may also, in a great measure, be attributed to the injudicious caresses and absurd flattery of some of his protectors; who took no pains to conceal the extravagant opinion which they had formed of his genius, as well as of his acquirements.

At the period at which his misconduct had disgusted his former patrons, he had the good fortune to be received under the protection of the late Countess Dowager of Moira:

'By the desire and at the expence of her ladyship, he was speedily furnished with suitable necessaries, and placed under the care of the learned and reverend Mr. Boyd, of Killeagh; a gentleman well known for his classic attainments, and for his elegant translation of Dante.

'In this situation he remained two years; during which time he greatly improved himself in the ancient languages, and acquired a competent knowledge of French and Italian. The countess of Moira marked with fond solicitude the progress which he made in his retirement, and derived no small pleasure from *the intelligence that conveyed to her a favourable report of his studies and improvements*. The unbounded favours heaped upon him by his generous benefactress and his benevolent instructor, were modestly received and gratefully acknowledged. But kindness could not cure his disease: it was his misfortune that the

the *maxims* of imprudence and irregularity, which had been too strongly impressed upon his youthful mind, could never be thoroughly eradicated; and with a deep concern Mr. Boyd often observed in his conduct a *deviation from propriety*. The tenderness and humanity of that gentleman, however, always triumphed over his *resentment*: and he generously concealed Dermody's foibles from his patroness; and, in the hope of his future amendment, related to her only his good qualities. This kindness had for a considerable time the desired effect; it *gave a curb to his licentious conduct, and made him often emulous and endearing*. Lady Moira too augmented her favours: she grew attached to her adopted minstrel, and honoured him with her correspondence during the whole period of his residence with Mr. Boyd.'

The solid advantage, which might have been derived from the correspondence of so kind and so enlightened a friend, may be inferred from the following extract:

'You are now at that period of life when memory is most retentive; and you ought to employ the small remaining portion of that time which you can call your own, in application to study, and the forming your mind. From Mr. Boyd's instructions you have the fullest opportunity to acquire that classic knowledge which is the solid foundation for every other science, and from his precepts and example you will learn the duty and respectability of moral virtue. You will be inclined, I know, to tell me that you are thoroughly versed in all manner of knowledge. At your age one is apt to mistake, and to appreciate our own talents and acquisitions much too highly: experience and subsequent information alone teach one how difficult, or rather laborious, it is for the greatest genius to gain extensive knowledge; and therefore humility is generally found to be an attendant on great minds. I allow you considerable facility in rhyming: nature has bestowed upon you that particular branch of ability. But if your rhymes convey not great, noble, just, and striking sentiments; or do not flow embellished by picturesque ideas, or adorned by elegance of style; your reputation as a poet will never rise above mediocrity. Be not misled by the fanciful caprice of a short period: you would not have met that flattering share of applause in England; where criticism is more rigid in its scrutiny, and unsparing in its censure. Apply yourself to the close study of elegant authors, applauded for their respective excellences, to form your taste and style; and lose not the few weeks you have to command, in negligence and inattention.'

Notwithstanding the veil which Mr. Boyd is represented as having wished to throw over the conduct of his pupil, his habitual neglect of those means of improvement with which his generous patroness had provided him, and his other irregularities, became at last too glaring not to attract her notice. Her disapprobation was, however, expressed with so much mildness, and her admonitions evinced so lively a concern for his welfare, that it might be supposed to be impossible that they should give rise to any other feelings than those of increasing

creasing gratitude and respect: but the petulant answers of this infatuated youth prove that they had served only to wound his pride and awaken his resentment. He uniformly conjures Lady Moira to release him from the slavery of regular study, and very plainly hints that he expects that her bounty should be consolidated into a round sum, to be employed as his own matchless prudence may direct. Such a request was too absurd to merit a specific answer. When he should have finished his studies with Mr. Boyd, it was Lady Moira's intention to have placed him at the University, or to have enabled him to enter the world in some other reputable manner, if his aversion to college restraints and employments still continued: but, before any plan could be digested, Dermody formed the extraordinary resolution of abruptly leaving Killeigh. That he was guilty of this desperate act of folly, we gather from the context; for, strange to say, his biographer no where positively relates the fact. The point is, however, fully decided by the sensible and dignified letter which Lady Moira addressed to him on the occasion.

Dermody now returned once more to Dublin; where a few days, spent among what Mr. Raymond somewhere calls the more expensive and elevated enjoyments of the *capital of the Empire*, soon reduced his finances to the lowest ebb. In this extremity, he was relieved by the kindness of Mr. S. White and Mr. Owenson, but derived his principal support from writing for the newspapers. He next solicited, by letter, the assistance of Mr. Grattan, Dr. Percy, and other persons distinguished by their rank and talents, by none of whom were his applications disregarded. The general interest excited by his distress and his talents was exceeded only by the activity with which he seems to have laboured afterward to deprive himself of the patronage of his friends, by the gross misapplication of those pecuniary aids which were so liberally afforded him, and by uniformly rejecting or frustrating every plan which they suggested for his advantage. The late Lord Kilwarden, then Attorney-General, actually engaged apartments for him in the University, and undertook to defray the whole of his expences there, and to 'allow him 30l. a year in order that he might appear in the world with comfort and respectability.' Were they not prepared by a remembrance of his conduct on an occasion nearly similar, our readers would find some difficulty in believing that, without stating a single objection, he refused to accept this noble offer. Mr. Raymond, indeed, attempts a sort of an apology for Dermody's conduct, but the explanation will probably be deemed more enigmatical than the fact itself; which may safely be referred to that abhorrence of

every thing connected with order and propriety, which marked the whole tenor of his life.

Shortly afterward, while his friends were forming new plans for his support, he determined, without communicating his views to any one, to "try the air of London," and wrote a farewell to Ireland in the spirit of the following extract:

'Rank nurse of nonsense; on whose thankless coast
The base weed thrives, the nobler bloom is lost;
Parent of pride and poverty, where dwell
Dullness and brogue and calumny:—farewell!
Lo! from thy land the tuneful prophet flies,
And spurns the dust behind in folly's eyes.
Merit, bright meteor, o'er thy gloomy night
Stream'd of poetic charm the loveliest light;
Dim'd by thy mist, and shorn of many a ray,
The brilliant glory bursts, and glides away,
In purer skies to shed its radiant glow,
And leaves a lonely waste of gloom below.'

Mr. Raymond justly observes that 'it was peculiarly ungrateful in Dermody to speak in these terms respecting his native country. He received in fact too much friendship, too much patronage.'—Several difficulties attended the execution of this project; and while Dermody was endeavouring to surmount them, he was introduced, by an ale-house companion, to a recruiting party, was intoxicated, and carried on board a Tender. When he was rescued by the kind interference of Mr. White, he betrayed a considerable degree of reluctance on leaving this congenial scene of vice and profligacy, and followed his deliverer with a "sullen sort of indifference." That he did not, indeed, feel greatly alarmed at the recollection of this rash step may be inferred from the circumstance of his being again discovered soon afterward in the same situation, by Mr. Emerson, who generously purchased his release. At last he enlisted in the 108th Regiment commanded by the Earl of Granard, and for a short time succeeded in concealing this transaction from his former friends: but he was recognized by Mr. Atkinson on Usher's Island, near the seat of his benefactress the Countess of Moira. It was wisely resolved, however, to let him remain for a time in this situation; from which, for his good conduct, he was advanced to the rank of serjeant, and on the 17th September 1794, embarked with his regiment for England.—On his arrival, it was his good fortune to be placed under the immediate notice and protection of that beloved and excellent nobleman, the Earl of Moira; who, having taken the command of the army destined for the coast of France, appointed Dermody to a second-lieutenancy in the waggon-corps.

In this situation he conducted himself with much propriety, with the exception of a few irregularities (*the consequence of frequent intoxication*) which occurred while he was stationed at Southampton; and the greatest expectations were formed by his friends of his becoming in a short time a thoroughly reformed and respected character.'

During the short but eventful period of his stay on the continent, he is said to have behaved well, and to have shewn much personal courage. Mr. Raymond also states that he paid a visit to the tomb of Abelard in *Lombardy*. From the course of the British army, it appears rather improbable that Dermody should have penetrated so far as the *Convent du Paraclet*, where the ashes of this unfortunate lover are mingled with those of his Eloise: but it is still more evident that he did not find in Lombardy the tomb of a person who was buried in the interior of France.

On the return of the army and its consequent reduction, Dermody was put on the half-pay list, and by the liberality of Lord Moira was placed with a Bookseller in London. From this situation, however, his irregularities soon drove him; and his increasing excesses, and total disregard of his Lordship's expostulations, at length wearied out the kindness of his noble Patron: who, after having satisfied the demands of some creditors who had thrown him into the Fleet, 'told him that till he had seen a thorough reformation in his conduct, a seeming desire to maintain himself by his own labours, and to appear a respectable member of society,—he must, till that fortunate moment arrived (which, he feared, was far distant), withdraw his protection.'

'Those with whom he now associated were of the lowest order of society; and instead of preserving for the day of want the last liberal donation of his noble patron, he mingled in their ruinous debaucheries. Having thus dissipated his last shilling, he wandered about for some time without either much food or clothing: and at the *approach of despair* took shelter at last in a miserable garret rented by an Irish cobler in a *low and vulgar* part of the town, where the same poignant distresses were felt which in similar situations had formerly assailed him, but without the same hope or prospect of being relieved from them.'

The history of Dermody's proceedings, from the period of his leaving Ireland, appears very confused and incorrect. In January 1800 we find him making a successful application for pecuniary assistance to the writer of these memoirs; and by Mr. Raymond's advice he prepared a collection of his poems for the press, for the copy-right of which he obtained a liberal price. Soon, however, he again sunk into his former obscu-

rity, till his distresses suggested an application to Sir James Bland Burges, supported by the following Verses, which are on the whole superior to any in these volumes, and contain some passages of peculiar strength and beauty:

'To Sir J.B. Burges, Bart. on his admirable Poem of *Richard the First.*

'Lo! from the ruins of 'the mighty dead,'
Once more the English Genius lifts his head;
Britain once more with partial transport views
Th' appropriate honours of the epic muse.
Oft has the fervour of her genuine flame
Illum'd the Theban or the Spartan name;
Lending, with liberal grace, to chiefs unknown
Immortal wreaths, and laurels not their own:
While the brave worthies of this favour'd clime
Lay clouded in some legendary rhyme,
Whose quaint inanity presum'd to raise
A lasting theme in mockery of praise.
Not so, with unaffected splendour bright,
Meets thy First Richard our enraptur'd sight;
Emerging from oblivion's central shade,
In all the majesty of song array'd.
Oh would the heirs of pomp, the gifted great,
So charm the hours of dignified retreat;
So, by soft sanction, tenderly impart
A new born lustre to the tuneful art;
Still might I hope, intent on high emprize,
To see a Dorset or a Sydney rise.—
The hope is vain: that gen'rous glow divine
Which breathes in harmony from breasts like thine;
That soaring spirit which distains to creep
Round the smooth base of the Parnassian steep,
But, hurried with the whirlwind's force along,
Grasps the rough summit of sublimest song;
Where shall I seek 'mid the degen'rate band
Who slight the beauties of their native land;
For foreign flow'rs of short duration sigh,
And scorn those hardy blooms that never die,
Nurs'd by the rigours of our northern sky?
To thy auspicious star we fondly turn,
Whose steadier rays aloft distinctly burn:
To light the minstrel through life's stormy main,
Or guide the banish'd muses back again;
Here, safe at length, to rest their pilgrim feet,
And claim their old hereditary seat.'

Such an appeal was not to be resisted. Sir James invited Dermody to his house, made him a present of ten pounds, and engaged to promote a subscription for any work that he might undertake. Soon afterward he brought some poems to Sir James, who opened a subscription for their publication; and who also applied on his behalf to the Literary Fund, from which,

which, it afterward appears, he had already received considerable assistance. A farther benefaction was, however, issued for the purpose of providing him with decent clothing.

'As he was now well drest, apparently relieved from his embarrassments, and with favourable prospects opening to him, his friends entertained a hope that he would have discretion enough to make a good use of his prosperity. But this expectation was very short-lived. Within a week after he had appeared in his new clothes, as sir James Burges was sitting in the evening in his library, he heard a loud noise and a violent altercation in his hall. On going out to inquire the cause of such an unusual tumult, he found Dermody struggling with two of his servants, who endeavoured to prevent him from forcing his way into the house. And indeed his appearance was such as completely to justify them: for he was literally in rags, was covered with mud (in which it appeared that he had been just rolled), had a black eye, and a fresh wound on his head from which the blood trickled down his breast; and, to crown the whole, was so drunk as to be hardly able to stand or speak. As soon as sir James could recognise him, he released him from the hands of his servants; and conducting him into his library, inquired the reason of his appearing in such a condition. Dermody accounted for his being so ill-drest, by saying that he had pawned his new clothes. As for his dirt and wounds, he said he had been arrested and carried to a spunging-house; where he had been drinking with the bailiffs, and writing a poem which he wished to take to sir James, but they would not let him: so that he had watched his opportunity, and slipped off: but had been overtaken by them, and obliged to fight his way; in which, though with some damage, he had been ultimately successful. He then gave sir James his poem, which proved to be his *Extravaganza*; the uncommon beauty and elegance of which has been universally acknowledged; and which, though it might add fresh honour to the first writer in our language, was thus produced in the midst of intemperance and brutality, by a wretch in a state of intoxication, and lost to every feeling of decency or shame. As he was not at that time in a condition to be argued with, sir James advised him to return for the present to the spunging-house, and promised to discharge his debt the next morning.'—

'It was not, however, a very easy matter to satisfy Dermody's expectations. The more he received, the more earnest he became in his solicitations for pecuniary assistance.'

After several peremptory, but ineffectual demands, Dermody resorted to the expedient of *drawing* on Sir James for money, which produced an expostulatory letter. To this he returned a very unsatisfactory answer; and Sir James, as might be expected, felt little desirous of continuing the correspondence: but our Hero was not so easily repulsed; and we are presented with a long series of letters which, from the tone of importunity and insolence in which they are written, and their inelegance and incorrectness as epistolary compositions, could not

have been particularly gratifying to the person to whom they were addressed. While Sir James declined all direct communication with Dermody, he frequently supported the applications of Mr. Pye and others to the Literary Fund on his behalf. In the course of twelve months, he received upwards of 50l. from this beneficent institution: but, on another solicitation in October 1801, the Society, displeased at the improper use which he had made of their former bounty, resolved that the farther consideration of his case should be referred *sine die*. His career of vice and folly had now nearly reached its close: his constitution was undermined by intemperance; and a painful asthmatic complaint was followed by symptoms of a decline, which increased so rapidly, that in June 1802 it was supposed he could live only a few days. Under these distressing circumstances, Dermody engaged Mr. Raymond to write to Lord Moira, Sir James Burges, and Mr. Smith, each of whom immediately sent him 10l. The receipt of this well timed assistance revived his spirits, and for some time his friends entertained hopes of his recovery: but the favourable appearances proved delusive, and the symptoms of the disorder became daily more alarming. In this deplorable state, he fled from his lodgings to avoid demands which he could not satisfy, and took shelter in a miserable cottage near the village of Sydenham in Kent. From this obscure retreat, he wrote to Mr. Raymond, who on the 15th of July went to visit him, and found Dermody in the last stage of the disorder, and in want not only of the most common comforts but even of necessaries. He expired the same evening, at the age of 26 years and 6 months.

Thus perished, the victim of inveterate habits of debauchery, a young man whose talents, supported as they were by high patronage, might have been supposed to insure independence if not celebrity to their possessor. The example may not be without its use to those who, in circumstances somewhat similar, are tempted to throw off the salutary restraints of religion and morality; and since his ruin may in some degree be ascribed to the indiscreet conduct of his early protectors, he may with great propriety be set up as a beacon to all future Patrons of forward and shewy talents in the lower order of society. In this manner, some compensation may be made for that large share of pecuniary relief, of which, on many occasions, he must have deprived the less clamorous but not less deserving applicant. That the public in general will read these pages with much interest is by no means equally certain.

Dermody possessed a lively and active imagination, and expressed himself with great ease and sometimes with sweetness, but

but his language is frequently incorrect. Of merits of a higher class, we discern few traces. He wanted the taste and observation which are so necessary to a just and striking delineation of natural objects. He appears to have possessed little acquaintance with the secret workings of the human heart; and we look in vain for that rich and creative fancy which is sometimes seen to atone for the absence of these inexhaustible sources of poetical beauty and sublimity. Dazzled by the glare of early acquirements, his Patrons do not seem to have been very careful in examining those marks, by which alone it is possible to discriminate between the first imperfect efforts of real genius, and the premature developement of talents but little removed from mediocrity. A cultivated mind and matured judgment would probably have intitled Dermody to a respectable station in the literary world: but, had even the hours wasted in dissipation been devoted to these valuable objects, we see no reason for supposing, from the numerous specimens introduced into the present volumes, that the very sanguine expectations of his friends would have been ultimately realized.

After the specimens which we have had occasion to insert, it will be needless to enter into any particular investigation of Mr. Raymond's language and mode of reasoning. *Mole ruat sua.*

Art. X. ΓΕΩΠΟΝΙΚΑ. *Agricultural Pursuits.* Translated from the Greek, by the Rev. T. Owen, M.A., of Queen's College, Oxford, and Rector of Upton Scudamore, Wilts. 2 Vols. 8vo. 15s. Boards. White. 1805.

In defiance of our respect for the antients, we cannot advert either to their religion or their physics without indulging a very contemptuous smile. Their notions of natural philosophy stood on no solid foundation, and ideas of charms and of planetary influence directed their most important pursuits. When the Elder Pliny recommends that the dust, in which a mule has rolled, should be sprinkled on persons who are violently in love, as a sovereign cure for amatory ardor, and gravely tells us that snakes are sometimes produced from the human medulla, with much other stuff of the like kind, we may pronounce that his cotemporaries were very credulous, that their best writers were more intent on copying than in examining, and that the science of experimental philosophy was scarcely cultivated among them. In the province of agriculture, facts, we should think, would prevail: but even here the people were governed chiefly by superstitious fancies. Hence what may be called the experience

of the antients cannot be consulted by the moderns with much advantage.

It may gratify the curiosity of some readers to peruse these *Geoponica*, or Agricultural receipts, or memoranda of old times: but they who examine them with the hope of acquiring hints for practice will be greatly disappointed. We are surprised that Mr. Owen could have had patience to translate the dull and unprofitable reveries contained in these volumes. Rarely have we been more completely tired by any work; and we think that he would have fully satisfied our philosophical agriculturists, by a fasciculus from this collection of antient *wisdom* and experience. These *Geoponica*, or select precepts of Agriculture, will be found to consist of the receipts and directions taken from various authors concerning Prognostics of the weather;—Prescience of Events;—finding water;—proving soils and seeds;—seasons of sowing and reaping;—preserving corn and making bread;—what ought to be done in each month;—concerning the culture of different grapes, making and preparing various sorts of wine;—concerning olives and the extraction and preparation of oil;—concerning the garden, and the raising and grafting different fruit trees, shrubs, evergreens, and sweet scented flowers;—instructions relating to what is sown and planted every month according to the climate of Constantinople, including the cultivation of esculent vegetables;—concerning reptiles and insects;—concerning poultry;—concerning natural sympathy and antipathy;—concerning horses, cows, sheep, dogs;—and concerning the propagation, baits, and taking of fish.

In the proem, this multifarious compilation is dedicated or addressed to Constantine, supposed by the translator to be Constantius Porphyro-Genitus, who flourished in the tenth century, and employed men to make extracts from the writings of antiquity, with more industry than judgment. Of the real merit of this work, which is divided into 20 books, our readers will be able to judge by a few specimens.

We shall first copy a part of the section in the first book 'concerning the rising of the Dog-star, and the prescience of occurrences from it:'

'The rising of the dog-star is on the twentieth day of the month of July. You must then observe in what part the moon is when this rises. If it rises, the moon being in Leo, there will be an abundant crop of corn, and plenty of oil and wine, and all provisions will be cheap. There will be tumults and slaughter, and the appearance of a king, and uncertain weather; and one nation will invade another, and there will be earthquakes and inundations: but being in Virgo, there will be abundance of rain, joy, death of women in childbed; slaves and four-footed beasts will be cheap. Being in Libra, there will be the

the removal of a tyrant, four-footed beasts will be easily procured, and there will be tumults among the populace, scarcity of oil, and blight among the corn, but plenty of wine and of nuts. Being in Scorpio, there will be discontent in the priesthood, and destruction to the apiary, and pestilential havock: when it is in Sagittarius, there will be a plentiful year, and many showers, and abundance of corn, and joy to the human race, but havock in the herd, and a plentiful increase of the feathered tribe: if it rises when the Moon is in Capricorn, there will be marching of armies, and many showers, and abundance of corn, and wine, and oil; all things will be cheap: if it rises when the same luminary is in Aquarius, the dissolution of a tyrant will happen, the wheat will be injured; there will be an incursion of locusts, and little rain, and pestilential diseases: if it rises when the Moon is in Pisces there will be plenty of rain, and destruction to the feathered race; and there will be plenty of wine and corn, but disease among the human race.'

A writer who attributes such effects to sidereal influence may be supposed to believe in charms and amulets. He appears, indeed, in one place to discountenance reliance on them: but the frequency of ridiculous directions shews the unphilosophical state of his mind. He gives us Pythagoras's reason for not eating beans, viz. 'because there are found in the flowers of this plant inauspicious letters:' he tells us that 'pulse, which in sowing touches the horns of an ox, becomes barren;' and he directs the farmer, in order to eradicate the lion's tail, or *leonurus*, 'to take five shells, and to describe on them with chalk, or with some other white pigment, Hercules suffocating the lion, and to set them at the four corners and in the middle of the ground.' This is a heathenish kind of recipe; and in another place we are presented with one equally curious, though not subject to such an objection. It respects the prevention of wine from turning sour:

'An efficacious Inscription, that the Wine may not turn.

'The wine cannot possibly turn if you inscribe on the vessel or on the casks these pious words: "Taste, and see that Jehovah is good;"* and you will do right if you inscribe this on an apple, and lay it in the wine.'

Again, however, he returns to the charms of the Greeks; and the following is given as a rule to prevent inebriation:

'That a Person drinking much Wine may not be inebriated.

'Having roasted the lights of a goat, eat them, or, when fasting, eat five or seven bitter almonds, or eat raw cabbage, and you will not be inebriated A person that drinks likewise will not be in liquor,

* The Hebrew passage from Ps. xxxii. is given at the bottom of the page, but it is incorrect.

if

if he is crowned with *chamæpitys*; or if, in drinking the first cup, he repeats this verse of Homer:

"Thrice thunder'd Jupiter from Ida's heights."

Modern agriculturists have made various efforts to assign the cause of Blight in wheat: but none of them have stumbled on the reason given by an antient in this work. We transcribe it for the information of those whom it may concern, as well as the easy *remedy* against this disease:

'It is proper to know that all things are principally affected by the blight when the moon is full, and particularly wheat, because the moon being then very warm, and having a degree of humidity, putrefies the grain in the night. Some indeed having cut the fish *silurus* in pieces, burn it, accordingly to the wind, making a smell over every part of the ground. There is likewise a certain antipathy, if the skin of a seal is perforated and stretched round a sieve, and the seed is caused to pass through the sieve, and the ground is sown. This same thing likewise precludes hail from falling, affording relief by some natural antipathy.'

Much is detailed respecting the culture of the vine, including the *ablaqueation*, or laying bare the roots by digging; the *pampination*, or taking off superfluous buds and shoots; and different kinds of grafting. Directions are offered for grafting the vine on the myrtle and on the cherry, and for producing grapes without kernels by simply removing the pith * out of the shoot that is planted: but we apprehend that these and many other rules here given are not founded on practice. We are told in a subsequent page that, if beet-root be laid in wine, it will be vinegar in three hours. (p. 260.)

From the account of the wines of the antients, they appear to us to have been chiefly strange and vile mixtures. We shall transcribe two recipes:

'The making of Aminean Wine.

'Some, pouring wines of Aminean flavour into a vessel which had Italian wine, bury it in a place under the open air: and some throw in a few bitter almonds, and a little of the Indian leaf, and a little defrutum: and others put into seven amphoræ two drams of hepatic aloes and of cyperus, or of other aloes, three drams of amomum, four drams of costus, four drams of the Indian leaf, nine drams of melliot, two drams of Indian nard, three drams of cinnamon wood. Some also add four drams of each of these, of myrrh, cassia, crocus. Some use the sweet-scented calamus instead of myrrh.'—

* Peaches without stones are said to be raised in the same way, and with equal truth.

'The

'The Preparation of Coan Wine.

'Some boil three parts of must and one of sea water into a third of the quantity; but others mix with two measures of white wine one cotyla of salt, three cotylæ of sapa, one cotyla of must, one cotyla of flour of orobus, one hundred drams of melliot, sixteen drams of Celtic nard.'

As a fit liquor for women, a mixture of oil, wine, and pounded iris is recommended.

Will it be credited that 'the white poplar, being grafted or inoculated from the mulberry-tree, produces white mulberries?'

We cannot withhold from our readers the following prescription, with the translator's note:

'To make a Barren Tree bear Fruit.

'Having * girt and tucked up your clothes, and having taken an axe or a hatchet, approach the tree with resentment, wishing to cut it down: but when any body comes to you, and deprecates the cutting of it, as if responsible for a future crop, seem to be persuaded, and to spare the tree, and it will bear fruit well in future.'

A hollow stone, with a text of scripture inscribed on it, (Ps. i. 3.) is recommended to be hung on a tree to prevent the casting of its fruit.—We shall not specify other *charming* remedies against the maladies of the vegetable world: but, if the reader be not satisfied with those which we have adduced, he will find many more of the same nature by recurring to the production itself. That our medical gentlemen, however, may not be offended with us by total neglect, we shall furnish them with a recipe for the cure of a fever; which, we are confident, was never recommended by any of the College of Physicians: 'If you lay cucumbers of proportionable length near a sucking child, when he is feverish and asleep, he will be soon cured, for all the heat is attracted by the cucumbers.'

In the book concerning natural sympathy and antipathy, the subject of Bees is detailed, and a full account is given 'how bees may be produced from an ox, which is called Bongone.'

'* This opinion relating to the fructification of trees is of remote antiquity, which came from the east, and to which the parable of the fig-tree seems to bear some analogy—*Luke*, xiii 6. There is a passage in an Arabic writer, which shews that it was not unknown in the east. It relates to the fructification of the palm-tree, and runs thus: "The master, armed with an axe, approaching the tree with an attendant, says, I will cut down this tree, because it bears no fruit. Abstain, I pray, says the other; it will produce fruit this year. The master indeed without delay strikes it, but with the axe inverted: but the other preventing him, says, Spare it, I pray; I am responsible for it. Then the tree "becomes fruitful"—*Ibn Alvard.*'

It

It is impossible to resist transcribing this glaring evidence of antient folly, credulity, and cruelty:

'Let there be a building ten cubits high, and of the same number of cubits in breadth and of equal dimensions at all sides, and let there be one entrance, and four windows made in it, one window in each wall: then bring into this building a bullock, two years and a half old, fleshy, very fat: set to work a number of young men, and let them powerfully beat it, and by beating, let them kill it with their bludgeons, pervading the bones along with the flesh: but let them take care that they do not make the beast bloody (for the bee is not produced from blood), not falling on with so much violence with the first blows: and let all the apertures be stopped with clean and fine cloths dipped in pitch; as the eyes, and the mouth, and such as are formed by nature for necessary evacuation: then, having scattered a good quantity of thyme, and having laid the bullock on it, let them immediately go out of the house, and let them cover the door and the windows with strong clay, that there may be no entrance nor vent to the air, nor to the wind. The third week it is proper to open the building on all sides that the light and pure air may be admitted, except the side where a strong wind blows in; for if this be the case, it is proper to keep the windows shut on this side: but when the materials seem to be animated, having attracted a sufficient portion of air, it is again proper to secure the building with clay according to the former method: having then opened it on the eleventh day after this period, you will find it full of bees crowded in clusters on each other, and the horns, and the bones, and the hair, and nothing else of the bullock left. They say indeed that the kings are produced from the brain, but the other bees from the flesh. Kings are also produced from the spinal marrow. But those that are produced from the brain are superior to the others in size and beauty, and in strength. But the first change and transformation of the flesh into living creatures, and as it were a conception and birth, you will thus know; for when the building is opened, you will see things small and white in appearance, and like one another, and not perfect, nor yet such as may be properly called living animals, in great number about the bullock, all indeed motionless, but gradually increasing in size. You may then see the form of the wings with their divisions, and the bees assuming their proper colour, and seated around their king, and flying, but to a small distance, and with tremulous wings, on account of their want of practice, and the debility of their members.'

It is unnecessary, after these extracts, to discuss the merit of the translator; we can only lament that he has so unprofitably employed his time.

ART.

ART. XI. *A Compendious View of Universal History*, from the Year 1753 to the Treaty of Amiens in 1802: with Notes to verify or elucidate the Passages to which they refer. By Charles Mayo, LL. B., Rector of Beching Stoke and Huish, in the County of Wilts. 4 Vols. 4to. 5l. 5s. Boards. Longman and Co.

No particular arrangement, perhaps, can be assigned to a history, which has not its exclusive advantages. While events are yet recent, and only the outlines of them can be communicated, the form of annals seems eligible; and, when time has thrown over them a clearer light, a more systematic plan becomes preferable. It may be said of annals that they are more easily consulted, and are especially suited to the tyro; whereas a fuller method is more instructive, and better adapted for the grand functions which have ever been considered as within the province of history. It is justly observed by Mr. Mayo that, during the period which his narrative embraces, the divided state of the population of the globe, and the new relations and interests created by commerce, have very much enlarged the sphere and enhanced the importance of history; and he is not less founded when he asserts that it is distinguished by revolutions and changes of unusual magnitude, and of the very highest moment. It records the particulars of the prosperous war of 1756 under the auspices of the first William Pitt, and the fatal intrigues that robbed Britain of the benefits which his commanding genius would have reaped from it; it unravels the system which severed the colonies from the mother country; and it describes the conduct that Britain, under the late Premier, pursued with regard to the grand convulsion which has changed the face of Europe, and which seems as yet by no means to have subsided.

For a narrative so general as that which is before us, the dissection of time into annual periods is not in our judgment a happy method; the portions being too minute, and the transitions too frequent. We are of opinion that the production would not have been less valuable, if the author had treated more briefly of the affairs of Great Britain, and more at length of those of other countries; and if the contents of each paragraph had been indicated in the margin with which these volumes are largely furnished, the utility of the work as a book of reference would have been materially increased.

In the accounts which the author gives of the transactions of foreign countries, he professes to omit no material event, no measure of government, no transaction worthy of notice; and he acts fairly with his readers by referring under each particular

cular to his original. If the sources are frequently of an ordinary sort, yet, the information being general, we have reason to believe that it is on the whole not inaccurate. To write the modern history of a foreign state, in the best manner, requires that the author should have been for a considerable time domesticated in it; without which advantage, the outline of the piece is never properly filled up, limits are not sufficiently defined, and objects are but dimly portrayed. Of such means, however, as were within his reach, Mr. Mayo appears to have made fair use; and of two leading requisites in an historian, he seems to be in a considerable degree possessed, namely a mind free from bias, and a judgment that can properly appreciate events. In the part of his narrative which respects his own country, he takes every occasion of impressing his readers with the value of the blessings of our free government on the one hand, and of rousing detestation against licentiousness and anarchy on the other.

The turn of the author may be collected from the subsequent passage, which occurs in his account of events in France during the year 1753:

'The history of France at the commencement of this period deserves our particular attention, not so much because its occurrences are in themselves important, as because they make us acquainted with the state of the public mind, and lead us to discover the causes of that signal revolution which has since taken place in this kingdom.—That revolution has been productive of events so tragical, of crimes so flagitious, that it is with difficulty that the present generation, who have still in their imagination the scaffold stained with the blood of a monarch distinguished for moral virtue and goodness of heart, can review the transactions relating to it with that dispassionate coolness which is essential to the attainment of truth. But such a fair representation of facts as may enable posterity to form a right judgment of them is the first object of history. And therefore however we may detest the actors in these scenes and abhor their villanies, yet it is our duty to represent the events which led to the revolution, as well as those by which it was accomplished, with candor and impartiality.'

The very next passage shews him to be endued with a discernment that was highly necessary to qualify him for the province which he has undertaken:

'Without tracing this event to its origin, without investigating the *circumstances* in the formation of the French monarchy which led to the establishment of absolute power in the crown, or those accidental *circumstances* which enabled the politic Lewis the eleventh to lay the foundation of a military government, which favoured cardinals Richelieu and Mazarine in carrying on the design, and Lewis the fourteenth in completing it, we may discover some of the secondary sources of those bitter waters which have since overflowed this country in

In the present *circumstances* of the French court.—When madame de Pompadour who had long been the favourite of Lewis the fifteenth, perceived the influence of her personal charms declining, she found it expedient to support herself by becoming a purveyor of amusement to her royal paramour, and by insinuating herself into his confidence in matters of state. In this her most sanguine expectations were gratified: but in the gratification of them the manners of the court were disgraced by profligacy, the government was involved in debt, and the state was brought into discredit by the sacrifice of every other consideration to the personal interests of herself and her adherents.—One of the first trials of her ascendancy was made by the dismission of monsieur de Maurepas from the marine department, in which he had presided many years with credit, and the appointment of monsieur de Rouillé a creature of her own, who was totally unacquainted with maritime affairs, as his successor.—Many other instances might be brought to prove that the councils of France were, at this period, influenced by a favourite who was neither capable of judging of its true interests, nor concerned to promote them; who, by her example, countenanced dissoluteness in the court; and who eventually became an agent in involving Europe again in hostilities, at a time when every French patriot was desirous of preserving peace, as the only mean of recovering the kingdom from the ruinous effects of that war from which it had been lately extricated.

'Nor was this the only injury she *did* the state. The vast expence of her buildings, and of that continual succession of amusements by which she made it her business to prevent the king's mind from falling into the melancholy to which it was inclined, contributed to that financial embarrassment which was severely felt even after the close of the war.—To these extravagances the aged duke de Noailles, Lewis's faithful counsellor, alluded, when he desired his sovereign to compare his expenditure with that of Lewis the fourteenth; and entreated him to retrench the expences of his court, in compliance with the ardent prayers of his people. His salutary advice was disregarded, as not suited to the taste of so dissolute a court. And the taxes were not only continued, but were rendered more galling by the arbitrary manner in which they were imposed and the abuses practised in collecting them.—The French nation, awed by the power of Lewis the fourteenth, flattered by his triumphs, and reverencing his manly, dignified character, seem to have submitted to his tyranny without a thought of throwing off their shackles. But when the sceptre had passed into the hand of a sovereign without talents for government, without energy, without dignity of character; when that feeble hand was seen to be directed by a courtesan raised up from the dregs of the people; when the nation felt that the power thus unworthily enjoyed was employed for the purpose of enforcing immoderate taxation, and that whilst they were still burthened with taxes, imposed for carrying on the late war, the national treasures were lavished on her minions or squandered in new-fangled luxuries of her invention, they disdained the authority to which they yet paid a forced obedience, and the spirit of revolt began soon to discover itself among them.

'Her

'Her influence was equally prejudicial to the foreign affairs of the kingdom. We shall soon see her employed by the Austrian minister as an instrument to make her sovereign the dupe of the empress queen's policy: we shall see a treaty brought about by her means which made a total change in the balance of Europe; which, by freeing Austria from that salutary restraint which the alliance of France and Prussia had laid her under, first relieved her from her embarrassments and afterwards enabled her, by her wise policy, to supersede the house of Bourbon in that weight which its greatest monarchs had given it in the European system.'

Equally judicious is Mr. M.'s account of the religious animosities which disgraced the reign of the same monarch, and of the connection of these ridiculous contentions with the disputes between the throne and the tribunals, which ultimately led to the subversion of the antient government.—His very dispassionate spirit will be collected from his statements relative to matters which excited great heat in our own country at the time of their occurrence, and which has scarcely disappeared at the present moment:

'The important revolutions which were now (1790) taking place in France, where the old government was completely thrown from its base, and not a wreck of the former feudal system was suffered to remain that might remind the people of its existence, could not but be viewed with anxiety by this and other neighbouring nations: some men, actuated by the love of novelty or an aversion to legal restraint, hailed the approach of those days when mankind would be blessed with the full enjoyment of liberty: others, from interested motives, were desirous of any change that might afford them an opportunity of improving their condition or repairing their broken fortunes: others, affrighted by the progress of principles which gave to the people a power of new modelling their forms of government if not correspondent to their wishes, were carried by their dread of anarchy into the contrary extreme; whilst the sincere well-wishers to the established constitution looked forward with extreme solicitude to the final issue of things; apprehensive lest that glorious system of government under which the nation had so long flourished might be undermined in its principles by designing men, or might go to ruin amidst this crash of empire.—Those who considered France as the rival of our commercial prosperity and political grandeur, who had observed with concern the struggles made by that kingdom to augment its naval force, even during its decline, and thought, with Mr. Burke, that the works which had been constructed at Cherburg, for the security of that fortress and the accommodation of their navy, were more vast in their design than the pyramids of Egypt, and as threatening perpetual molestation to the British coasts, felt their apprehensions for a moment calmed, when they saw that powerful rival disabled from contending with us by her domestic dissension.—On the other hand, we find a numerous society in the metropolis at this time congratulating the national assembly of France on the event of "the late glorious

revolution" in that country.—The reader, from the contemplation of facts, will be best enabled to judge of the motives and the merits of the parties which divided the kingdom during this turbulent period.

'The contrast of sentiment on the subject of this momentous revolution was manifested, on the meeting of parliament, in the speeches of several members of the lower house.—In a debate on the army estimates, Mr. Burke contrasted the prosperity and security enjoyed in this country with the fallen and disordered state of France; and painted in glowing colours the disastrous consequences of the revolution. "In the last age," said he, "we were in danger of being entangled, by the example of France, in the net of a relentless despotism; a despotism, indeed, proudly arrayed in manners, gallantry, splendour, magnificence, and even covered over with the imposing robes of science and literature. Our present danger, from the example of a people whose character knows no medium, is, with regard to government, a danger from licentious violence: a danger of being led, from admiration, to imitate the excesses of an unbridled, plundering, ferocious, bloody, and tyrannical democracy, of a people whose government is anarchy, and whose religion is atheism."—Mr. Fox and Mr. Sheridan agreed with Mr. Burke in deploring the miseries of France, and execrating the acts of barbarous outrage perpetrated in that country: but these they imputed to the old despotic government, not to the efforts by which the people had violently relieved themselves from it.—Mr. Pitt and other members expressed their warm approbation of Mr. Burke's sentiments: and the estimates of the army were then voted by the house.

'One of the first objects which engaged the attention of parliament was the repeal of the test act.—The dissenters, who were much disappointed by the issue of Mr. Beaufoy's motion, encouraged by the small majority against it, had been indefatigable in their labours to strengthen their party, and were still sanguine in their hopes of success. Their cause was now espoused by an abler patron: Mr. Fox, moving the repeal, recommended the measure as a mean of promoting peace. "Persecution," said he, "is a bond of union. Remove the barriers which separate the dissenters from the body of the citizens, and, in their collective capacity, they would be no longer known. Men unite to resist oppression: but, cease to oppress, and the union is dissolved."—The premier opposed the motion upon the grounds of the propriety of investing the executive power with a right of judging of the fitness or unfitness of the persons who are to occupy public stations. He insisted on the expediency of a church establishment: that toleration, not equality, should be enjoyed by dissenters.—And he enforced his sentiments by adverting to the present conduct of the dissenters: "who, at the moment when they were reprobating a test, had discovered an intention of forming associations throughout the country, for the purpose of putting the members of that house to a test, and of resolving to judge of their fitness to fill their seats by their votes on this single question."—He was followed by Mr. Burke: who proved the justness of the premier's remarks by citations from the writings of some dissenting divines upon the subject of ecclesiastical establishments, of a tendency dangerous to the constitu-

tion —The result was, that the motion was rejected by a majority of 294 to 105 votes.'

The author thus remarks on the origin of the late war, after having stated the dismission of Chauvelin, the French declaration of hostilities, &c. :

'From these facts we are left to form our judgment on the merits of that most fatal contest, in which nearly all the powers in Europe were involved. In doing this we ought, however, in justice to Great Britain, carefully to distinguish between that war which originated in an invasion of France, which, by enraging the French nation, occasioned the dreadful calamities that ensued, and afforded the republicans the opportunity they desired of abolishing monarchy in that country, in regard to which the British crown observed a strict neutrality notwithstanding the ingratitude it had experienced from *regenerated* France, and the present war to which this state may be said virtually to have challenged France by the dismission of her minister.—The die was now cast Great Britain, preferring open hostilities to a struggle against the insidous craft of a secret enemy, endeavouring to undermine her constitution by the propagation of democratic principles, became from this instant the leading member of a coalition for the maintenance of the rights of the neighbouring states, and the support of established governments, against a power which had avowed an intention to subvert them; whose convention had with unanimous voice declared their hatred to kings, and had shewn the most rancorous enmity towards the government of this kingdom.

'When his majesty's message, announcing a declaration of war on the part of France, was delivered to the house of commons by Mr. secretary Dundas, and to the house of peers by the marquis of Stafford, warm debates ensued on the merits of the measures of administration which had given occasion to it. But so prevalent was the opinion that the French government, although it had been led by policy to act the part of a pacific disposition, was resolutely hostile to us, and that war, with all the evils which it brings with it, was preferable to a peace preserved at the expence of our own safety and the general welfare, that the addresses on it were voted in both houses without a division.—How happy would it have been for this kingdom had that generous ardour which determined the parliament to vote for warlike measures, and disposed the nation to support the state with their lives and property, been confined to the defence of our own island and the preservation of our glorious constitution! Had not an ambition to become the protectors of our own independency and that of all Europe led us to confederate ourselves with powers that dishonoured our cause, exhausted our treasury, and afterwards basely deserted us; thus teaching us again by dear-bought experience that a rich state will ever, in war, be the dupe of the needy; and that jealousy of its prosperity is a permanent cause of enmity which operates with equal force on its allies as well as its enemies.'*

Instances

'* Never was this more remarkably exemplified than in the English history during the period now before us. Though it is notorious that

Instances of verbosity and inaccuracy of language repeatedly occur in these pages: but the style is uniformly easy, and the performance on the whole is agreeable and inviting. The moderation and temper which pervade the whole work are deserving of much praise; and though the accounts of some of the foreign states are too brief, yet, on a fair examination of its merits and defects, we have no hesitation in declaring our opinion, that it will form a valuable acquisition to those who are desirous of being well acquainted with the modern transactions of the world.

ART. XII. *Modern London;* being the History and present State of the British Metropolis. Illustrated with numerous Copper-plates. 4to. pp. 571. 3l. 3s. Boards. R. Phillips. 1805.

FOREIGNERS, and other persons who are but slightly acquainted with the Capital of the British Empire, must gladly receive a work which proceeds on the plan of the present volume, if it be even tolerably well executed. In an analytical view of a Metropolis, we expect to find displayed the structure of the government, and the traits of the national character; and we look for information not less profitable than amusing. Duly to execute such a performance, however, time and patience, and no ordinary attainments, are requisite. In the publication before us, most if not all of the proper heads are considered. It commences with a history of the Metropolis; and then follow a description of it, a sketch of its manners and police, accounts of its various institutions, commerce, its public buildings, places of entertainment, monuments, and exhibitions, and the state of literature and the arts.

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it is by her excellent constitution, and the consequent spirit of industry, exerting itself in agriculture, manufactures and commerce, that Great Britain maintains her station among the principal states of Europe, and is enabled at this instant to preserve the balance against the overwhelming power of France, though it has been proved, that what is invidiously termed a monopoly of commerce is so far from being detrimental to other nations, when considered in their individual capacity, that it is highly benefical to them, that it facilitates the supply of many useful articles of life to them, and that, where there is so great a competition among the merchants even of the same nation, monopoly is impracticable, yet the English have been charged, by nations less free, less industrious, and consequently less flourishing than themselves, with monopolizing trade, with engrossing the sources of wealth, and with checking and counteracting the industry of others. These sentiments have created in them that jealousy of us which the indolent ever feel towards the active and prosperous, and which an observation of our abundant resources excites in states whose supplies are less copious or attended with greater difficulty.'

These several articles have evidently been composed by different individuals, and possess various degrees of merit. The indications of negligence are less manifest in some than in others, yet in all it is obvious that dispatch rather than perfection has been the object in view. Though the history of London, as here given, proceeds on no plan, it contains particulars which are in a considerable degree interesting: but it falls very short, in neatness of narrative and force of expression, of a concise account of London in early times, which is to be found in an ingenious and learned romance intitled "the Life of Chaucer." In copying preceding works, the writers have not omitted the errors which had crept into them, and have borrowed from them statements which might be correct when they were drawn up, but which are now not strictly applicable. We refer especially to the account of the Courts of Law and the Inns of Court. It is here asserted that the Chancery is not a court of record; and that, in a call to the bar, there is no appeal from the decision of the benchers.

The article of prisons, which is the best executed in the whole volume, is introduced by some apt and ingenious remarks; and it announces, in the person of Mr. Nield, a successor to the late benevolent Howard in his singular and most laudable career.

In the part which treats of the manners of the metropolis, the subsequent observations are introduced:

'In an age when literature and the arts are so generally cultivated, when books are known to enlighten all classes, it is singular that authors of acknowledged celebrity should so rarely mingle with the professed patrons of the Muses. The cabinets of our statesmen are closed against the aristocracy of genius; the habitations of our nobles are unfrequented by artists of every description, excepting as they are employed in the labours of their profession. In public they are seldom acknowledged; and if by chance they are recognized it is by a nod of condescension, which mortifies and degrades the person whom it ostentatiously aims to distinguish.

'It is not only the custom of the present day to exclude men and women of letters from the society of the high-born; that tyrannical species of oppression is also extended to painters, actors, actresses, and persons the most distinguished in art and science. The pictures of our celebrated masters are purchased at a high price, and considered as the embellishments of our most magnificent mansions; but the painter is unknown except in his works! The actor or the actress is applauded in public; but, in private, they are seldom honoured by the most trivial mark of approbation. Our nobles make music their study —some of them are tolerable performers; they dedicate whole years to the acquirement of a moderate degree of skill; while their masters, who have attained the utmost point of perfection, are seldom considered as worthy of their society, much less of their friendship.

'While

'While meditating on the want of discrimination, the discouragement, and the injustice of this neglect, to meet a peer arm in arm with a pugilist or a gambler, low of birth, vulgar in deportment, insolent in look, coarse in language, and his ignorance only to be equalled by his effrontery, excites pain, indignation, and disgust, in every heart capable of feeling what is due to genius and virtue, and what to such abject and contemptible yet pernicious implements of vice.

'Professional men, the clergy, physicians, surgeons, and barristers, mingle much with the gentry, though each are subject to their respective peculiarity of habits and manners.'

The assertions here made require very considerable qualification. Persons of eminence, whether literati, artists, or actors, have in this country little cause for complaint in regard to the society which they enjoy, since they in general mix with that middle class, in which is to be found most of excellence of every kind; and in their path the more choice of the higher orders are often to be met. What converse can a well furnished and ingenious mind sustain with an ignorant or frivolous nobleman, who can only discourse on his stud, his hounds, and his gaieties? A Hume and a Gibbon, a Johnson and a Jones, a Reynolds and a Garrick, a Siddons and a Farren, have moved in the most desirable circles known to this country. Those who attain only to mediocrity, in their several stations, cannot expect to emerge from the sphere allotted to them by fortune and nature. In short, we do not discover sufficient grounds for the observations above-mentioned. The instances, we believe, are very rare in which persons of real merit, of any of the descriptions in question, have not been distinguished by the flattering notice of persons of rank and consideration. That child of simplicity and nature, the learned and indefatigable Gilbert Wakefield, not only lived in intimacy with but shared in the kindness of a Fox and a Thurlow:—we have been told that the former of these distinguished persons sought an interview with a Greek Professor, of whose attainments it is impossible to speak too highly, which the latter declined;—and we have heard of the nobility pressing to be acquainted with a poet of our own time, who certainly possesses genius, and of a prolific nature, but who may be regarded as not always making the best use of it, whether we refer to his present consideration or his future fame.

Some valuable and just remarks are to be found in this volume, on the state of the drama and of the fine arts in the present day; and much truth and good sense appear in the observations on the general style of our buildings. On the whole, indeed, though it must be stated that the work is chargeable with imperfections and defects, and that almost each separate

article is lamely executed, still, on account of the various information which it embraces relative to the interesting subjects on which it treats, it will be found a convenient addition to every well-furnished library; while it will unquestionably prove particularly useful to strangers in the course of a first visit to our capital. We should not do justice to the publication if we did not add that it is very elegantly printed, and decorated with handsome engravings and a map of London; nor if we omitted to mention the amusing nature of the concluding part of it, intitled a Description of the Plates respecting the itinerant traders of London in their ordinary costume, with brief notices of the remarkable places introduced in the back ground. An Index and some useful Lists are also subjoined.

In our 39th Volume, N. S. p. 442, we announced a small work intitled *A Picture of London*, which has in a great degree formed the basis of this larger undertaking.

Art. XIII. *A Historical Relation of the Plague at Marseilles in the Year 1720:* containing a circumstantial Account of the Rise and Progress of the Calamity, and the Ravages it occasioned; with many curious and interesting Particulars relative to that Period. Translated from the French Manuscript of M. Bertrand, Physician at Marseilles, who attended during the whole Time of the Malady. by Anne Plumptre. With an Introduction, and a variety of Notes, by the Translator. 8vo. pp. 400. 7s. 6d. Boards. Mawman. 1805.

We are informed by the fair translator, that she obtained possession of M. Bertrand's MS. during a stay of some length at Marseilles; and from the circumstances of the case, we have every reason to conclude that it is authentic. The nature of the work therefore excited in us considerable expectations; and this interest was increased by some particulars which Miss Plumptre learned respecting the history and character of the author. M. Bertrand seems to have acted during the whole period of the calamity with great fortitude and benevolence; he was himself attacked with the disease, and had the misfortune of losing his wife and all his children: but he struggled through his afflictions, and survived the event for several years.

The opening chapters are occupied with an investigation into the origin of the disease; and we find that the same difference of sentiment existed at that time as in the present day, respecting the contagious nature of the complaint. M. Bertrand, adopting the popular doctrine, was a strong advocate for the opinion that it was in the first instance brought to the city,

city, and afterward propagated there by infection; while many of the other physicians endeavoured to prove that it originated from a peculiar state of the atmosphere, the nature of the diet, or other accidental causes. On this point, which involves a question of greater extent than the mere consideration of the events at Marseilles, we shall not attempt to decide: but we cannot avoid remarking that, whatever judgment we may ultimately form respecting the influence of contagion, the other causes which were assigned for the origin of the epidemic were altogether inadequate and nugatory. The fact, however, seems to have been pretty accurately ascertained, that a vessel from the Levant arrived at Marseilles, on board of which the plague had existed; that the usual precautions were not taken to purify the infected cargo; that the porters, who were employed about the goods, were seized with the disease; and that it afterward appeared among some tradesmen who dealt in the kind of articles which were imported by this vessel. These circumstances happened in the beginning of July, but it was not until the end of the month that the number of deaths was such as to excite serious apprehension. By this time the fears of the people seem to have been awakened, although still most of the physicians were unwilling to admit that the disease was more than a common malignant fever, produced by causes originating at home.—During August and September, it raged with the greatest severity; and its ravages appear to have equalled any of a similar nature that have occurred in modern times. Owing in some measure to the unavoidable exigencies of the case, but certainly in part also to a want of decision and promptitude in the magistrates, the condition of the city was to the last degree distressful. Business of every description was entirely at a stand; the prospect of famine was added to that of disease; and the streets were so filled with dead bodies, which no person could be found to remove, that at length it became difficult to pass along them. A still more deplorable spectacle was presented by multitudes of the sick, who, unable to procure the assistance of nurses or physicians, and impelled by despair, left their own habitations, and, after having wandered about in search of aid, at length expired in the open streets:

'He must have been lost to every sentiment of humanity who could behold unmoved so many miserable figures, perhaps two hundred at a time, deprived of every comfort, and sinking under the weight of the most malignant of all diseases, exposed, without any means of procuring an alleviation of their sufferings, alike to the scorching heat of the sun and to the chillness of the night air. Death was painted on every face, though in different forms and colours. One was pale and cadaverous another furiously red—another wan and livid—another yellow—another violet. Some with eyes sunk and hollow—others

with eyes sparkling with fever—some with looks faint and languishing—others wild and distracted; but all with an air of terror and despondency which rendered them scarcely cognizable. As the plague assumes all sorts of symptoms, so all sorts of complaints were to be heard Some complained of the most acute pains in the head and in all parts of the body others were afflicted with cruel vomitings—others with violent swellings in the belly—others with burning tumours. One, feeble and languishing, uttered not a word—another, animated by delirium, talked incessantly; in short it was an assemblage of all the woes imagination can picture to itself, aggravated by the idea that while nothing, as it is well known, gives so much relief in this disorder as perspiration, if this were procured in the day, it was immediately checked by being exposed to the repulsive air of the night.'

It was at this period of horror, that the benevolent exertions of Henry de Belzunce, bishop of Marseilles, (so well known in this country, in consequence of the eulogy passed on him by Pope,) were eminently conspicuous. Regardless of his own safety, he remained in the city during the whole course of the epidemic, and devoted all his exertions and his property to the alleviation of the miseries of his fellow-citizens: but, notwithstanding his patriotic efforts, and those of some other individuals, a great want of proper arrangement still existed in every department, occasioned in some measure by a discordance of opinion among those who had the direction of the city, and partly by the magnitude of the evil; which, by resisting all the obstacles that were opposed to its progress, reduced the minds of the inhabitants to a state of absolute despair.

Regulations were, however, at length formed for clearing the streets from the dead bodies, which, after much difficulty, was accomplished by calling in the assistance of the galley slaves, who were induced to undertake the task on a promise of obtaining their liberty: but of nearly 700 convicts who were employed, the greatest part perished. In October, the distresses of the city began to diminish, the disease became less frequent, medical assistance was obtained from the neighbouring towns, and a system of regularity was introduced, in consequence of the appointment of a new governor, who seemed to possess every requisite for filling so arduous an office. At the commencement of the new year, the epidemic might be said to have subsided, although some individual cases still occurred during the spring months; and indeed it was not until this time that M. Bertrand experienced the severest misfortunes in his own family:

'Even in this moment, when confidence was so much restored, an event happened which awakened a new alarm. The wife of one of the physicians who served in the country, and who could not be supposed

supposed to have received the infection like the poor people of the city, fell sick and died in twenty-four hours; and the same day a son, the only child who remained, was attacked, and died also in a few hours. The rest of the children of this physician* had all died in the month of September. Every one was touched with such a series of misfortunes, which seemed to fall the more severely on a gentleman who had himself suffered several attacks of the disease, and who by this last stroke was left entirely desolate.'

The work of M. Bertrand does not afford us the authentic documents which might be wished, or indeed expected, relative to the total number of persons who were carried off by the disease. We are told, in a general way, that 'it was computed that in the latter end of August and beginning of September, more than a thousand perished every day;' and it is afterward grossly estimated, that the whole mortality amounted to 50,000, being one half of the population of the city. An account is given of the losses sustained by the different trading bodies, which seem to justify this calculation:

'Of 100 master hatters, 53 died; and of 300 journeymen who remained in the city, the rest having fled, only 30 escaped. Of 104 master joiners, 84 died. Of 138 master taylors, 78 died. Of 200 shoemakers, 90 only survived; and of 400 coblers, only 50. The masons were reduced from 500 to 150. If we descend to more servile occupations, such as porters, &c. not more than one in six escaped. With the women and children it was still worse, for the disease was always more fatal to them than to the men. By this we may form some idea of the general mortality, which certainly, on a moderate computation, carried away half the number of our inhabitants.'

M. Bertrand devotes the last part of his work to an account of the different publications that were written on the disease; many of which are controversial, principally discussing the question whether it was produced by contagion. We have been disappointed by meeting with little medical information respecting this formidable epidemic; its symptoms and progress are only incidentally mentioned, and in the most cursory manner; and the author gives scarcely any statement of the practice adopted either by himself or his colleagues, or of the effect produced by any of the remedies or plans of treatment. We must, indeed, confess that, in other respects, the publication has not afforded us all that interest and information which we anticipated. A large portion of it is occupied with a relation of petty squabbles among the magistrates and the physicians, and an account of contentions between the religious orders, with the

* Mons. Bertrand, the author of this narrative.'

arrangement

arrangement of their ceremonials; subjects which at all times must have been of comparatively trifling importance, and are now totally uninteresting.

ART. XIV. *A System of Arrangement and Discipline for the Medical Department of Armies.* By Robert Jackson, M. D. 8vo. pp. 500. 12s. 6d. Boards. Murray. 1805.

WE noticed in our 46th Vol. (p. 60.) a publication by Dr. Jackson, on the constitution of the medical department of the army; and to many of his remarks we then cordially assented, particularly to those in which he strenuously recommends that every inducement should be offered, that may engage the most respectable members of the profession in the military service. To some of his proposals, however, especially that of establishing a medical school in the Isle of Wight, we took the liberty of objecting; and we also passed some strictures on the singularity of his style and phraseology, which appeared to us both affected and obscure. In the present volume, the subject is discussed more at large, and the author enters into the consideration of all the minute parts of his plan. He begins by pointing out the defects of the present system, and chiefly in respect to the expenditure of the public money; and he informs us that he addressed a letter to the minister, stating in forcible terms the grievances which exist in this department. He certainly by this act manifested a laudable zeal in the cause of his profession: but we think that he displays no great knowlege of the world in avowing his *disappointment* when he found that his communication was not noticed. It was in consequence of his letter remaining unanswered, that Dr. Jackson determined to lay his sentiments on this subject before the public; and the work which he has produced contains so much valuable matter, that we can scarcely regret the circumstance which gave rise to it.

The first chapter treats on the 'constitution of a medical staff;' and, after some remarks on its regulation, the Doctor proceeds to specify the kind of education which he deems peculiarly necessary for the military practitioner, and the principles which have directed the different nations of Europe in the arrangement of their medical code. He displays in a forcible manner the evils which are connected with general hospitals, and strongly enforces the superior advantages of regimental establishments; and the grounds on which he forms this preference are, we think, extremely plausible, if not absolutely convincing. He states it as an acknowleged fact, that, in the general

general hospital, the mortality is greater, and the recovery more protracted even when it is finally effected. The circumstances, in which the patients are placed in these establishments, appear sufficient to enable us to account for this difference in their effects: since, in the one case, the assistance is prompt and immediate, the sick remain surrounded by their friends, and in general have abundance of fresh air: while in the other case, a day or more may elapse before the physician takes his accustomed round, the patients are placed under the care of strangers, and although the building may be spacious, its parts are frequently crowded, and the air rendered impure.

Dr. Jackson next considers the number of medical officers who would be sufficient to administer the necessary assistance on his system; and he concludes the chapter by a proposal for the institution of a medical school, in which the students should receive such instruction only as may be particularly adapted to a military life. To this suggestion, however, we must object, as we did to the plan of education which he offered in his former volume. We are of opinion that no single department of the medical profession can be learnt without an acquaintance with every branch of it; and as to Dr. Jackson's idea that an uniform medical creed should be established, to which all the teachers are to conform their instructions, such an arrangement would be obviously so subversive of all improvement, that we are surprised to see it proposed by any man of judgment and ability; peculiarly by one whose own doctrines and opinions differ so materially from those, which are adopted by the majority of his contemporaries.

Chapter II. relates to hospitals, and contains many judicious remarks on their situation, dimensions, construction, and arrangement. Though the details into which the author enters are too numerous to allow us to lay them before our readers, they are on this account the more valuable; and we would strongly recommend them to the attention of all those who are engaged in the establishment of hospitals of any description. In one particular, however, though a circumstance of subordinate importance, we must differ from the author: viz. when, in giving directions for the ventilation of the wards, he recommends that the windows should be carried down to the floor; because, as he says, 'the noxious part of the atmosphere, or something dissolved or suspended in the atmosphere possessing a noxious quality, seems to be among the heaviest portions of the air.' We have some doubts of the accuracy of this opinion; and we apprehend that windows of the kind which Dr. Jackson advises would be attended with serious inconvenience:

venience: while the usual windows, if they be large enough, and the apartments be not too much crowded, should relieve him from all fear of the air accumulating in corners. Experiments shew that the slightest agitation, or current, is sufficient to produce an uniform mixture of the air in any given space.

The opinion which we mentioned above, respecting the little advantage to be derived from the formation of general hospitals, is confirmed by some facts which are stated in the notes to the 2d chapter. In the year 1793, a different arrangement took place in the constitution of the army medical board; and one of the steps adopted under the new system was the establishment of general hospitals. It appears from Dr. Jackson's account, that some of these, having been found totally useless, are converted into barracks, and that none of them have by any means fulfilled the purpose for which they were erected.

The 3d chapter is intitled 'medical management.' After some observations on the importance of classing patients according to the character of their diseases, we are led into general remarks on pathology, in which we meet with the same singularity of opinion and expression that we noticed in Dr. Jackson's former publication. His language is so different from that which is generally adopted, and is to us so obscure and unintelligible, that we cannot pretend to give an accurate analysis of his peculiar speculations; we are indeed strongly inclined to suspect that, in many cases, they possess more originality in the expression than in the substance.—We next meet with a number of valuable details on subjects connected with the management of hospitals; among others, on the method of making out regular returns of the sick, provision of medical officers, discipline of the nurses and the other attendants, rules for the administration of medicines, and directions for the best method of providing them, with an estimate of the necessary expenditure.—Chapter IV. which treats on œconomical administration, is in like manner principally composed of minute specifications; furnishing an account of the number of servants of all descriptions necessary in a medical establishment, with some good observations on diet, and on the best method of obtaining a regular supply of provisions.

To conclude; we regard this as a publication of considerable value and importance. It is evidently the production of a man who writes from personal observation, whose opinions on many points are original, and who proposes them with unrestrained confidence. Probably his ardor may have led him into some inaccuracies, but his statements are certainly such as deserve the serious attention of those who superintend the army arrangements.—If we have been more concise in our account of

the work than its merit might seem to deserve, our brevity will be excused by the expectation that the notice, which we take of it, must cause it to be perused by every one who is interested in the discussion.

MONTHLY CATALOGUE,

For OCTOBER, 1806.

EDUCATION.

Art. 15. *The History of England*, for the Use of Schools and Young Persons. By Edward Baldwin, Esq. With thirty-two Heads of the Kings, engraved on Copper-plate, and a striking Representation of an antient Tournament. 12mo. pp. 224. 4s. Hodgkins. 1806.

If this gentleman be not a happy and successful preceptor of youth, the failure is not owing to a want of either ability or information, but, we apprehend, to a misconception of the nature of the function. He appears to be of opinion that what is easy in the perusal is composed with facility, the directly opposite of which is known to be the case by persons of sound taste and judgment; in no performances, not excepting those of the most scientific and didactic kind, ought accuracy and precision to be more sedulously observed than in those which are destined for children; and in no works are awkward playfulness, coarse expressions, and dubious sentiments to be more carefully avoided. We also think that authors, who devote their labours to children, should be sparing of opinions, and confine themselves very much to facts. If the bias of a writer, however, should tinge productions of this sort, we should least quarrel with it when, like that of Mr. B. it is in favour of the rights of the subject.

Mr. Baldwin has also published *Fables antient and modern*, for children, of which we mean speedily to take notice.

Art. 16. *The Juvenile Preceptor:* or Course of Moral and Scientific Instructions. Vol. II. containing Spelling Lessons from two to seven Syllables, &c. 12mo. 2s. 6d. Symonds.

This second volume, we are persuaded, will be received by the public with as much approbation as the former. (See Rev. Vol. 37, p. 210.) The stories are in a great measure compiled, but they are well selected, and impress good and virtuous sentiments.

The poems and hymns introduced are such as parents, of whatever bias in religious opinions, may wish to inculcate on the minds of their children.

A second edition of Vol. I. has been published: in which no word is inserted in sentences that has not before been used in spelling columns.— Mr. Nicholson, the printer, of Poughnill, near Ludlow, avows himself as the compiler of this publication.

Art. 17. *Domestic Recreations;* or Dialogues illustrative of Natural and Scientific Subjects, by Priscilla Wakefield, Author of Mental Improvement,

Improvement, &c. 12mo. pp. 215. 2s. 6d. Darton and Co.

A pleasing collection of conferences supposed to have passed between a mother and her children. They are conveyed in an easy, familiar, and agreeable manner; cannot fail of engaging the attention of youth, for whose service they are intended; and must contribute to their instruction and improvement.

RELIGIOUS.

Art. 18. *A Letter to the Hebrew Nation.* By Charles Crawford, Esq. crown 8vo. 2s. Boards. Becket.

It is easier to lament the strong prejudices of the Jews against Christianity, than to suggest effectual measures for their removal; and we scarcely know in what way to address them in order to be certain of gaining their attention. Mr. Crawford, if he does not convert, at least cannot offend them, since he expostulates with mildness, and exhorts them "by the meekness and gentleness of Christ" to consider the contents of his letter: which places before them the prophecies relative to the Messiah, and urges their complete accomplishment in the author and finisher of the Christain Faith. He assures them that the period of their conversion and restoration to their own land is near; though there are no signs of instant restoration. It cannot happen, he thinks, before the conclusion of the present century.—An evil heart of unbelief is said to keep them from their country. Will the Hebrew Nation take this hint in good part?—

Art. 19. *The Battle of Armageddon*; or final Triumph of the Protestant Cause. 12mo. 1s. Hatchard.

This wild rhapsody is introduced by an Address to the Messiah; who, we are told, 'will soon come, and on the blood stained field of Armageddon give to the fowls of heaven their destined prey.' The author adopts the idea of Mr. Faber, without displaying any of his learning and ability, and positively asserts that 'in the year 1848, or according to the fullest calculation in the year 1866, universal dominion shall be established at Jerusalem, and the saints actually risen from their graves shall rule in great peace and tranquillity.' *Credat qui vult.*

Art. 20. *A Charge delivered to the Clergy of the Diocese of Exeter*, at the primary Visitation of John Lord Bishop of Exeter, 1804 and 1805. 4to. 1s. 6d. Becket.

It is impossible not to applaud the great humility and liberality of mind, with which Dr. Fisher enters on his sacred function. After having maintained the divine origin of our religion, he adverts to the circumstances under which it exists in this country; and without wishing to destroy liberty of conscience, or to invade the principles of toleration as they at present exist, he protests against the repeal of the Test and Corporation Acts, and the emancipation of the Catholics. He exhorts his Clergy to oppose the peculiar doctrines of Calvinism, as inconsistent with the tenets of the Established Church, and to enforce their preaching by truly exemplary conduct.

NOVELS.

NOVELS.

Art. 21. *Flim-Flams!* or the Life and Errors of my Uncle and his Friends! with Illustrations and Obscurities, by Messrs. Tag, Rag, and Bobtail. A Literary Romance. 2d Edition. Crown 8vo. 3 Vols. 1l. 1s. Boards. Murray.

We have derived considerable entertainment from a perusal of these volumes; in which the author exposes to deserved ridicule much of that nonsensical jargon, which has of late years been solemnly promulgated as philosophical truth. His points of attack are indeed numerous, but they are generally in quarters which ought to be assailed; and should they occasionally be ill directed, true genius will have little to apprehend from their effect. "The Satire," it has been remarked, "which brought Theobald and Moore into contempt, dropped impotent from Bentley, like the Javelin of Priam."

Art. 22. *The Secret.* By Isabella Kelly. 12mo. 4 Vols. 12s. Longman and Co.

Those who delight in useless mysteries and unnecessary horrors may perhaps be gratified by reading these volumes: but, in our judgment, the contemplation of such stories is attended with worse consequences than the mere waste of time. It tends to produce a sickly and irritable state of mind, gives a temporary shock even to intellects that are sound and healthy, but enervates and permanently diseases those which are weak.

Art. 23. *The Pilgrim of the Cross*: or the Chronicles of Christabelle de Mowbray. An ancient Legend. By Elizabeth Helme. 12mo. 4 Vols. 18s. sewed. Ostell, &c.

This story is possessed of some interest, but it is too much protracted and spun out. The reader anticipates the conclusion of the tale long before he has proceeded half through it; and, easily penetrating into the real character of the disguised agents, he grows tired of the folly of those who are misled by so obvious a deceit.

LAW.

Art. 24. *The Trial by Impeachment, of Henry Lord Viscount Melville*, for High Crimes and Misdemeanors, before the House of Peers, in Westminster Hall, between the 29th of April and the 17th of May, 1806. To which is prefixed, a Sketch of the Life and Political Character of his Lordship, and a complete Account of the Proceedings in Parliament relative to the Charges on which the Impeachment was founded. 8vo. pp. 355. 10s. 6d. Boards. Longman and Co. 1806.

Art. 25. *A Compendious Report of the Trial of Henry Viscount Melville*, upon the Impeachment of the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled, for High Crimes and Misdemeanors. 8vo. pp 237. 3s. 6d. sewed. Asperne. 1806.

Since much of the evidence given at the trial is left out, many of the arguments are omitted, and the speeches are abridged, in each of these publications, we shall reserve such remarks as may be suggested to us by a consideration of the charges, the proofs, and the judgment,

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as well as by the frame of the proceedings and the conduct of the trial, till the account of it which is to be published by authority falls into our hands.

Thus had we written previously to the recent proceeding in chancery, when the liberal and enlightened chief of that Court interdicted the sale of the former works; an event which we deem to be scarcely of less importance than the trial which gave occasion to it. The decision, if we can trust our information, did not proceed from the judgment of the present Chancellor, but was grounded on a precedent in the time of the Lord Chancellor Bathurst. This matter excites a multitude of very grave and important reflections, which it is not within our province to state, and of which our limits would not admit. So seriously do we regard it in its principle and consequences, that we hope it will not rest where it is. Let the right stand as it may, we are fully satisfied that the inconveniences, which may attend it, are such as would induce the august body claiming it to waive the exercise of it in all ordinary cases.

Art. 26. *The Reading upon the Statute of Uses, of Francis Bacon, afterwards Baron of Verulam and Viscount of St. Alban*, Lord High Chancellor of Great Britain *:—a new Edition, with very full Notes and Explanations, and a copious Table of the Contents, by William Henry Rowe, Esq. 8vo. pp. 262. Clarke, &c.

Lord Bacon's Treatise on the Statute of Uses, though evidently left in an imperfect state by its great author, has always been highly esteemed by the profession, and exhibits undoubted proofs of that luminous and comprehensive mind which he possessed in so eminent a degree. Some obscurities, arising partly from the carelessness of its first editors, and partly from the abstruse nature of the subject, have long required the aid of a judicious annotator; and we think that Mr. Rowe has rendered an acceptable service to the profession, (particularly the younger part of it,) by the pains which he has bestowed on this undertaking. Perhaps, in some of the notes, he has been more industrious to display *himself* than to illustrate or explain his author, and has thus been often led to an unnecessary length of discussion. He will excuse us if we confess that we are unable to discern the utility of the attack which he has chosen to make on the prevailing mode of conveyance by *Lease and Release*, the observations on which tend only to unsettle established opinions and practice without any solid advantage. Other parts of the work, however, are useful and judicious, and contain many successful alterations of the text of former editions which were involved in deep obscurity.—We shall be glad to see another impression required, in which we hope the notes will be more compressed; and we suggest to Mr. Rowe's consideration whether it would not be more convenient to have them placed at the bottom of the page, or in the form of a marginal commentary, than to refer them to the end of the treatise in one collective body.

* This title page contains an *anachronism*, in styling Lord Bacon Lord High Chancellor of Great Britain: he was Lord High Chancellor of *England*: but we believe that Lord Cowper was the first Chancellor of *Great Britain*; being so nominated immediately after the Union.

MEDICAL,

MEDICAL, &c.

ART. 27. *Medical Collections on the Effects of Cold*, as a Remedy in certain Diseases. With an Appendix, containing an Account of some Experiments made with a View to ascertain the Effects of cold Water on the Pulse. By John Edmonds Stock, M.D. &c. Physician in Bristol. 8vo. 6s. Boards. Longman and Co.

Although the author of this volume does not profess to offer much that is new or original, yet his object is important, and his work is of considerable value. Notwithstanding the high encomiums that have been passed on the employment of cold in certain diseases, still it must be confessed that we are often in doubt to what particular affections it is most applicable; and we frequently use it rather as an empirical remedy, than as one which we prescribe on scientific principles.

Dr. Stock properly begins by inquiring into the general effects of cold on the human system; a point on which totally opposite opinions have been maintained, each supported with some appearance of argument, and much positive confidence. One party has endeavoured to prove that the operation of cold is always sedative, and the other that it is stimulant; while Dr. Cullen, with a degree of indecision which is perhaps more honorable to his candor than to his discernment, has in his directions for the treatment of fever enjoined the application of cold under two different heads, as under different circumstances fulfilling both these indications. The opinion of Dr. Stock is that cold is in all cases a direct sedative; and he thus briefly states his reasons for adopting such an idea:

'They are derived, 1st, from the paleness and contraction of the skin, which succeed the application of cold; 2dly, from its diminishing or weakening the action of the heart and arteries; 3dly, from the debility and inactivity observable in the inhabitants of cold countries; 4thly, from the gradual diminution of the vital powers, which commences with its first application, and which, if its operation be long continued, terminates in their entire extinction, either in particular parts or in the whole body; and lastly, from the accumulated excitability which it induces to the stimulus of heat.'

The general truth of these propositions may perhaps be admitted: but we apprehend that there are many exceptions to their uniform application. A sufficient degree of cold, long enough employed, no doubt diminishes the action of the heart, and finally produces death: but a moderate degree applied for a length of time,—or a greater degree, if applied only for a short time,—seems as certainly to increase the energy of the circulation, and to give tone to the system. As to the effects of climate, if we admit with Dr. Stock that the inhabitants of the frigid zone are rendered as it were torpid by extreme cold, it must at the same time be remembered that the excessive heat of the tropical regions appears scarcely less unfavourable to exertion.

After some 'remarks upon the history of the medical application of cold and its effects,' the author considers its operation in particular diseases. Here he follows the arrangement of Dr. Cullen, and, in as many successive chapters, treats concerning the application of cold

in the five orders which constitute the class of pyrexiæ. It is in these diseases that this remedy has generally been considered as the most applicable; and in many of them, it is both safe and effectual. The propriety of applying it to the phlegmasiæ must still be regarded as doubtful; and although Dr. Stock appears evidently desirous to extend it to these diseases, the authorities which he adduces are not sufficiently powerful to satisfy our minds respecting a practice which has been so much controverted.—We have next an account of the use of cold in the *comata*, the *spasma*, and the *vesaniæ* of Cullen; particular cases of each of these have occasionally derived the most striking benefit from its application: but it does not promise to be attended with that uniform success which we experience in the febrile diseases.

Respecting the operation of cold in general, and its medical application, one circumstance appears to us of the first importance, and yet it has been entirely overlooked by the author. He seems to consider the living body as consisting of only one set of powers, viz. that of the heart and arteries; and he seldom even incidentally notices the not less important system of the nerves. These two parts of the animal frame, though intimately connected together, are in many respects distinct and independent of each other; they are governed by different laws of action, and are differently influenced by external agents. It is, we apprehend, on this principle that we are to reconcile the seeming contradictions which have been manifested on the subject of cold; perhaps it may diminish the irritability of the sanguiferous system, while it excites the energy of the nerves; and thus in proportion as the one or the other of these effects becomes the most apparent, will it exhibit a sedative or a stimulating action, and be classed accordingly.

Dr. Stock has exercised considerable diligence in collecting materials for his work; which are well arranged, and the references are carefully quoted at the foot of the page. We regret, however, that he has not been more nice in his appreciation of his authorities; Brown is quoted as affording evidence in a point of practical experience, and Dr. Kinglake's crude speculations respecting gout are adopted without reserve.

Art. 28. *An Essay on the Effects of Carbonate of Iron upon Cancer*, with an Inquiry into the Nature of that Disease. By Rich. Carmichael, Member of the Royal College of Surgeons in Ireland, and Surgeon of St. George's Hospital and Dispensary. 8vo. pp. 116. 4s. Printed at Dublin and sold in London by Murray.

As its title implies, this tract contains a proposal for the employment of a new remedy in cancer, the carbonate of iron. Mr. Carmichael was first induced to try this substance in consequence of the hypothesis of Dr. Adams, that cancer, like hydatids, is a parasitical animal possessed of an independent vitality.

'This (he says) obviously led me to the consideration, that if the lives of those supposed animals were extinguished, they would be expelled from the body by suppuration,—and as Iron has been found to be very effectual in destroying intestinal worms, I was induced to hope, that it would be equally destructive to other animals of a parasitical

nature.—I, therefore, felt myself justified in making trial of a Medicine in itself harmless, the effects of which more than answered my expectations.'

In consequence of this speculation, iron was employed both externally and internally, in some cases of what were supposed to be cancerous affections, and a part of which had existed for a considerable length of time and had baffled various remedies: when on all of them the effect of the iron was highly beneficial.

After an account of his experiments, the author enters into an examination of the opinions both of the antients and moderns, respecting the nature of cancer. He thinks that the idea suggested by Dr. Adams is alone worthy of attention: but, although he coincides with that Gentleman in his conclusion as to the independent existence of cancer, he adopts the opinion on other grounds, and differs from the Doctor with respect to what he considers as the essential part of the cancerous substance. It is not to the cysts containing the greenish fat, but to the 'substance resembling cartilage, with its annexed bands and roots,' that he attaches the property of independent vitality: but the arguments, by which he supports his conjecture, are in our estimation extremely feeble. They consist in a fancied resemblance between the structure of cancers and that of some of the polypi; in an unfounded assumption that cancerous affections are chiefly found in parts which possess the lowest degree of life, and that such parts are particularly suited for the existence of parasitical animals; and in other conjectures equally vague and unsatisfactory. It is not a little remarkable that, in enumerating the arguments in favour of the independent vitality of cancer, the author uses the one which was employed by Dr. Adams, although he had previously declared that he regarded it as without foundation. Notwithstanding the complete futility of Mr. C.'s hypothesis, however, we think that his practice deserves a fair trial. Even if the affections which he treated were not actually cancerous, which indeed we apprehend to be the case, still we may entertain some hopes of acquiring a new and powerful remedy in a class of diseases which are both dangerous and untractable.

Art. 29. *The Metaphysic of Man*; or, the pure Part of the Physiology of Man: containing, I. Fundamentals of the Metaphysic of Nature in general, particularly of the Organized Part; as an Introduction for a Basis of a scientifical System of Medicine. II. The Organography of Man: or a Description of the organical Modifications, in Space. III. The Proper Metaphysic of Man; or the Explication of an ideal *Athletic Health*; as a Description of Man in Time; from the Moment of his Origin, to that when he ceases to be. With Fifteen Tables, and an Engraving. Translated from the German (recently published) of J. C. Goldbeck, By S.F. Waddington, M.D. 8vo. 6s. Boards. Highley.

In his preface, Dr. Waddington speaks of the merits of this treatise in the highest terms of commendation; he informs us that it contains many discoveries of the first importance in practice; he is even inclined to compare them with the introduction of vaccination,

in respect to the probable advantages which mankind may derive from them; and he does not scruple to rank them with Harvey's discovery of the circulation of the blood.—Although no great admirers of German metaphysics, we were thus induced to enter on the work with considerable eagerness: but, notwithstanding our utmost exertions, we were absolutely unable to comprehend either its general scope and design, or the meaning of its individual parts. All that we can detect is, that the author sets a high value on mathematics, despises chemistry, and is an enthusiastic admirer of Kant.

If, however, we have it not in our power to give our readers an abstract or analysis of this performance, we can at least present them with a specimen of it; and for this purpose, we quote a passage from the commencement of the essay.

'Introduction.—The Phenomenology of Nature in general.—Addition and Explication.

'If we admit that every thing in the world consists of a simple substance or matter, as the real part of *space*; and that *space* and *time* are merely forms of imaginary objects, it will be found, that all the phenomena, that we can conceive such matter to give, are described within two points; the one as *punctum unitas*, and the other, the *punctum multiplicitas*.

'Addition.—There is but one matter, or substance, that fills *space*; it is usually termed *raw*. Every thing that has been observed in nature, is a substance formed from this matter, which by the fundamental forms of our imaginary view of objects, *time* and *space* appears differently modified.

'Explication.—This matter, when considered merely as filling up *space*, gives an idea of the *raw* matter. When this idea of the *raw* matter is connected with the idea of *time*, phenomena are perceived in the matter, which are formed by us into attributes, and magnified by the possibility of an opposite point, produce other attributes in consequence. Thus, an enlivened universe is produced, in which, properly speaking, no *raw* matter can be conceived. From such enlivened matter, the form arises; viz. an explicative, firm absolute necessity of succession, of several other attributes of the enlivened matter, in a distinct order. This form must always be considered as enlivened, as being produced by the enlivened matter; and which, without *space* and *time*, cannot be conceived at all. From these enlivened forms it is, that we, the self forms, can attain our ideas.'

POETRY *and the* DRAMA.

Art. 30. *The Invisible Girl*; a Piece in One Act, as performed at the Theatre Royal, Drury Lane. Written by Theodore Edward Hook. 8vo. 1s. 6d. C. and R. Baldwin.

Art. 31. *Catch him who can.* A musical Farce, in Two Acts. By Theodore Edward Hook. 8vo. 1s. 6d. C and R. Baldwin.

These two little pieces may be classed together, as possessing no claim on a reader's attention. In the representation, they might perhaps have given room for an actor to shew the versatility of his powers,

powers, or have afforded opportunities for the warbling of a melodious voice.

Art. 32. *The Laughable Lover.* A Comedy, in Five Acts. By Carol O'Caustic. 8vo. 2s. 6d. Symonds.

Carol O'Caustic fancies that he is very satirical, and deals about his blows with great fury: but, unluckily, in his own performance, he gives his antagonists too many occasions for revenge: like an unskilful fowler, determined on murder, who rams down a double charge into his barrel, and is knocked backwards by the recoil of his piece.

Art. 33. *Poems.* By Henry Fox Cooper. 8vo. 4s. Cadell and Davies.

Our readers will probably be amused by the following extract from one of the *poems* in this collection, intitled 'the Suicide:'

'Oh Death! how many victims bow,
To thy cold arms consign'd,
Some by the die are soon laid low
And some not sound in mind.

'Full sorrows often gorge thy tomb,
And turn which way we will,
We find that oft in time's big womb
Injustice dooms to kill.

'To prove that friendship's but a name,
As our sweet bard has sung,
And "follows nought but wealth and fame,"
Should through the land be rung,

'A Fact I'll tell which late occurred
And came within my view,
Which when unfolded and is heard
Must shew the bard sung true.

'A crowd had gather'd on a bank
Where ... .. waters play,
Which evening's shade had made quite dank
Just at the close of day.

'Then instant to the place I ran
And saw what made me feel,
Just from the river-drawn a man
And held up by the heel.

'Pale was his face, and swell'd his form
Though genteel was his make,
And pity each one's breast did warm
That life should him forsake,' &c. &c. &c.

We are ready to allow that many of Mr. C.'s performances rise nearer to mediocrity than the specimen just given: but they also furnish instances of greater improprieties of language and versification.

Art. 34. *Poems*, chiefly descriptive of the softer and more delicate Sensations and Emotions of the Heart; original and translated, or imitated from the works of Gesner. By Robert Fellowes, A.M. Oxon. 12mo. 4s. 6d. Boards. Mawman.

Some persons will probably be not a little surprised at seeing a grave divine, who has been recently occupied on the sombre subject of Death *, now employed in

> "Sporting with Amaryllis in the shade
> Or with the tangles of Neæra's hair;" (Milton.)

but Mr. Fellowes perhaps would say that, while life continues, whether for a longer or a shorter date, it is wise to sweeten it with love; and that he is sanctioned by the example of Horace, who urges the circumstance of Death as a motive for losing no time in cultivating the soft emotions of the heart. In our court, Mr. F. will not be asked to give a reason for being in love, or for expressing his passion in numbers: we shall not object to his endeavours to enliven his pursuits by cultivating poetry; but he must forgive us if we express our concern at discovering that the dancing Muse is not so propitious to his fame as the sedate matron Theology. From 'bloated and unnatural phraseology,' his pieces are certainly free, and so also are those of Sternhold and Hopkins: but Mr. F. seems to have forgotten a maxim of Horace, "*In vitium ducit culpæ fuga, si caret arte.*" It is not sufficient to constitute good poetry that the writer avoids the extremes of affectation and bombast; he must also shun with equal care those of tameness and negligence. Verse should be elevated above prose both in thought and expression; while it ought not to be stiff and inflated, it should be elegant and polished; and it is not a sufficient apology for a prosaic and drawling rhimer, that it has been his aim to be natural and easy. When lines creep along on monosyllabic feet, when the natural construction is inverted for the sake of the metre, and when, in what is called poetry, neither grace nor effect is manifested, we cannot suspend the task of criticism because the writer has not been guilty of 'bloated phraseology.' We had not read many pages before we saw that Mr. F.'s ideas of poetry were very unlike our own; and, as we proceeded, our dissatisfaction increased. Few ballad verses are, we believe, inferior to the following;

> 'With less of care my days have flow'd,
> More joy'd I've travell'd on life's road.'
>
> 'Who hears her speak, enraptur'd hears,
> Her smiles with rapture sees,
> And yet she loves thee, and shall love,
> Therefore be thy heart at ease.'
>
> 'Lucy! what! promise one whole hour
> Thee not to kiss! 'tis past my power.'
>
> 'E'en then as fresh and warm for thee
> As now it is, my love shall be.'

* See our last Review, page 100.

To

'To thee this vase I vow, if thou'lt agree,
What I for Mary feel to make her feel for me.'

In the longest poem of the collection, intitled, 'The first seaman, or Love teaching the art of Navigation,' which, as bordering on the Epic, claims some majesty of verse, the same *ease* appears as in the smaller poems. Take these couplets as specimens:

'With patient skill I'll scoop the hollow tree
Till it is capable of holding me.'

'Few days had lapsed when the hollow tree
Shap'd by his art, a boat began *to be*.'

'Sure 'twould be folly, nay, rank madness be,
In such a crazy bark to put to sea.'

'See, cries the youth, my life, my love, there see
The hollow trunk that brought me safe to thee.'

Mr. F. assumes to himself the merit of having been studious of perspicuity: but, if he has not embarrassed the reader by the *sesquipedalia verba*, he obliges him to think twice to find the meaning of his inverted language.—The couplet,

'Does not the tamest sheep which I possess
Rejoice with me than with his fellows less,'

is not a more striking instance of words transposed from their natural order, for the sake of the verse, than the line

"And he will me home take"

in Sternhold's and Hopkins's version of the Psalms.——

'The virtuous, when the virtuous love,
That love is form'd to last.'

Here Mr. F. has begun a sentence, but, not having finished it, the lines are incapable of construction.

The Elegy, in which the author takes a glance at his personal situation, interested us in the perusal, though the last lines of the 5th and 15th stanzas are very imperfect. We transcribe two stanzas:

'For he, whom Nature with fine taste befriends,
Who, sensitive to beauty's impulse glows,
Appropriates all wherein his sight extends,
His is the landscape wheresoe'er he goes.

'Much have I suffer'd on life's rugged way;
Treach'ry has pierc'd me with her barbed dart;
But when I look on Nature's prospect gay
A balmy softness steals o'er all my heart.'

A truth important to Genius is expressed in the first of these stanzas. The great may have the nominal possession of the earth, but only men of taste can enjoy it.

The version of the French *trialet*, p. 52. is rendered incomplete by the omission of the Name.

POLITICS.

Art. 35. *A Letter to the independent Electors of Westminster*, from Henry Maddock, Jun. Esq. Barrister at Law. 8vo. 2s. Miller. 1806.

Mr. Maddock here takes the ground which has been often occupied by the Old Whigs, and contends that it is not politic in the Commons to elect the sons of Peers to represent them in the Lower House. His objections to the election of Lord Percy for Westminster proceed therefore on public principles. He tells the Electors that the nobleman whom they have lately chosen cannot represent their class, their habits, or their opinions; that he cannot enter into their feelings; and that, in a contest between the Aristocracy and the People, he must inevitably take part against the latter. They are called likewise to consider, in the present state of the representation, when Peers and rich commoners have so preponderating an influence in the return of members to serve in the lower House of Parliament, whether any truly constitutional man can espouse a system which must decidedly add to that preponderance, and in fact convert the House of Commons into a representation not of the people but of the Peers.

At a General Election, these reflections are not unworthy of notice: but we observe with concern that constitutional principles are daily going out of fashion; and because the French have abused the name of Liberty, many Britons seem inclined to relinquish those sound maxims which were venerated by their ancestors, and without which this country could never have become the admiration of the world. Independent Electors, if truly solicitous of obtaining a House of Commons which shall fairly represent the people of England and zealously watch over their liberties, should display a sacred veneration for the principles of the Constitution, when they are required to exercise their franchise.—As men of talents and vigor of mind are not always rich, and capable of standing a contest, Mr. M. recommends the establishment of an Election Fund.

BIOGRAPHY.

Art. 36. *Memoirs of Mrs. Crouch.* Including a Retrospect of the Stage during the Years she performed. By M. J. Young. 2 Vols. 12mo. 9s. Boards. Asperne. 1806.

On opening these volumes, we were rather curious to ascertain what events in the life of this pleasing actress *required* to be exhibited to public inspection. We soon found, however, that we must expect nothing to rouse our attention, or excite our interest; and that, in fact, any theatrical name might serve to stand in the front of publications made up like the present, which is scarcely superior to a series of play-bills and newspaper stage criticisms.

Art. 37. *A Father's Memoirs of his Child.* By Benj. Heath Malkin, Esq. M. A. F. A. S. Royal 8vo. 10s. 6d. Boards. Longman and Co. 1806

The memoirs of a child who never completed his seventh year must be regarded as a curiosity of literature; and the enthusiasm of the parent

parent biographer, who proudly displays the traits of this prodigy of genius, can be no matter of surprise. Thomas Williams Malkin, who was born Oct. 13, 1795, and died July 31, 1802, was indeed a most uncommon child; for, according to the facts here stated, the faculties of his mind rapidly expanded at an age when the germs of intellect scarcely appear. That a boy at six years of age should write correctly, sketch designs with his pencil, form an imaginary country (another Utopia) in his mind, draw the map of it, with the names (all of his own invention) of its cities, rivers, lakes, islands, &c. write a kind of history of it, and even attempt the formation of its language; —that he should compose poetry, fables, and tales, and undertake dramatic composition;—are incidents of infantine history, which others besides a parent must contemplate with astonishment: but we are not sure that this precocity of genius is desirable; nor that this exhibition of it is likely to do any good, unless the melancholy termination of the tale should teach parents, instead of being solicitous for premature mental improvement in their children, to study to give them that vigour of constitution which is essential to their attainment of manhood.

We could have wished that Mr. Malkin had composed these memoirs with more simplicity. He flatters himself that he has waited till his passions are cool: but his readers will perceive that his ardor is not sufficiently chastised by judgment. When he tells us that his child, at five years of age, understood the English language with critical precision, could he hope to escape from being suspected of hyperbole; or do any of the specimens, astonishing as they are, bear him out in this assertion? His remarks on the psalm and little prayers inserted at p. 48 and 49, are also instances of extravagant eulogy.

In the long dedication to Mr. Johnes of Hafod, a biographical notice is inserted of Mr. William Blake the artist, with some selections from his poems, which are highly extolled: but if 'Watts seldom rose above the level of a mere versifier,' in what class must we place Mr. Blake, who is certainly very inferior to Dr. Watts?

MISCELLANEOUS.

Art. 38. *Brookiana.* 2 Vols. Crown 8vo. 10s. 6d. R. Phillips.

In some general remarks, which we have on former occasions offered to the public respecting the merits of publications bearing the denomination of *ana*, we expressed our disapprobation of the plan of anatomizing the works of great men, and picking and culling such portions as the literary caterer thinks will form a palatable dish for the community. If, however, instead of melting down the rich ore of a good author, an Editor takes the pains to collect a miscellaneous fund of information respecting such a writer, his literary and domestic friends, his family connexions, his place of residence and pursuits in life, &c. &c. such a miscellany is calculated to furnish very useful and interesting amusement, and is a very agreeable mode of perpetuating the memory and memoirs of men who deserve to live in the remembrance of posterity. As the compiler of these volumes of Brookiana has adopted this latter plan, we have pleasure in patronizing his labors and recommending them to general notice. In such a variety

a variety of amusing anecdotes, letters, and extracts, from different quarters relating to Mr. Brooke, it would be difficult for us to select portions for our readers without embracing a wider scope than our limits allow; and we have no doubt that those, who have read the Fool of Quality, the tragedy of Gustavus Vasa, or some other of the various productions of Mr. Brooke, will take a pleasure in perusing this collection of papers, and not be satisfied with such specimens as we might be able to introduce into a corner of our Review.—In the mean time, as some of our readers may wish for a little acquaintance with Mr. Brooke and his family circle, we shall present them with a letter from one of his friends, describing his residence and domestic habits at Corfoddy in Ireland:

"When I came within six or seven miles of Mr. Brooke's, I was afraid I should mistake my way in such a wild part of the country, so that I asked almost every one I met, man, woman, and child, "Is this the road to Corfoddy?" every one knew Mr. Brooke, every one praised him, and wished he might live for-ever. As I knew that the author of Gustavus Vasa had written a great deal in praise of agriculture, I expected, of course, as I approached his house, that I should find it

"Bosom'd high in tufted trees;"

that his hedges would be covered with flaunting honey-suckle; that I should find his garden a second Eden, and that his grotto would exceed Calypso's fabled one. To tell you the truth, I never was so disappointed in my life; not a tree on the whole road to shelter the traveller from a shower; not a hedge to be seen; and the way so bad, that I am sure it must be impassable in the winter. His house stands on a barren spot, and the only improvement I could see, a little garden in the front, shaded with a few half-starved elms, that seem rather to have been planted by chance than design. I was told that he had just walked out; and, as it was uncertain which way he went, the old man that took my horse advised me to stay till his return, as he was sure his master would not be long out, as he heard him say that he had a great deal to do that day. I took his advice;—I was led into the library by an old woman, who told me there was pen, ink, and paper, if I wished to write, and that she would be very happy if I would accept of any refreshment after my journey. The library was small, but well-furnished with the best English and Roman Classics, and a small shelf of the most pious books in our language, such as the works of the author of the "Whole Duty of Man," Dr. Watts's, and the works of Bishop Kenn, with the following distich on the fly-leaf, in a neat female hand, probably by Mr. Brooke's mother:

"My son, peruse the works of pious Kenn,
The best of bishops, and the best of men."—

"I was charmed with the manner in which he received me. I was scarce half an hour in conversation with him, when I found I could trace him in all his writings. He was dressed in a long blue cloak, with a wig that fell down his shoulders, a little man, as neat as wax work; with an oval face, ruddy complexion, and large eyes, full

full of fire. In short he is like a picture, mellowed by time. Mrs. Brooke is in a very ill state of health, she is quite emaciated, and so feeble, that she can scarce walk across the room. I never saw so affectionate a husband, and so tender a father, in my life.'—

'In the evening we walked into the garden; his favourite flowers were those that were planted by the hands of his wife and daughter; I was astonished at his skill in botany; he dwelt for some moments on the virtues of the meanest weeds, and then launched out into such a panegyric on vegetable diet, that he almost made me a Pythagorean; especially after the conversation I once had with that amiable and learned man, Dr. Hill, on this subject.'

This estimable man lived to an advanced age; and like many other distinguished characters, he survived those rich talents, which had delighted and instructed his cotemporaries, and which will long continue to transmit his fame in the works which they produced.

Art. 39. *Prospectus of a Work intitled, A Philosophical and Experimental Inquiry into the Laws of Resistance of Non-Elastic Fluids, and Cohesion of Fibrous Solids,* as far as either is connected with the Theory, or Practice of Naval Architecture. Also Political and Commercial Strictures on the comparative State of Naval Architecture in Great Britain and India, in Three Parts. Part I. A View of the present State of Oak Timber in England, the Causes of its Scarcity, with the Prospects of a future Supply. Part II. A View of the Timber Trade of India, with a Plan for its Improvement, so as to obviate the increasing Scarcity of Oak Timber in England. Part III. A View of the present State of Naval Architecture in India, shewing in general the vast Resources in Naval Staples, contained within the British Dominions in that Country; from the due Cultivation of which, it is presumed, Great Britain might be rendered effectually independent of the northern Nations of Europe, for the Means of supporting her Navy. The whole to conclude with an Address to Jacob Bosanquet, Esq., Chairman of the Honourable the Court of Directors, on the Advantages which the Hon. East India Company, in particular, would derive from the Extension, Improvement, and liberal Encouragement of the Naval Resources of British India. In 2 Vols. 4to. By Alexander Mackonochie, Esq. 4to. 1s. 6d. Egerton.

We have little or no concern with a Prospectus, and we mention the present chiefly in order to intimate our wishes that the Author would publish the mighty work which he has in contemplation. Although he possesses not the gift or talent of expressing himself with neatness and conciseness, yet he may have made many valuable experiments relative to the resistance of solids moving in fluids. Proofs being as yet kept from us, his remarks are not open to controversy: but we venture to observe that many of his *assertions are hardy.*

We hope that the approaching undertaking may not prove too heavy for the shoulders of Mr. Mackonochie: for part of that undertaking is intended to prove 'that ships are at present designed without Science and constructed without Art!!'

Art.

Art. 40. *Retrospect of Philosophical, Mechanical, Chemical and Agricultural Discoveries*, being an Abridgment of the periodical and other Publications, English and Foreign, relative to Arts, Chemistry, Manufactures, Agriculture, and Natural Philosophy; accompanied occasionally with Remarks on the Merits and Defects of the respective Papers; and in some Cases shewing to what other useful Purposes Inventions may be directed and Discoveries extended beyond the original Views of their Authors. Vol. I. 8vo. 6s. 6d. Boards. Wyatt, Hatton Garden.

As must be evident from the title page, this compilation is not of such a nature as ought to exact from us any large portion of remark and criticism; since the memoirs, papers, &c. which are here abridged, have been already before the public. The abridgments, the Editors fear, and justly fear, may not always be so satisfactory as the originals. We have not given the work a thorough perusal, but strayed from one communication to another; and we must remark that one or two certainly were not satisfactory; the want of plates, also, is severely felt by the reader.—On the whole, however, we are disposed to view this collection of Abridgments, and critical Index, as likely to be highly useful. If the expence be not an insuperable objection, we recommend drawings and plans, &c. of machines, instead of verbal descriptions; and if these cannot be afforded, we advise the Editor not to attempt the description of any complicated machine.

Art. 41. *A Pocket Encyclopædia, or Miscellaneous Selections:* being Rudiments of useful Knowlege, from the first Authorities. Designed for senior Scholars in Schools, and for young Persons in general. Containing Information on a variety of Subjects not to be found in any Book of general Use in Schools; and yet by all Persons necessary to be known. Compiled by J. Guy, Writing Master of the Royal Military College, Great Marlow, Essex; Author of An English Grammar, &c. &c. 12mo. pp. 506. 4s. 6d. Boards. Longman and Co.

That a work corresponding to such a title as is here presented to us would greatly benefit the public, and confer credit and emolument on its compiler, is too obvious to demand explanation: but unfortunately, it is also too obvious that, though Mr. Guy may be a very good writing master, he is by no means a master of good writing. That the 'author of an English Grammar' should repeatedly confound *principle*, the substantive, with *principal*, the adjective, is truly surprizing: but what shall we say of such sentences as these? 'There is what is called Jesuit's black, which *dye* black without first dying blue.' 'The wood is solid and ponderous, and so hard as to break the tools in felling *them*.' 'The brine of these pits commonly *obtain* four ounces of salt from a pound of brine.' 'The culture of citrons, lemons and oranges, *merit* particular attention.' 'The flesh of the pavies *adhere* to the stone.' 'Oil of olives is the most popular, and *most* universal *of all others*;' nay, it is reputed, 'one of the *most* universally useful things *in the whole world*.' 'The melting pots are as big as large hogsheads, and *contains*,' &c.

Similar

Similar faults are by no means rare in this Pocket-book of knowlege: but their number is still exceeded by that of errors of the press; and we are truly concerned to add that the selection of articles, and the mode of discussing them, bespeak a want of reflection and negligence of research. In the present state of physical science, should we teach that 'there are only six metals in all nature?' and that 'mercury is rather the mother and basis of all metals?'—that black-lead is found 'chiefly in lead mines,' and that it appears to be nothing 'but lead not yet arrived at maturity?'—that diamonds 'are only found [found only] in the East Indies?'—that one of the characteristics of stones is 'that they are infusible by heat?'—that 'stones are organized,' and that 'they draw their nutricious juices from the earth?'—that '*salix* is a *species* of the willow?'—that 'steatites is gathered always before sun-rise, and *in the morning*, when there falls no dew, so that a stock must be laid up in the summer-months, to serve all the year?'—that, 'in some places, it comes up an inch or two above the surface of the ground; but the sun rising on it makes it fall again?—and that 'every morning there returns a fresh crop?'

We certainly wish well to Mr. Guy's labours, and to the respectable seminary of institution with which he is connected: but we must beg leave to remind him that elementary compilations, for the information of youth, ought no to be executed in a superficial, uninteresting, and slovenly manner; and that he who professes to prepare a digest of general knowlege, for senior scholars, undertakes a task that calls for much judgment, diligence, taste, and talents. Indeed, we hesitate not to say, that the completion of such a design can never be attained by the ordinary process of mechanical compilation, and that the object is not below the dignity of the first philosopher of the age. Already, much mischief has been entailed on Society by the early adoption of erroneous statements, and the diffusion of prejudice among the thoughtless and unsuspecting. It is now time that learning and genius should condescend to mould the understanding and the morals of the young.

Art. 42. *Observations on the Climate of Ireland*, and Researches concerning its Nature, from very early Periods to the present Time, with Thoughts on some Branches of Rural Economy, particularly recommended in an Address to the Inhabitants and Friends of this Country. To which are prefixed Preliminary Considerations on the Structure and Function of Plants—on the Analogy between the Vegetable and Animal Systems—on the general State of Woods and Plantations in Ireland, in antient and modern Times—on peculiar Circumstances denoting the various Conditions of her Linen Manufacture throughout a Series of Ages—and on the Utility of the Co-operation of Art and Science in every Work wherein their joint Labours are required. By Wm. Patterson, M.D, Member of the Royal Irish Academy. 8vo. pp. 326. Gilbert and Hodges, Dublin.

The multifarious objects of this publication are fully expressed in its ample title. It contains much matter that is useful, and perhaps a little that is new: but it is immethodically put together, and in many

places we have to regret that it is not detailed with more accuracy. The volume commences with what are called preliminary considerations, which are divided into five sections, and occupy more than one-third of its whole bulk. Section I. contains remarks on the study of meteorology, which are sufficiently correct and judicious.—In section II. the author enters on the consideration of the anatomy and physiology of plants. Many of the observations on the first point are taken from M Mirbel, a recent French writer, not much known in this country; and this part will therefore be particularly interesting to the English reader. On the vegetable physiology, Dr. P. likewise makes use of this author, and also enters largely into the opinions promulgated in Dr. Darwin's Phytologia.—Although this part of Dr. Patterson's work displays some degree of ingenuity, we must confess that many of his speculations appear to us crude and unfounded, and, in not a few instances, he has fallen into inaccuracies of considerable magnitude. In proof of this position, we quote the following sentence: 'The importance of the carbonic substance, or coal, to the nourishment of all vegetables, will be still more evident when we consider that it is one of the primæval principles of our globe: for it is found in carbonic acid gas, of which it constitutes above a fourth part; and this gas exists in lime-stones and other substances, which date from the first origin of things.' The proportion of pure carbon, which enters into carbonic acid gas, is somewhat less than one-fifth; it is carbonic acid, not carbonic acid-gas, which exists in lime-stone; and lastly, we presume, there are several minerals which bear greater marks of antiquity than lime-stone.

With respect to the effects of vegetation on the different gases, the author adopts the opinions of Senebier; and he supposes that plants have the power of decomposing carbonic acid, and of appropriating to themselves the carbon, while the oxygen is emitted in the aeriform state. We cannot coincide with him in his remarks on electricity; and as to all that we find concerning the hyperoxygenation of vegetables, the accumulation of their irritability, &c. we confess that it appears to us in no other light than as the playful wanderings of the imagination.

In the 3d section, Dr. P. recurs to the importance of meteorological knowlege, and proposes that professorships should be appointed for the express purpose of teaching it; a measure which we think is quite unnecessary, and would perhaps be injurious. We next have some remarks on the former state of the forests in Ireland, and an account of the periods of their successive destruction, until the country was brought to that bare state which it now exhibits.

Section V. consists of a long dissertation on the antient Hibernian dress; and it contains a considerable portion of matter which, to an antiquary and an Irishman, may probably be interesting.

At length we approach the body of the work; and first we have an account of the state of the weather during the years 1801 and 1802. A great storm, which happened at the commencement of the latter year, leads Dr. Patterson to speculate on the cause of winds: but he does not appear to us to have brought forwards any thing particularly novel or satisfactory. Dr. Hamilton, in a paper in one of the late volumes

volumes of the Irish Transactions, took some pains to prove that the climate of Ireland had undergone an unfavourable change, particularly with respect to the growth of trees; but Dr. P. attempts to repel the charge, and, as it appears to us, with success. This unfavourable change is attributed by Dr. Hamilton to the greater violence and frequency of the west winds: but Dr. Patterson, from the examination of meteorological registers, shews that this idea is without foundation. He likewise produces a number of instances in which young plantations have been formed, in situations very much exposed to the west, and yet the trees have grown with vigour and luxuriance.—The greatest part of the remainder of the work is occupied with arguments addressed to his countrymen in favour of planting the unoccupied tracts of their island, and directions for carrying his suggestions into effect. The Doctor appears to have paid very minute attention to the subject, and offers a number of practical remarks, which, we doubt not, would prove of considerable utility to any one who was disposed to engage in the undertaking.—The directions for planting are properly followed by others for the making of fences, both such as may protect the young plants from the ravages of animals, and those which may serve as a shelter against storms.—The last chapter is on the culture of flax, and seems to contain much useful information; it is a subject of peculiar interest to the north of Ireland.

The work is very inaccurately printed; and the long list of errata, which is placed at the end, might be made much longer, if all the mistakes were specified.

SINGLE SERMONS.

Art. 43. *Repentance and Reform the only Ground of Divine Favour*—preached at West-Tillbury, Essex, on the Fast Day, Feb. 26, 1806. By the Rev. Sir Adam Gordon, Bart. Rector of that Parish. 8vo. 1s. 6d. Rivingtons.

This general doctrine of fast sermons has rarely been urged with more seriousness and energy than on the present occasion. After having bestowed the highest praise on the late minister for his talents, patriotism, disinterestedness, and piety, Sir Adam descends to expostulate with his hearers on the vices of the times. His picture is truly alarming, and in a patriotic view he exhorts sinners to repentance.

Art. 44 *National Blessings, Reasons for religious Gratitude*—preached at St. James's Church. Bath, on the Thanksgiving Day Dec. 5. 1805. By Richard Warner, Curate of St. James's parish. To which are prefixed Animadversions on two Sermons, just published, by the Rev. Edmund Poulter, Prebendary of Winchester. And a Character of the late Right Hon. Wm. Pitt. 8vo. 2s. Cuthell and Co.

In this sensible and manly discourse, the preacher insists on our peculiar obligations to religious gratitude, on account of our enjoying a *purified religion* and *civil liberty*, and being exempted from the local horrors of war. He is not less energetic in urging us to suitable expressions of gratitude to God, than in displaying the blessings by which our country

country is distinguished from every other in Europe. Though, however, Mr. Warner is zealous in the cause of his native land, he does not suffer his patriotism to run riot, and to waste its vigor in extravagant declamation. His objections to Mr. Poulter's Sermons arise from that gentleman's *outré* expressions both of censure and of praise. We have often lamented that our clergy should abandon themselves to the intemperance of passion, instead of endeavouring to exercise calm and fair discrimination, and should forget that they only expose themselves when they obtrude for truth such representations as credulity itself cannot swallow.

The subjoined character of Mr. Pitt, by a friend of Mr. Warner, is not so highly coloured as that which is drawn by Sir A. Gordon, or that of Mr. Poulter, but is a better likeness.

CORRESPONDENCE.

We have received a letter from Mr. Seymour, relative to our review of his *Remarks on Shakspeare* in our last Number: but he must excuse us if we decline to resume the discussion, and if we express our opinion that he has not succeeded in throwing any new light on the subjects to which he adverts. He admits that the passage from Macbeth, quoted in p. 36. is '*incorrigibly* embarrassed,' and his supplemental remarks do not contradict that opinion. In the passage from Lear, in the same page, he still contends that there is a change of mood, and that "*Prize* me at her worth" is unequivocally *imperative*.

The letter signed *Asiaticus* seems to be intitled to attention, but, as we can place no reliance on anonymous communications, we can neither print it wholly or in part, nor enter into any arguments respecting its contents. Indeed, to do this would be extra-official, any farther than as our own opinions were controverted or our statements contradicted.

X. Y. is requested to accept our thanks for his obliging and polite expressions.

Alpha and *Omega* is sollicited to exercise his patience: a number of letters occur to compose the alphabet, besides the first and the last.

☞ In the last *Appendix*, p. 513. l. 13. for 'De Wally,' r. *De Wailly*.—P. 515. l. 26. and 516. l. 13. for 'Françoș,' r. *François*.

THE MONTHLY REVIEW,

For NOVEMBER, 1806.

ART. I. Mr. Roscoe's *Life and Pontificate of Leo the Tenth.*

[*Article concluded from p.* 128.]

CONFORMABLY to our promise, we shall now briefly advert to the account which the author has given of the religious discussions of the sixteenth century. When it is considered how fully and minutely, as well as impartially, these events have been stated and discussed at various periods by different writers;—how near a perfect history is that of the Reformation, as it respects Germany, by Sleidan;—how great is the merit of that of Burnet in reference to the same revolution in England;—how satisfactorily Fra. Paolo has exposed the policy and measures of the Roman church since the establishment of Protestantism;—what neat statements of the same transactions have proceeded from the pen of Beausobre;—and how philosophical and comprehensive are the views of them which are to be found in the recent pages of M. Villers;—it will be perceived that much is not to be expected from a fresh labourer in the same field, though he should possess exemplary industry, and distinguished ingenuity. Yet these volumes may boast of passages which, if they do not instruct, will arrest the attention of the best informed.

Mr. Roscoe takes notice of the state of thraldom and oppression, in which the see of Rome attempted to retain the human mind: an attempt which he regards as producing effects the reverse of those that were expected, and as disposing men to shake off a yoke which they found thus hardly to press on them. Alluding to the free manner in which the wits and philosophers of the preceding times had treated the church, he observes that it was soon perceived that the utmost danger was to be apprehended from a continuance of those liberties: but, instead of applying the effectual remedy of self-reformation, they had recourse to injudicious denunciations and penalties, which probably increased the evil. He then states the various

circumstances which had so decided a tendency to relax the ties by which the popular superstition held its sway, and which are here properly viewed as predisposing causes with respect to the changes which afterward occurred. The grounds of the success of Luther are next investigated; the behaviour of the intrepid reformer at the diet of Worms is well narrated; and his presence of mind, firmness, and discretion, are made to appear with the highest advantage. The portrait of Luther is a masterpiece, from which we should gladly quote some parts, if we had not so lately dwelt on his character and conduct *.

The author's remarks on the effects of the reformation on letters and arts are composed in the spirit of true philosophy, and bespeak an unbiassed and highly cultivated mind. While on this part of his subject, he introduces a quotation from Erasmus which is so apposite, and is so characteristic of that exquisite writer, that we cannot refrain from inserting it here, as well as some of the remarks with which it is accompanied:

'The opinion of Erasmus with regard to the introduction of images, was much more liberal than that of Luther. "They who have attacked the images of saints," says he, "although with immoderate zeal, have had some reason for their conduct; for idolatry, that is, the worship of images, is a horrible crime; and although it be now abolished, yet the arts of Satan are always to be guarded against. But when we reflect that statuary and painting, formerly regarded as liberal arts, are a kind of silent poesy, and have often an effect on the feelings of mankind beyond that produced by the most accomplished orator, it might have been well to have corrected their superstition without destroying their utility. I could, indeed, wish, that the walls of all public places were decorated with representations of the incidents of the life of Christ, expressed in a becoming manner. But as it was decreed in the Council of Africa, that in places of worship nothing should be recited but the scriptural canons, so it would be proper that no subjects should be exhibited in such places, except such as the scriptural canons supply. In the porches, vestibules, or cloisters, other subjects might be represented, taken from common history, so that they inculcated good morals; but absurd, obscene, or seditious pictures should be banished, not only from churches, but from all habitations; and as it is a kind of blasphemy to pervert the sacred writings to profane and wanton jests, so those painters deserve to be punished, who when they represent subjects from the holy scriptures, mingle with them their own improper and ridiculous inventions. If they wish to indulge their folly, let them rather seek for their subjects in Philostratus; although the annals of heathenism afford many lessons which may be exhibited with great utility." That observations so rational, and from which Luther himself would scarcely have dissented, have not been sufficient to prevent the almost

* See Review for February last, p. 194.

total

total exclusion of picturesque representations from the reformed churches, is greatly to be regretted; not only as being an irreparable injury to the arts, but as depriving the people of one mode of instruction, not less calculated to interest their feelings and excite their piety, than that which is conveyed by means of speech. Whether mankind, in any state of society, were ever so ignorant as to make these visible representations the actual objects of their adoration, may well be doubted; but at all events there can now be no danger of such an error in the most uninformed part of Europe: and it may yet be hoped, that as the spirit of bigotry declines, religion may be allowed to avail herself of every aid which may engage her admirers, illustrate her precepts, or enforce her laws.'

In the wish contained in the concluding sentence of this paragraph, we feel much tempted to unite. When the eye has been accustomed to the masterpieces which adorn the temples of some foreign countries, it is not to be denied that it reconciles itself with difficulty to the bare walls of our churches. Yet however innocent these ornaments would prove in respect to enlightened persons, and however grateful they would be to the man of taste, we are not so thoroughly satisfied as Mr. Roscoe seems to be, that the innovation would not be abused and perverted. The doubt expressed by him in the above passage shews that he has forgotten that a philosopher was obliged to fly from polished Athens, for having asserted that the material statue was not the object of the adoration of the pious, but the divinity which it represented.

The course followed by Mr. Roscoe, in stating the progress of the human mind at this period, has been to divide those who were engaged in assisting it into the following classes; viz. the cultivators of the vernacular tongue, those who addicted themselves to Latin poetry, the disciples of moral and natural philosophy, and artists. He supplies biographical notices of the most distinguished men in each of these branches, observes on their principal performances, and appreciates their merits. Though little that is original can be expected even from Mr. Roscoe in this department, men of taste will attend particularly to the terms in which he conveys his sentiments of the true productions of Italian genius.

Bembo is too celebrated a name not to engage the particular attention of this historian; who observes that

'His poetical works consist chiefly of *Sonetti* and *Canzoni*, in the stile of Petrarca, and are frequently more correct and chaste, but at the same time more unimpassioned and cold, than the model on which they are formed. In the perusal of these pieces we perceive nothing of that genuine feeling, which proceeding from the heart of the author, makes a direct and irresistable appeal to that of the reader; and but little even of that secondary characteristic of genius,

which *luxuriates* in the regions of fancy, and by its vivid and rapid imagery delights the imagination. On the contrary, whilst these pieces stand approved to our deliberate judgment, we feel a conviction that any person of good taste and extensive reading might, by a due portion of labour, produce works of equal merit. That this conviction is well founded is proved in no unequivocal manner, by the innumerable throng of writers who have imitated the manner of Bembo; and who, availing themselves of the example of this scholastic stile of composition, have inundated Italy with writings which seldom exhibit any distinction either of character or of merit. That the introduction of this manner of writing was fatal to the higher productions of genius cannot be doubted. Internal worth was sacrificed to external ornament. The vehicle was gilt and polished to the highest degree, but it contained nothing of any value; and the whole attention of these writers was employed, not in discovering *what* should be said, but *how* it should be said.'

The vernacular poets of Italy, the author remarks, may be divided into four distinct classes:

'I. Such as continued to adopt in their writings, although in different degrees, the rude and imperfect style of composition which was used towards the latter part of the preceding century. II. The admirers of Petrarca, who considered him as the model of a true poetic diction, and closely imitated his manner in their writings. III. Those who, depending on the vigour of their own genius, adopted such a style of composition as they conceived expressed in the most forcible and explicit manner, the sentiments which they had to communicate. And IV. Those authors who followed the example of the ancients, not only in the manner of treating their subjects, but in the frequent use of the *versi sciolti*, and in the simplicity and purity of their diction. That in each of these departments a considerable number of writers, besides those before mentioned, might be enumerated, will readily be perceived; but the limited object of the present work will be sufficiently obtained, by demonstrating the encouragement which the poets of the time derived from Leo X. and the proficiency made, during his pontificate, in this most popular and pleasing branch of literature. It is to this period that we are to trace back those abundant streams which have now diffused themselves throughout the rest of Europe; and although some of them may be pursued to a still higher fountain, yet it was not until this time that they began to flow in a clear and certain course. The laws of lyric composition, as prescribed by the example of Sanazzaro, Bembo, Molza, and Vittoria Colonna, have since been adopted by the two Tassos, Tansillo, Constanzo, Celio Magno, Guidi, Filicaja, and a long train of other writers; who have carried this kind of composition, and particularly the higher species of ode, to a degree of excellence hitherto unattained in any other country. In epic poetry, the great work of Ariosto excited an emulation which, in the course of the sixteenth century produced an immense number of poems on similar subjects; many of which are of great extent, and some of which, if they have not equalled the *Orlando Furioso* in fertility

fertility of invention and variety of description, have excelled it in regularity and classical chastity of design, and have displayed all those poetical graces, that without surprising, delight the reader. If to the satires of Ariosto, we add those of Ercole Bentivolio, who was nearly his contemporary, and which are written on a similar model, we shall be compelled to acknowledge, that neither these, nor the singular productions of Berni, Bini, Mauro, and their associates, have in any degree been rivalled in subsequent times. Nor have the later writers of blank verse, among whom may be enumerated Annibale Caro, Marchetti, and Salvini, greatly improved upon the correct and graceful example displayed in the writings of Rucellai, Alamanni, the cardinal Ippolito de Medici, and frequently in those of Trissino.'

Mr. R.'s subsequent remarks on the Italian drama derive weight from the authority which, in these matters, is justly annexed to his opinion:

'Neither the *Sofanisba* of Trissino, nor the *Rosmunda* or *Oreste* of Rucellai, although highly to be commended, when compared with the works which preceded them, and when considered with relation to the times in which they were produced, can be regarded as perfect models of tragedy, adapted to theatrical representation. It must also be observed, that the efforts of the cardinal da Bibbiena, and even of Ariosto, to introduce a better style of comic writing, are rather scholastic attempts to imitate the ancient writers, than examples of that true comedy which represents by living portraits, the follies, the vices, and the manners of the age. It is only in later times that the dramatic works of Maffei, of Metastasio, of Alfieri, and of Monti, have effectually removed from their country, the reproach of having been inferior in this great department of letters, to the rest of Europe. In comedy, the Italians have been yet more negligent; for between the dry and insipid performances of the early writers, and the extravagant, low, and burlesque exhibitions of Goldoni, Chiari, and similar authors of modern comedy, lies a spacious field, in which the genius of a Moliere, a Goldsmith, or a Sheridan, would not fail to discover innumerable objects of pursuit and of amusement.'

In the seventeenth chapter of this work, the reader will meet with a profusion of criticism on the Latin poetry of the age of Leo, the period of its utmost perfection in modern days; which, we are told, it had occupied a hundred and fifty years in attaining. In the times of which we are speaking, it was not uncommon for men to sit down with the intention of rivalling Horace, and of surpassing Virgil. Though the most successful productions in this line will not gratify so much as far humbler performances in a living language, we are still of opinion that, at this stage in the progress of the moderns to literary eminence, it was a discipline which had a favourable influence in improving the taste and maturing the judgments of both writers and readers. As it is the end of knowlege to elevate and to perfect

the human mind; and as its value is to be determined by its effects of this nature, it is gratifying to peruse the author's record of the urbanity and candour of the Italian scholars; and which shews that the pursuit, to which we have been alluding, is intitled to more consideration than is usually allotted to it.

Mr. R. again introduces us to Sanazzaro; of whom, and of Vida, Fracastoro, Navagero, and the younger Flaminio, he speaks in those terms of enthusiastic admiration, which result from an exquisite perception of their beauties.

When treating of those who in the age now under review addicted themselves to philosophy, it is justly remarked by Mr. Roscoe;

'That mankind, when they begin to cultivate their intellectual powers, have generally turned their first attention towards those abstruse and speculative studies, which are the most difficult of comprehension, and the most remote from their present state and condition. This is the natural result of that inexperience which is common to an early or unimproved state of society. Ignorant of that which relates to their immediate well being, they attempt to rise into the realms of immaterial existence; or, if the laws of nature engage their notice, it is only in subordination to some higher purpose. The course of the heavenly bodies would be considered as a study not deserving of their attention, were it not believed to unfold to them the secrets of futurity; and the productions of the vegetable and mineral kingdoms are disregarded, except when they are supposed to exhibit striking prodigies, or to produce miraculous effects. Hence it has been the most difficult effort of the human mind to divest itself of absurdity and of error, and to quit its sublime flights for the plain and palpable inductions of reason and common sense; and hence the due estimation of our own powers, although it be of all sciences the most important, is generally the latest acquired.

'In correcting these errors of early times, the ancients had made a considerable progress; but on the revival of letters, that second infancy of mankind, the powers of the human intellect were not so frequently employed on subjects of real utility, as in the investigation of the most difficult or unintelligible propositions. The writings of Aristotle, which had first been introduced through the medium of the Arabians, afforded the greatest abundance of subjects of this nature, and he therefore became the universal favourite. The study of his works superseded the study of nature; and as few topics were left untouched by his vigorous and enterprising genius, he was not only resorted to as the general authority on all subjects of science and of literature, but produced a considerable effect on the theological tenets of the times. The superiority and influence, which, by the aid of the schoolmen, he had for so many ages maintained, were, however, at length diminished by the rival system of Plato; and the dominion which he had so long exercised over the human intellect, was now divided between him and his

his sublimer opponent. This circumstance may, however, be considered rather as a compromise between the rulers, than as an alteration in the condition of those who were still destined to obey. The metaphysical doctrines of Plato were as remote from the business of real life, and the simple induction of facts, as those of Aristotle. It is not, however, wholly improbable, that mankind derived some advantage from this event. In dividing their allegiance, it occasionally led them to think for themselves, and perhaps induced a suspicion, that as in opposing systems both leaders could not be right, so it was possible that both of them might be wrong.'

In the same chapter, Mr. R. thus expresses himself:

'It is impossible to observe the industry, the learning, and the acuteness which have been displayed in these abstruse speculations, without sincerely regretting such a lamentable waste of talents and of time. For what important discoveries might the world have been indebted to the genius of Giovanni Pico of Mirandula, if instead of attempting to reconcile the opinions of Plato, and of Aristotle, he had devoted himself to those studies which are within the proper limits of the human intellect. Nor might posterity have had less cause to admire the talents, and approve the indefatigable labours of Giovan-Francesco Pico, the nephew of Giovanni, if he had not suffered himself to be led astray from the path of nature and utility, by the example of his uncle, and the inveterate prejudices of the age.'

We believe that the labours of the human mind are not always to be estimated by their direct fruits. It is not improbable that it was necessary to traverse these perplexing paths, in order to convince men of their unprofitableness, and to induce them to attempt a more practical course. The researches, to which the dreams of astrology and alchemy incited, ultimately led to and forwarded true science. The laborious and captious trifling, which, under the name of logic, so long engaged the whole attention of the schools, paved the way for the philosophy of the mind. The quibbles and subtilties of the Doctors, whom we treat with undue contempt, habituated the studious to speculations which prepared them to enter into the doubts of Des Cartes, to admire the conclusions of Hobbes, to learn the principles of human knowlege from Locke, to comprehend the sublime logic of Berkeley, to trace with Hartley the phænomena of mind to the principle of Association, and to embrace the practical deductions drawn from these discoveries by the ingenious Dugald Stewart. If Des Cartes had not romanced, and Kepler had not exercised himself in conjectures, it is probable that Newton and Leibnitz would not have enriched the world with their discoveries. We have perhaps, therefore, no cause for regretting that the two Picos applied their superior talents to the reveries of the Grecian sages.

Though we may have no great respect for the scientific treatises of the age of Leo, and though a similar fate perhaps awaits the proudest performances of later times in this department, we find that they were indirectly productive of fruits which can scarcely be equalled by the science of our own days:

'The proficiency made in geographical and astronomical studies prior to and during the pontificate of Leo X. is not so much to be collected from the written documents of the times, as from the great practical uses to which those studies were applied. That the researches of the early navigators were instigated and promoted by many of the most eminent scholars of the times, appears from undoubted evidence. The assistance thus afforded to these daring adventurers was, however, amply repaid. By the successful result of their labours, the form of the globe, and the revolutions of the heavenly bodies, were more decidedly ascertained. Nor can it be doubted, that their experience first served to establish that more correct system of the universe, which has since been fully demonstrated. These discoveries gave rise, however, to many extravagant ideas, which afford a striking proof of the credulity of the age. It is asserted by Monaldeschi, that the kingdom of Peru required a whole year to traverse it from one extremity to the other; and that New Spain was at least twice the size of Peru. Bembo, in his history of Venice, has also expatiated on the productions of the new world, and on the persons and customs of the inhabitants, with a mixture of truth and fiction highly amusing. The success which attended the expeditions to the eastern world, was no small cause of anxiety to the Venetians, who foresaw in the new intercourse to which they would undoubtedly give rise, the destruction of that commerce which the republic had so long monopolized; but although the states of Italy derived fewer advantages from these discoveries than any other country in Europe, yet it is observable, that the persons by whose courage, skill, and perseverance, they were made, were principally Italians. Cristoforo Colombo was a native of Genoa; Amerigo Vespucci, who contended with him for the honour of having been the first to touch that new continent, which is yet designated by his name, was a Florentine; Giovanni Verazzini, to whose efforts the French were so much indebted for their foreign possessions, was of the same country; and John and Sebastian Cabot, who under the reigns of Henry VII. Henry VIII. and Elizabeth, rendered such important services to the English crown, were of Venetian origin.'

Having in glowing and forcible terms expressed his lamentations over the calamities occasioned by the discovery of America, the author relates a trait of Leo which is more honourable to him than any other feature in his character, and which must be regarded as covering a multitude of sins:

'If the spirit of ecclesiastical domination conspired with the lust of ambition, in extending the conquests of the maritime nations of Europe, it must be remembered, to the credit of the Roman church, that

that the first persons who opposed themselves to the atrocities committed on the unoffending natives, were the missionaries of the different orders of monks, who had been sent for the purpose of preaching among them the Christian faith. In this generous undertaking the Dominicans took the lead. The horrible practice of seizing upon the persons of the native Americans, and distributing them in proportionate numbers among the new settlers, to be held in perpetual slavery, was represented by the monks of this fraternity as wholly inconsistent with the mild spirit of Christianity, and subversive of the great object of their own mission. The Franciscans, without attempting to justify these enormities to their full extent, opposed themselves to the benevolent views of the Dominicans. Their dissensions soon reached Europe, and the supreme pontiff was resorted to for his decision on this novel and important subject. His sentence confers honour on his memory. He declared that not only religion, but nature herself, cried out against slavery. He observed, with equal justice and benevolence, that the only mode by which civilization and religious improvement could be extended, was by the adoption of mild and equitable measures; and he employed his utmost endeavours to prevail on Ferdinand of Spain to repress the avarice and ferocity of the new settlers, in the countries subjected to his authority.'

While adverting to the ethical writings of this period, Mr. Roscoe introduces the novels of Bandello; which call from him the observation that the ecclesiastics of that age are distinguished from other writers by offending more against modesty in their compositions. Doubtless there cannot be a stronger instance in point than the tales of the good Bishop of Agen.

We pass over with much reluctance the account which the author gives of that non descript in literary history, Pietro Aretino; whose life, he says, 'may be denominated the triumph of effrontery.'

Mr. Roscoe next dwells on the zeal and exertions of Leo as a collector of books and manuscripts. The learned librarians of the Vatican, and the historians of the period, then pass in review. While he examines the merits of the latter with a decorous and manly freedom, he at the same time preserves that tenderness and respect which are becoming in a writer who is so greatly obliged to them, and who himself sustains a similar character. To the generality of our readers, the judgment of Mr. Roscoe on books in daily use will be of greater benefit than his accounts of productions which are more rare and curious. How far the following delineation is original, or has been derived from the labours of others, is not very material: but, if we can trust the impression made on our own minds by the same work, it is as masterly and correct as ever critic drew. Many other sketches of nearly equal felicity enrich these pages.

'The

'The historical writings of Guicciardini have not only entitled their author to the indisputable precedence of all the historians of Italy, but have placed him at least on a level with those of any age or of any country. His first great advantage is, that he was himself personally acquainted with most of the transactions which he relates, and frequently acted in them an important part. He also united in himself almost every qualification that is necessary for a perfect historian; a fearless impartiality, a strong and vigorous judgment, equally remote from superstition and licentiousness, and a penetration of mind that pierced through the inmost recesses of political intrigue. His narrative is full, clear, and perspicuous, and the observations to which it occasionally gives rise, are in general just, apposite, and forcible. The principal blemishes which have been attributed to him as a writer, are those of having frequently given too much importance to events of inferior consideration, and of having, in imitation of the ancient historians, assigned to several of his principal actors, orations, which although sufficiently consonant to their sentiments, were never in reality delivered. If, however, the writings of all his contemporaries had perished, his works alone would have exhibited a perfect picture of the age, and must ever be regarded as the mine from which future historians must derive their richest materials. Fastidious critics and indolent readers may complain of the minuteness of his narrative, or the length of his periods, but every sentence is pregnant with thought, every paragraph teems with information, and if sometimes they do not please the ear, they always gratify the understanding. The principal defect in his history is such as is perhaps inseparable from his character as a statesman and a soldier, and appears in his accounting for the conduct of others wholly by motives of interest and of ambition, without sufficiently adverting to the various other causes which have in all ages had a considerable influence on the affairs of mankind.'

The author had, we think, before satisfactorily solved the problem of Machiavelli.

In the chapter on the state of the arts in the days of Leo, Mr. Roscoe appears advantageously distinguished by the accomplishments of a connoisseur. On this subject, however, we are unwillingly compelled to refer our readers to the volumes themselves, by the impossibility of minutely attending the historian through every part of his narrative.

In summing up the history of Leo, the author proposes to solve the following queries:

'What were his personal and intellectual accomplishments? Was he a man of talents, or a mere favourite of fortune? Will his public and private conduct stand the test of an impartial examination? In what degree is the world indebted to him for the extraordinary proficiency in literature and the arts, which took place during his pontificate?'

With some deductions and allowances, these qestions are all anwered in his favour; and Mr. Roscoe represents him as in

every way highly favoured by nature; as an able prince, a decorous pontiff, an amiable man, a considerable scholar, an ardent lover and zealous patron of letters and the arts.

Having now taken a rapid view of the details of political, ecclesiastical, and literary matters contained in these volumes, we should indeed be ungrateful if we did not acknowlege our obligations to the very intelligent and ingenious author, for the interesting traits which his researches have restored to the page of general history, for many portions of well-weighed and authentic narrative, for numerous instances of able criticism, for various happy sketches of character, and for the assistance which he affords to the attentive reader in estimating the state of the human mind during the early part of the sixteenth century. When it is considered that these learned labours proceed from a man who has been throughout his life engaged in business, they will be viewed with astonishment, and will induce us to think most highly of his persevering industry and happy genius. After this just acknowlegement, it is incumbent on us to offer a few more particular remarks.

With regard to the political history which this work contains, we have already intimated that, in our opinion, much greater brevity would have been eligible. The transactions of the time have been related by contemporary historians of the first order: little can be added to the accounts which they have supplied; and it is difficult for any man to present himself by the side of them without appearing to disadvantage. Robertson, an experienced and tried historian, bleat with a fine genius, master of ample leisure, and commanding vast sources of information, even he did not add to his fame by his narrative of the events of this period; and if the ingenious Principal has occasioned Guicciardini, Phillip de Comines, Sleidan, and others whom we could name, to be neglected, it were better that the History of Charles V. had never been written. We of course except the first volume, which has little connection with those that follow, and which may be regarded as a distinct treatise, and doubtless a most valuable one.—The present author might have avoided a similar comparison. A very brief summary of the wars of France, and a succinct view of their effects with regard to literature, would best have coincided with the object of Mr. Roscoe.

It was incumbent on the author to enter more fully into ecclesiastical affairs. The dissentions of the period in this respect are those which principally render memorable the pontificate of Leo; they came under his cognizance in his spiritual character; and they also most happily consist with what we regard as the leading design of such a history as that which

Mr.

Mr. Roscoe undertook. In stating the predisposing causes of the revolution in the church which happened under Leo, it is necessary to take a near view of the state of society; the government and doctrines of the church are to be represented; the policy of its rulers, the character of its priesthood, the views and sentiments of its members, are to be set forth and discussed; and all these are auxiliary, we conceive, to the researches and conclusions which are requisite in order to pursue the principal object of the present work.

Instead of minute details of the wars maintained in Italy by the French, we are of opinion that the author should have substituted a retrospective view of the progress of letters from the first moment of their becoming objects of public attention, to the period of which he writes. The principles, events, and incidents, which gave the happy impulse, should have been ascertained; and following this clue, the several stages of their progress should have been noted. Instead of dwelling on particulars, the causes of this auspicious revolution should have been developed and reviewed in detail; and instead of pourtraying individuals, the author ought to have sketched groupes.

In many even eminent writers, we discern a weakness which we must always contemplate as very degrading, viz. that of deserting the character of historian, in order to assume the office of advocate; and we are sorry to add that we scarcely know a respectable author who has subjected himself in a greater degree to this imputation than Mr. Roscoe. This infirmity in several instances leads him not merely to go beyond the truth, but even to lose sight of it, and to mislead his less informed and less cautious readers. We have formerly passed over much of the ground which the author has here explored, but we own that the Leo described by him differs widely from the picture which we should have formed from our own impressions. Even admitting Mr. R.'s relations, we find them inconsistent with the portrait which is presented to us in the last chapter. As sovereign Pontiff, Leo seems to have rightly apprehended the part which he ought to act in his relation to foreign states; and he appears desirous of copying the policy of Julius II. He clearly discerned his Italian interests, but he wanted steadiness and firmness to pursue them. During his pontificate, he atchieved nothing that could distinguish him in history. He seems to have been endowed with little foresight. Like most of his predecessors, he appears to have sought anxiously the aggrandizement of his family, but had not resolution effectually to prosecute that which he had so much at heart. His plan of life, his amusements, and his engagements, as described by the present author himself, shew that the hours, which should

have been devoted to the meditations and the pursuits of the statesman, were consumed in attending on the invitations of pleasure. Let us see how far Mr. Roscoe's account of his manner of passing his time confirms these allegations:

'When Leo occasionally retired from the tumults of the city to his villa of Malliana, about five miles from Rome, he dedicated a considerable portion of his time to the amusements of fowling and hunting, in which he engaged with such earnestness, as to disregard all the inclemencies of weather, and the inconveniencies arising from want of accommodation. To these active exercises, he was most probably led to accustom himself, from an idea that they were conducive to his health, in correcting his natural tendency to a corpulent habit. Having from his youth been devoted to these sports, he was well skilled in conducting them; and was highly offended with any of his companions, whatever their rank might be, who, through ignorance or carelessness, spoiled the expected diversion. An unsuccessful chase seemed to be one of the heaviest misfortunes that could befal him, whilst those who were hunting for the pontifical favour, rather than the beasts of the field, always found that it was the best time to obtain it, when the exertions of the pontiff had been crowned with success. Towards the decline of the year, when the heat of the season began to be mitigated by the rains, he visited the warm baths of Viterbo, the vicinity of which abounded with partridges, quails, and pheasants, and where he frequently took the diversion of hawking. Thence he passed to the beautiful lake of Bolsena, where he spent his time in fishing on the island in the midst of the lake, or at the entrance of the river Marta. In this neighbourhood he was always splendidly received and entertained by the cardinal Alessandro Farnese, afterwards Paul III. who had erected there superb villas and palaces, and by extensive plantations of fruit and forest trees, had ornamented and enriched the surrounding country. After quitting these confines, he usually pursued his journies along the Tuscan territories, until he arrived at the shore of the sea, near Civita Vecchia. Here an entertainment of the most acceptable kind was provided for him. In a large plain, surrounded with hills, like an amphitheatre, and overspread with underwood for covert, a great number of wild boars and deer were collected, and the Roman pontiff, forgetful of both church and state, enjoyed the pleasures of the chase in their highest perfection. From Civita Vecchia he returned about the month of November, by Palo, and the forest of Cervetri to Rome, which, however, he soon quitted for his villa at Malliana; a place with which he was so delighted, notwithstanding the insalubrity of the air, occasioned by the exhalations of the surrounding fens, that it was with difficulty he could be prevailed on to return to the city, unless a meeting of the consistory, or some important occasion, required his presence. His arrival here was welcomed by the peasantry, with no less joy than the appearance of an abundant harvest. His bounty was showered down alike on the old and the young, who surrounded him on the road to present to him their rustic offerings. But not satisfied with indiscriminate generosity,

generosity, he frequently entered into conversation with them, inquired into their wants, paid the debts of the aged, unfortunate, or infirm, bestowed marriage portions upon the damsels, and assisted those who had to provide for a numerous family; there being, in his opinion, nothing so becoming a great prince, as to alleviate distress, and to send away every person satisfied and cheerful from his presence.'

Do not his gratifications hence appear to have formed the principal occupation of the Pontiff? Scarcely will he forego his amusements to execute the formal part of his functions! Have we not, in this delineation, traits which bespeak a mind incapable of great and dignified pursuits?

In his ecclesiastical character, the merit of Leo seems to have been confined to a decorous discharge of his sacerdotal functions. To comprehensive views, to fine strokes of policy, to well judged interpositions of authority, he exhibits not any claim. No man was ever more unequal to the crisis on which he was thrown; for he discerned not the spirit of the times, nor the principles which were in activity, nor the dangers which hung over him. The period called for strict behaviour from all persons in high ecclesiastical stations; and yet never did a pontiff more forget his sacred character, and in no court was less restraint ever imposed upon conduct. A traffic the most odious that occurs in human annals, which (it is true) had been long known at Rome, and which remains in the recollection of men an eternal disgrace to that court, it was one of the measures of his spiritual administration to extend to the most shameful and detestable length as an operation of finance. This conduct gave rise to the schism which so widely diffused itself, and laid the foundation for the ultimate downfall of the Romish hierarchy.—The partiality of Mr. Roscoe to the Pontiff induces him to give a preference to the sophistical and artful historian Pallavicini, over the most ingenious narrator that ever transmitted accounts to other times. Fra. Paolo's History of the Council of Trent is founded on indisputable documents; though, as has been observed, it be full of inaccuracies in little matters, its authority in all that is important cannot be impeached; and in the notes to the translation of Père Courayer, all the minor mistakes are rectified. Had Mr. Roscoe consulted this work, he would have met with much that would have been adapted to his purpose.

That Leo was a lover of letters, and a munificent patron of them, cannot be doubted: but this glorious province he must divide with several of his predecessors as well as with many preceding and contemporary princes and chiefs of Italy. We feel no propensity to derogate from his merit as a promoter

promoter of learning and a protector of learned men: but let not the similar claims of others be kept out of sight; in order to magnify those of Leo: nor, in fulfilling the rigid duties of an historian, let it be forgotten that if the literati of the age participated of his bounty, they shared it in common with jesters and buffoons. The greatest genius of the time, though he had lived in the closest intimacy with this pontiff, before his elevation, and though he became his suitor, never tasted of his liberality; and it was reserved for a Prince of Ferrara, at a subsequent period, to have the exclusive privilege of remunerating the first poet of his age. It does not appear, moreover, that the laudable exertions of this Pope had any very extensive or permanent influence on the fate of literature; and on this subject, we think, nothing can be more just than the following reflections of Andres, which Mr. Roscoe quotes, but which he has found it more easy to contradict than to refute:

"I observe," says another eminent literary historian, "that these times are generally distinguished as THE AGE OF LEO THE TENTH; but I cannot perceive why the Italians have agreed to restrict to the court of this pontiff, that literary glory which was common to all Italy." "It is not my intention," adds he, "to detract a single particle from the praises due to Leo X. for the services rendered by him to the cause of literature. I shall only remark, that the greater part of the Italian princes of this period might with equal right pretend to the same honour; so that there is no particular reason for conferring on Leo the superiority over all the rest.'

With respect to certain charges of a very grave nature imputed by his contemporaries to the Pontiff, we own that we are less complaisant than the present courteous historian. On this head, Mr. Roscoe must surely have forgotten the rules of evidence with which his early profession might have rendered him familiar. He ought to know that there are some matters, of which the whispers of the day are the only testimonies, and of which the universal belief of the period is the sole corroborative evidence. Where would Mr. R. look for the proofs of the criminal propensities of Leo, or of the early irregularities of Lucretia? Would he search for them in the archives of the state, among the records of courts of justice, or in the pages of contemporary historians; or rather are they not matters which rest in rumour and general belief?—Could the voluptuous, self-indulgent, and accomplished Pontiff revisit these earthly scenes, hold commerce with the tenants of them, and shew himself the same as when he was a living inhabitant of them, we believe that no one would be slower in recognizing him, or be finally more disappointed in him, than his present zealous and admiring biographer. Mr. Roscoe has delighted

us much, and we own ourselves indebted to him for information on some points: but we must beg to be excused from borrowing of him our opinion of the Medici family; of whom, if he be in many instances the faithful historian, we conceive him to be more frequently the advocate and panegyrist.

Regarding with gratitude and admiration the vast mass of matter, much of it choice, and some of it exquisite, which we have now been examining, we cannot help wishing that it possessed more of the attractions which may be derived from form and arrangement. We feel reluctant in applying a harsh term: but we must own that, in surveying the agglomerations before us, the idea of chaos has more than once forced itself on our minds. Whether the plastic hands which have explored so widely, dug so deeply, and collected together so much of what is precious, will be employed in giving form, symmetry, and proportion to the structure which at present equally requires and deserves that care, we cannot conjecture*: but we know what is our wish, as well from a regard to the literature of the country, as to the fame of the accomplished author.

It is not without surprize that we find a person of Mr. Roscoe's taste, who is intimately conversant with the most classical of modern productions, disfiguring the page of history by the frequent introduction of scraps of poetry. The long-established rules of historical composition are not to be violated, because Italy abounds with exquisite fugitive pieces, nor because Mr. R. is usually a spirited and elegant translator.

To the innovation attempted by this writer, namely that of applying the vernacular spelling to all proper names, we are by no means enemies: but the contrary practice is too inveterate, to allow us to expect that the authority of any one individual will be sufficient to overturn it.

Art. II. *Essays in a Series of Letters to a Friend*, on the following Subjects: I. On a Man's writing Memoirs of himself. II. On Decision of Character. III. On the Application of the epithet Romantic. IV. On some of the Causes by which evangelical Religion has been rendered less acceptable to Persons of cultivated Taste. By John Foster, 2d Edition. 2 Vols. 12mo. 8s. Boards. Longman and Co. 1806.

We have frequently had occasion to pass judgment on compositions of the desultory nature of those which are usually denominated *Essays*; we have stated the reasons for

* Since the above was written, we learn that a new edition of this work, *in octavo*, and *corrected by the author*, has been published: but we have not seen it.

which,

which, in a species of writing apparently so easy, success is in fact so difficult; and we have descanted on its tendency to improve the taste of the public, and to advance the interests of virtue. The chief distinction of the present compositions, from others which have preceded them, is the peculiar cast of the author's religious sentiments, on which he much dilates in the course of his lucubrations.

Whether we consider individual or social man, we hold religion to be invaluable; and its influence ought to appear in all the actions of a rational being: but we are not of opinion that the subject itself should be blended with every literary exertion, any more than it should be introduced on every occasion of human intercourse. It is too sublime a contemplation, it puts the mind too much on the stretch, and it exercises the feelings too powerfully, to allow of its incessantly occupying our thoughts and meditations. Care should be taken early to imbue the tender mind with the truths of religion: on solemn occasions, the lively exercise of it ought to be observed; and its influence over the temper and conduct should be rendered as complete as possible. Its cause is not in reality served, nor do its principles become more efficacious, by constantly talking of it, and by blending it with all our ordinary concerns; though such is the practice of religionists, and is the object for which this writer contends. That proportion of the essays in which he fairly pursues his subject, and which is considerable, will be found well to deserve the attention of the reader, and to be at once interesting and instructive.

In the first essay, we meet with numerous original and important observations. Mr. Foster recommends it to persons to draw a sketch of their past lives for the purpose of ascertaining their character, by recalling to their recollection the causes and circumstances which entered into its formation, and which determined its bias and its hue. He sensibly remarks that

'If we had practised habitual self-observation, we could not have failed to make important discoveries. There have been thousands of feelings, each of which, if strongly seized upon, and made the subject of reflection, would have shewn us what our character was, and what it was likely to become. There have been numerous incidents, which operated on us as tests, and so fully brought out the whole quality of the mind, that another person, who should have been discriminatively observing us, would instantly have formed a decided estimate. But unfortunately the mind is generally too much occupied by the feeling or the incident itself, to have the slightest care or consciousness that any thing *could* be learnt, or *is* disclosed. In very early youth it is almost inevitable for it to be thus lost to itself even amidst its own feelings, and the external objects of attention; but it seems a contemptible thing, and it certainly is a criminal

and dangerous thing, for a man in mature life to allow himself this thoughtless escape from self examination.'

He farther tells us;

'As to my own mind, I perceive that it is becoming uncertain of the exact nature of many feelings of considerable interest, even of later years; of course, the remembrance of what was felt in early life is exceedingly faint. I have just been observing several children of eight or ten years old, in all the active vivacity which enjoys the plenitude of the moment without "looking before or after;" and while observing, I attempted, but without success, to recollect what I was at that age. I can indeed remember the principal events of the period, and the actions and projects to which my feelings impelled me; but the feelings themselves, in their own pure juvenility, cannot be revived, so as to be described and placed in comparison with those of maturity. What is become of all those vernal fancies which had so much power to touch the heart? What a number of sentiments have lived and revelled in the soul that are now irrevocably gone. They died, like the singing birds of that time, which now sing no more.

'The life that we then had, now seems almost as if it could not have been our own. When we go back to it in thought, and endeavour to recall the interests which animated it, they will not come. We are like a man returning, after the absence of many years, to visit the embowered cottage where he passed the morning of his life, and finding only a relic of its ruins.

'But many of the propensities which still continue, probably originated then; and our not being able to explore them up to those remote sources renders a *complete* investigation of our moral and intellectual characters for ever impossible. How little, in those years, we were aware, when we met with the incident, or heard the conversation, or saw the spectacle, or felt the emotion, which were the first causes of some of the chief permanent tendencies of future life, how much we might, long afterward, wish to ascertain the origin of those tendencies, and how much in vain. But if we cannot absolutely reach their origin, it will however be interesting to trace them back through all the circumstances which have increased their strength.'

Treating this self history as a mode of bringing us better acquainted with the state of our minds, we think it is with great propriety that the author, at the close of the essay, introduces the subject of religion; when we meet with this striking passage:

'It is a cause for wonder and sorrow, to see millions of rational creatures growing into their permanent habits, under the conforming efficacy of every thing which they ought to resist, and receiving no part of those habits from impressions of the Supreme Object. They are content that a narrow scene of a diminutive world, with its atoms and evils, should usurp, and deprave and finish their education for immortality, while the Infinite Spirit is here, whose transforming companionship

companionship would exalt them into his sons, and, in defiance of a thousand malignant forces attempting to stamp on them an opposite image, lead them into eternity in his likeness. Oh, why is it so possible that this greatest inhabitant of every place where men are living, should be the last whose *society* they seek, or of whose being constantly near them they feel the importance? Why is it possible to be surrounded with the intelligent Reality which exists wherever we are, with attributes that are infinite, and not feel respecting all other things which may be attempting to press on our minds and affect their character, as if they retained with difficulty their shadows of existence, and were continually on the point of vanishing into nothing? Why is this stupendous Intelligence so retired and silent, while present, over all the scenes of the earth, and in all the paths and abodes of men? Why does he keep his glory invisible behind the shades and visions of the material world? Why does not this latent glory sometimes beam forth with such a manifestation as could never be forgotten, nor ever be remembered without an emotion of religious fear? And why, in contempt of all that he *has* displayed to excite either fear or love, is it still possible for a rational creature so to live, that it must finally come to an interview with him in a character completed by the full assemblage of those acquisitions which have separately been disapproved by him through every stage of the accumulation? Why is it possible for feeble creatures to maintain their little dependent beings, fortified and invincible in sin, amidst the presence of divine purity? Why does not the thought of such a Being strike through the mind with such intense antipathy to evil, as to blast with death every active principle that is beginning to pervert it, and render gradual additions of depravity, growing into the solidity of habit, as impossible as for perishable materials to be raised into structures amidst the fires of the last day? How is it possible to forget the solicitude which should accompany the consciousness that such a Being is continually darting upon us the beams of observant thought, (if we may apply such a term to omniscience,) that we are exposed to the piercing inspection, compared to which the concentrated attention of all the beings in the universe besides, would be but as the powerless gaze of an infant? Why is faith, that faculty of spiritual apprehension, so absent, or so incomparably more slow and reluctant to receive a just perception of the grandest of *its* objects, than the senses are adapted to receive the impressions of *theirs*? While there is a Spirit pervading the universe with an infinite energy of being, why have the few particles of dust which enclose *our* spirits the power to intercept all sensible communication with it, and to place them as in a vacuity where the sacred Essence had been precluded or extinguished?'

The aim and design of this essay may be collected from the following extract:

'I am supposing a man to retrace himself through his past life, in order to acquire a complete knowledge of himself, and to record the investigation for his own instruction. Through such a retrospect, the exterior life will hold the second place in attention, as being

the imperfect offspring of that internal state, which it is the primary and more difficult object to review. He will endeavour to trace himself outward, from his mind into his actions. No doubt indeed he will sometimes also trace himself inward, from his actions to his principles, and, in taking a comprehensive view of those actions, he will feel himself in possession of an important, though defective explication of his interior character. Still it is that interior character, whether displayed in actions or not, which forms the leading object of inquiry. The chief circumstances of his practical life must however be mentioned, both because they are the indications of the state of his mind, and because they mark the points, and distinguish the stages of his progress.'

In the second essay, Mr. Foster's insight into character appears to great advantage; indeed, the whole is a very able and instructive performance, well meriting repeated and attentive perusal, and it is little if at all infected by the peculiar religious notions of the author. We shall submit to our readers a few passages, as specimens of the style and manner which characterize it:

'Revert once more in your thoughts to the persons most remarkably distinguished by this decision You will perceive, that instead of allowing themselves to sit down delighted after the labour of successful thinking, as if they had performed some great thing, they regard this labour but as a circumstance of preparation, and the conclusions resulting from it as of no more value, till applied to the greater labour which is to follow, than the entombed lamps of the Rosicrucians. They are not disposed to be content in a region of mere ideas, while they ought to be advancing into the scene of realities; they retire to that region sometimes, as ambitious adventurers anciently went to Delphi, to consult, but not to reside. You will therefore find them almost uniformly in determined pursuit of some object, on which they fix a keen and steady look, and which they never lose sight of while they follow it through the confused multitude of other things.

'The manner of a person actuated by such a spirit, seems to say, Do you think that I would not disdain to adopt a purpose which I would not devote my utmost force to effect; or that having thus devoted my exertions, I will intermit or withdraw them; through indolence, debility, or caprice; or that I will surrender my object to any interference except the uncontrollable dispensations of Providence? No, I am linked to my determination with iron bands; my purpose is become my fate, and I must accomplish it, unless arrested by calamity or death.

'This display of systematic energy seems to indicate a constitution of mind in which the passions are exactly commensurate with the intellectual part, and at the same time hold an inseparable correspondence with it, like the faithful sympathy of the tides with the phases of the moon. There is such an equality and connexion, that

that subjects of the decisions of judgment become proportionally and of course the objects of passion. When the judgment decides with a very strong preference, that same strength of preference, actuating also the passions, devotes them with energy to the object, so long as it is thus approved. If therefore this strong preference of the judgment continues, the passions will be fixed in a state of habitual energy, and this will produce such a conduct as I have described. When therefore a firm self confiding judgment fails to make a decisive character, it is evident that either there is in that mind a deficient measure of passion, which makes an indolent or irresolute man; or that the pasions perversely sometimes coincide with judgment and sometimes desert it, which makes an inconsistent or versatile man.'—

'I have repeatedly remarked to you, in conversation, the effect of what has been called a Ruling Passion. When its object is noble, and an enlightened understanding directs its movements, it appears to me a great felicity; but whether its object be noble or not, it infallibly creates, where it exists in great force, that active ardent constancy, which I describe as a capital feature of the decisive character. The subject of such a commanding passion wonders, if indeed he were at leisure to wonder, at the persons who pretend to attach importance to an object which they make none but the most languid efforts to secure. The utmost powers of the man are constrained into the service of the favourite Cause by this passion, which sweeps away, as it advances, all the trivial objections and little opposing motives, and seems almost to open a way through impossibilities. This spirit comes on him in the morning as soon as he recovers his consciousness, and commands and impels him through the day with a power from which he could not emancipate himself if he would. When the force of habit is added, the determination becomes invincible, and seems to assume rank with the great laws of nature, making it nearly as certain that such a man will persist in his course as that in the morning the sun will rise.'

The author illustrates his subject by a very curious anecdote, which we shall insert:

'You may recollect the mention in one of our conversations, of a young man, who wasted in two or three years a large patrimony in profligate revels with a number of worthless associates, who called themselves his friends, and who, when his last means were exhausted, treated him of course with neglect, or contempt. Reduced to absolute want, he one day went out of the house with an intention to put an end to his life; but wandering awhile almost unconsciously, he came to the brow of an eminence which overlooked what were lately his estates. Here he sat down, and remained fixed in thought a number of hours, at the end of which he sprang from the ground with a vehement exulting emotion. He had formed his resolution, which was, that all these estates should be his again; he had formed his plan too, which he instantly began to execute. He walked hastily forward, determined to seize the very first opportunity, of however humble a kind, to gain any money, though it were ever so

despicable a trifle, and resolved absolutely not to spend, if he could help it, a farthing of whatever he might obtain. The first thing that drew his attention, was a heap of coals shot out of carts on the pavement before a house. He offered himself to shovel or wheel them into the place where they were to be laid, and was employed. He received a few pence for the labour; and then, in pursuance of the saving part of his plan, requested some small gratuity of meat and drink, which was given him. He then looked out for the next thing that might chance to offer, and went, with indefatigable industry, through a succession of servile employments, in different places, of longer and shorter duration, still scrupulously avoiding, as far as possible, the expense of a penny. He promptly seized *every* opportunity which could advance his design, without regarding the meanness of occupation or appearance. By this method he had gained, after a considerable time, money enough to purchase, in order to sell again, a few cattle, of which he had taken pains to understand the value. He speedily but cautiously turned his first gains into second advantages; retained without a single deviation his extreme parsimony; and thus advanced by degrees into larger transactions and incipient wealth. I did not hear, or have forgotten, the continued course of his life; but the final result was, that he more than recovered his lost possessions, and died an inveterate miser, worth 60,000l. I have always recollected this as a signal instance, though in an unfortunate and ignoble direction, of decisive character, and of the extraordinary *effect*, which, according to general laws, belongs to the strongest form of such a character.'

Of Essay III. the object is to exhibit contrasts to the representations which are given in the second. If here the author appears to be more feeble than in the former, it may be presumed that he found the subject less congenial with his nature.

The fourth and last paper discloses, in a neat and candid manner, the religious views of the writer, which are founded on the articles of the church according to the Calvinistical interpretation. The 'humiliating tenets' of what Mr. Foster terms *evangelical religion* are represented as meeting a strong resistance from 'persons of a refined taste, and whose feelings concerning what is great and excellent have been disciplined to accord with a literary or philosophical standard.' We apprehend that this statement is not much in favour of that system which the author denominates evangelical:—but if his essay on this subject will least please readers in general, it will be that which the followers of the author will most value.

ART.

ART. III. *Illustration of the Hypothesis proposed in the Dissertation on the Origin and Composition of our three first canonical Gospels.* With a Preface, and an Appendix containing miscellaneous Matters. The whole being a Rejoinder to the anonymous Author of the "Remarks on Michaelis and his Commentator." By Herbert Marsh, B.D. F.R.S., Fellow of St. John's College, Cambridge. 8vo. pp. 230. 4s. Boards. Rivingtons.

ART. IV. *Supplement to Remarks on Michaelis's Introduction to the New Testament*, &c. in Answer to Mr. Marsh's Illustration of his Hypothesis. 8vo. 2s. White.

ART. V. *A Defence of the Illustration of the Hypothesis proposed in the Dissertation on the Origin of the Gospels;* being an Answer to the Supplement of the anonymous Author of the "Remarks on Michaelis and his Commentator." By Herbert Marsh, B.D. &c. 8vo. 2s. Rivingtons.

BY some theological wag, the Marshian controversy has been called a dose of *hiera picra*. Two divines, in conducting a discussion eminently interesting to our religious faith, have here poured forth such a quantity of bitter epithets on each other, as in our polished days has rarely been employed without the most serious consequences. Had not the parties been privileged by their black coats, we should have expected, before this time, to have heard of their having met on Primrose, Gog-magog, or some other hill, to have decided their unchristian disputes about the Holy Evangelists in what is called a *gentlemanly manner*. To be serious, we lament that this controversy has not been managed on both sides with more temperance and politeness; for, to say nothing of the discredit which is reflected on the parties by unhandsome insinuations and coarse epithets, the mind of the reader is thus incessantly diverted from the points at issue to mere personalities. It must be granted that Mr. Marsh, in the first instance, had much reason for being offended with his opponent: but in reply he has "written daggers" and has employed all the vehemence of an enraged polemic. The matter in discussion is not only extremely curious but in the highest degree important; and as, from its very nature, it is addressed to scriptural scholars and critics, who alone can be judges in the case, it ought to have been conducted with appropriate courtesy and liberality.

Mr. Marsh having observed various striking circumstances, or as he terms them, *phænomena*, in the verbal harmony discernible in the Greek copies of the first three canonical gospels, endeavoured, in a dissertation which was the result of minute investigation and of severe labour, to account for these coincidences. He supposes the existence of an Hebrew document,

which he denominates or designates by the first letter of the Hebrew alphabet (א), previously to the writing of either of these Gospels; and he attempts, on this assumption, to explain all the verbal phænomena, both of agreement and disagreement, which are apparent in them. His hypothesis was delivered in the following words:

"*St. Matthew, St. Mark, and St. Luke, all three, used copies of the common Hebrew document* א: *the materials of which St. Matthew, who wrote in Hebrew, retained in the language in which he found them; but St Mark and St. Luke translated them into Greek. They had no knowlege of each other's Gospels: but St. Mark and St. Luke, beside their copies of the Hebrew document* א, *used a Greek translation of it, which had been made before any of the additions* α, β, *&c. had been inserted. Lastly, as the Gospels of St. Mark and St. Luke contain Greek translations of Hebrew materials, which were incorporated into St. Matthew's Hebrew Gospel, the person who translated St. Matthew's Hebrew Gospel into Greek frequently derived assistance from the Gospel of St. Mark, where St. Mark had matter in common with St. Matthew; and in those places only, where St. Mark had no matter in common with St. Matthew, he had frequently recourse to St. Luke's Gospel.*"

This hypothesis is certainly ingenious, and is supported with much learning and ability. Of this Hebrew document, however, no trace or memorial is to be found in history; which is a strong argument, in the estimation of Mr. Marsh's opponent, against its having ever existed: but in reply it may be observed that it is not easy to suppose that the Church remained, from the death of our Saviour to the period usually assigned to the composition of the Gospels, without any written documents or memorials "of those things which Jesus began both to do and to teach." It is natural to believe that these most important transactions and discourses were committed to writing either by the pens or from the lips of the apostles; and that these invaluable memoranda were read occasionally in Christian assemblies, and compared with each other. Since our Lord's discourses were all delivered in the Hebrew dialect, as spoken in Palestine at the æra of his public ministry, the first record of them was unquestionably in that dialect; as the Gospel spred into those provinces of the Roman Empire in which the Greek tongue prevailed, it was translated into that language; and as the majority of Christians were those who understood Greek, the Greek copies of these memoranda far exceeded those of the original Hebrew. Their value not only occasioned an indiscreet multiplication of them, but induced many persons (as we may conjecture from St. Luke's preface,) to attempt, without proper qualifications and authority, to construct on the basis of these church memoranda a regular Memoir of the Life of Christ.

Christ. To counteract the bad consequences which were likely to result from the narratives of these injudicious and inaccurate, though perhaps not ill designing, historians, is the implied intent of St. Luke's undertaking; since, if the labours of the πολλοι had been satisfactorily executed, no motive could have existed for an additional history. He does not expressly say that the Church was in possession of *written* materials for the history of our Saviour, furnished by those "who from the beginning were eye-witnesses and ministers of the word:" but it is scarcely credible that, from our Lord's crucifixion and resurrection to the year 63 or 64, (the date of St. Luke's Gospel, according to Lardner,) the Church should have reposed on mere *oral* instruction and tradition. Reasoning, then, on the probability of the case, the existence of *some* Hebrew materials, answering to Mr. Marsh's document ℵ, is not altogether incredible.

Mr. Marsh indeed contends that the facts which come out, or the phænomena which strike us, in making a verbal harmony of the first three Gospels, *force* us to admit the existence of such a document; while his hypothesis, he says, completely explains them, and we cannot satisfactorily account for them on any other. He observes that

'Where all the three evangelists relate the *same* thing, there St. Mark has *very frequently* and in very long examples the *same* words with St. Matthew, when St. Luke relates the same thing in *different* words.

'But St. Luke *never* has the same words with St. Matthew when St. Mark relates the same thing in *different* words:

'On the other hand, where St. Matthew and St. Luke relate what St. Mark has not, there we find *a very frequent* and very remarkable verbal agreement.'

Whether the statements here made be strictly correct, and, if correct, whether the hypothesis will completely account for them, are matters highly meriting the consideration of the biblical critic. Ingenious men are not to be discouraged and abashed by the insinuation of the Remarker, that 'the pride of making discoveries is a trap and a snare to men of great talents and learning;' nor will the searchers after truth be diverted from examination by the alarms of the timid believer.

So confident is Mr. Marsh in the strength of his ground, that he has published an *Illustration* of his Hypothesis, by way of Rejoinder to the first Remarks of his anonymous opponent; (see Rev. Vol. xlv. N.S. p. 374.) and his adversary having replied in a *Supplement*, Mr. M. returns to the charge in a *Defence*. Thus far the grand matter in dispute seems to have been obstinately

nately contested, but in our judgment with unequal ingenuity and success.

In the Illustration, Mr. M. first inquires whether the authenticity, or the credibility, or the integrity, or the inspiration of the Gospels, can be affected by his hypothesis; and then, secondly, he enters into an examination of the question whether the proposed hypothesis be true. As to the credibility of the Gospels, nothing, we think, which Mr. M. maintains, in the least affects it*: but we cannot assert the same on the subject of their inspiration; on which, while Mr. M. is arguing for it, he inadvertently employs expressions which, in our apprehension, are at variance with it. e. g. in p. 116. he says, 'If St. Luke had *known* the precise day, (*i. e.* of the Transfiguration) he would no more have neglected to mention it, than St. Matthew and St. Mark, both of whom *thought it worth their while* to be precise in this matter.'

Previously to the examination of the hypothesis itself, Mr. M. endeavours to obviate an objection very reasonably suggested by his adversary, viz. the total want of all historical proof; for at first it will seem a little strange, supposing a document of so much importance as Mr. M.'s ℵ to have existed in the primitive church, that no trace of it whatever should be found in history. To this, however, it is replied that, after the Gospels of Matthew, Mark, and Luke were written, the date of none of which was later than the year 65, no more transcripts of the document ℵ could have been wanted by the Church; and if no more were wanted, we may conclude that no more were made: especially as the copying of MSS. was expensive, and the primitive Christians were poor. It is farther remarked that the Christians of Palestine, to whom alone the Hebrew document was intelligible, were of all the poorest; that few must have been the number of the manuscripts of this document; and that various causes, particularly the Jewish war, which commenced in 66, conspired to destroy that little number. 'To talk (says Mr. M.) of neglect on the part of the *Church* about this document is ridiculous.' Granting, however, that it may be ridiculous to talk of the *neglect* of the Church in this instance, it must still be difficult to account for its total silence. A case in point is the Hebrew Gospel of St. Matthew, the use of which was superseded by the Greek

* Now that *any* discovery in the verbal harmony of the Gospels should derogate from them in any way whatever, is more than my adversary could venture to assert: for it would be tantamount to saying that the Gospels degraded themselves.'

translation

translation of it, yet the memory of its existence is preserved.

Abandoning historic ground, and appealing directly to facts, Mr. M. adduces the parallel passages in the Greek Testament, Mark i. 21—28 and Luke iv. 31—37; Mark iv. 22—25 and Luke viii. 17, 18; Mark v. 8—10 and Luke viii. 29—31; Mark v. 15, 16 and Luke viii. 35, 36; Mark v. 35, 36 and Luke viii. 49, 50, as 'strong characteristic marks of translation from the same document. It is, moreover, certain that no two independent historians, who wrote either from their own original knowlege, or from the accounts which they had only *heard* from others, could thus coincide in the *structure* of their sentences, and agree either in the same or in synonymous expressions.'—After having discussed the point at issue as far as it regards St. Mark and St. Luke, he proceeds to observe with respect to St. Matthew, that

'The supposition of his having used, though himself an Apostle, a prior document in the composition of his Gospel, is in itself by no means incredible, or even improbable, if that document was a work of good authority. At any rate it is not *so* improbable, as to bar all proof of its reality. We cannot indeed, for this purpose, appeal to the synonymous expressions in the Greek text of St. Matthew, compared with those of St. Mark and St. Luke, because St. Matthew himself wrote in Hebrew. But we may compare the *structure* of the sentences, in the matter, which is common either to all three Evangelists, or to St. Matthew with either St. Mark or St. Luke. The table of parallel and coincident passages, in the Dissertation, is one continued proof, either that the Hebrew text of St. Matthew was the basis of the Gospels of St. Mark and St Luke, or that some common document was the basis of all three Gospels. But it has been proved, and my adversary himself admits, that one Evangelist did not copy from the other. Consequently, that a common document was the basis of all three Gospels is an inference, which it would be difficult to evade.'

In 'the trial of the hypothesis by this test,' Mr. M. fairly meets his opponent; he examines each of the examples adduced against him to prove that the reverse of what he has asserted takes place in the Gospels; and he here detects his adversary in having blundered strangely on the score of parallel passages.

The Remarker having farther objected 'that almost all the instances of verbal agreement, which Mr. M. alleges, are taken from the speeches and discourses of our Lord, and scarcely any from the narrative parts of the Gospels', a table of instances is given by Mr. Marsh in a note at p. 102. of parallel passages in St. Matthew and St. Mark, which are purely narrative:

'In the account which St. Matthew and St. Mark have given of Christ's prophecy of the destruction of Jerusalem, which he delivered

livered not more than two days before his death, is a more remarkable instance of verbal agreement than any in the whole Table; for St. Mark, in not less than *twenty verses together*, has a close verbal agreement with the Greek text of St. Matthew. Even if we confine ourselves to the account of the crucifixion, still it is not true that the verbal agreement is "*scarcely* to be traced *at all* there": for St. Matthew and St. Mark have a close verbal agreement there in *four successive* verses, which two *independent* writers certainly never *can* have.'

A long section is employed in the Appendix, on the Απομνημονευματα των Αποστολων, so often quoted by Justin Martyr; which Mr. M. is of opinion were *not* our four Gospels, but some single work, under that title, to which the Apostles had contributed. The passage, indeed, in Justin's Apology, οι αποστολοι εν τοις γενομενοις υπ' αυτων απομνημονευμασιν ἁ καλειται ευαγγελια, seems directly to militate against this position: but Mr. M. observes that the words ἁ καλειται ευαγγελια, as they occur only in one instance, look like a marginal gloss on which no critic will rely *. It is remarkable that Justin, though he makes distinct references when he quotes from the O. T., only refers generally when he introduces passages which are found in the N. T.; and Mr. M. adds that, while the extracts made from the Septuagint by Justin exhibit a great verbal coincidence with the text of the *Codex Vaticanus*, (which contains more of the anti-hexaplarian readings than our *Codex Alexandrinus*,) the reverse takes place when he relates the speeches and actions of Christ. Ample specimens are given in both cases to support this position. Stress is also laid by Mr. M. on the circumstance that Justin *never* mentions the names of any of our four Evangelists in quoting the Gospel history; and Mr. Marsh does not omit to bring forwards those quotations in the Απομνημονευματα which are not contained in the Gospels. Hence he infers that *these Memoirs* could *not* have been the same as our Gospels: but he thinks that it is highly probable that they were the same with what was called the Gospel according to the Hebrews, of which the document ℵ is supposed to have formed the basis.

So far Mr. M. is right, that the evidence of Justin Martyr is a proof that the acts and discourses of Christ were on record in his time, and that they were not the inventions of men of later ages: but if the four Gospels were then universally used by the Church, and superseded appeals to other sources, how happened it that he should never quote them? If the απομνη-

* Yet they might not be so, but be a proof of what probably was the case, that the histories of Matthew, Mark, Luke, and John began about Justin's time to obtain the title of Ευαγγελια.

μονευ-

μνημματα were not the same with the Gospels, they must have been a work which Justin esteemed as of the highest authority. The difficulty would be obviated by supposing that the Gospels of Matthew and Luke have undergone some changes since the time of Justin, but to this opinion Mr. M. will not subscribe.

The Remarker, properly considering the inquiry respecting the citations of Justin as of great importance in the question concerning the Canon of Scripture, continues it in his Supplement; 'not (he says) for the sake of impugning Mr. M.'s hypothesis, but to vindicate to the Church the testimony of the leading witnesses to the authenticity of the Scriptures'. In opposition to Mr. Marsh's positions, he maintains that the απομνημονευματα mentioned by Justin cannot be regarded as a single work; and that, while the title απομ—Ξενοφωντος describes the composition of an individual, απομ—Αποστολων must designate a work composed by more than one. Farther to support his position that the writings quoted by this antient Father could be no other than our four canonical Gospels, he observes that the words των Αποστόλων και των εκεινοις παρακολουθησαντων convey a precise description of the Gospels, two having been written by apostles and two by followers of the apostles, and that we must not necessarily mean *all* the twelve; which perhaps is as true as that by Πραξεις των αποστολων we are not to understand the Acts of *all* the Apostles. To the argument founded by Mr. M. on the closer verbal coincidence in the quotations made by Justin from the O. T., compared with those which relate to the actions and discourses of Christ, he replies by denying the fact as a general position; and he endeavours, by a string of passages, to shew that Justin varies from the Septuagint as well as from the N. T. in his quotations, so that Mr. M.'s 'conclusion, taken as a præmissa to reasoning about the N. T. is no longer an universal proposition.' We cannot, however, agree with the Remarker that his opponent's argument in this place ought to be reversed; and that, because Justin in his dialogue with Trypho was dealing with a Jew, it was more necessary to be accurate in transcribing from the Jewish than from the Christian Scriptures. The Dialogue with Trypho being a studied composition as much as the Κεφ. ς Πραξ, which it closely resembles in the opening, it is probable that the author made it as perfect as he could, and was equally attentive to accuracy whether he quoted from the Septuagint or from the Christian records. Opposed to Mr. M.'s list of differences, is a list of passages from Justin, in which a close verbal agreement subsists with corresponding places in the N. T.; and it is contended that 'the inference that the απομ—were the four Gospels is irresistible, when it is combined with the fact that

these απορ.—were constantly read in the churches with the Prophets.'—The Remarker finishes his Supplement with maintaining that the Gospel, according to the Hebrews, neither could nor ought to have been the text-book of the above mentioned Christian Father, who flourished in the second century.

As far as the controversy concerning Justin is concerned, we cannot think with Mr. Marsh that his opponent has '*puzzled* the cause:' but the arguments about the Gospel of the Hebrews having been declared by Mr. M. to be *conjectural* and unconnected with the proof of his hypothesis, more may have been said on it by the Remarker than was necessary. Without giving the name of the document, ℵ, it is maintained by Mr. M. that some common Hebrew document was used by the Evangelists in question; that the Greek translator of St. Matthew's Hebrew gospel derived, in his translation, assistance from the Gospels of St. Mark and St. Luke; and that, notwithstanding it cannot be proved by historical testimony, it can be made out by *induction*, since it affords an explanation of the agreement and the differences which are found to subsist among them.

On this ground, Mr. Marsh, in the Defence of the Illustration, considers the objection stated in the Supplement to the Remarks, viz. that 'his hypothesis is inconsistent with history,' as frivolous; while he thinks that the testimony of antiquity that St. Matthew wrote his Gospel in Hebrew is a material proof of his position.

The Remarker fails in supporting the second objection in the Supplement, that 'the hypothesis is inconsistent with itself;' on which Mr. M. exults over him, since, as he says, 'nothing more was necessary to substantiate the charge, than to shew that any two positions in the hypothesis were inconsistent with each other.'

Dismissing history and probability, the remainder of the Defence is employed in a re-discussion of the three subjects of inquiry forming the test of the hypothesis, viz. 1. Are the phænomena true? 2. Will the hypothesis solve them? 3. Will any other hypothesis solve them?—If the first two questions can be answered in the affirmative, and the third in the negative, Mr. M. reaches his Q.E.D. Here Mr. M. has an evident advantage over his adversary; and he retires from the contest with playful exultation. He tells the author of the Remarks, that the dispute has been already prosecuted to such an extent, that 'unless they transgress the laws which have been hitherto observed by literary combatants, neither can write in this controversy above *once* more. The public has already seen my Dissertation and his Remarks; my Answer and his Reply; my Rejoinder and his Sur-rejoinder. The

The present work is, in the language of the law, a Rebutter. Next comes his Sur-rebutter. And, last of all, falls to my lot—the Clincher.'

Whether Mr. Marsh will be provoked to give the Clincher which he threatens, we know not: but we can answer for the public that they have had enough of this controversy; of which we have given our readers an ample dose, though we have omitted all the bitter and provoking ingredients with which it is abundantly seasoned.

ART. VI. *Discursory Considerations on St. Luke's Preface, and other Circumstances of his Gospel;* in three Letters to a Friend, from a Country Clergyman. 8vo. 3s. Payne.

FROM the habit of eliciting all the obvious and latent meanings of texts of scripture, Divines are prone occasionally to indulge their imaginations to an extent which is not warranted by sound judgment. This fanciful mode of exposition often confers on preachers the envied distinction of popularity, but it is a bad property in a critic. To wiredraw a passage, to place an undue stress on words of subordinate rank, and to obscure its general drift by over-strained expositions of its component parts, may be thought by some to be ingenious, but will never please the wise.—The author of these letters is a commentator of this kind. His patience and industry of inquiry are great: but he undertakes more than he atchieves, and deduces conclusions from premises which are too weak and too slender to warrant them. From his extreme zeal, we have no reason to doubt that he is serious, though occasionally his arguments are of such a nature that we can scarcely credit that he is in earnest: we particularly advert to his prolusory dissertation, the object of which is to prove from St. Luke's narrative in the last chapter of his gospel, that he was one of the two disciples to whom our Saviour appeared as they were going to Emmaus. In our estimation, the remarks do not in the smallest degree support this assertion, nor impart to it the shadow of probability. At least our *eyes are so holden* that we cannot see it.

As to the writer's critical observations on St. Luke's Preface, they are more plausible though not more conclusive. The whole is dissected; and the meaning of each word is weighed in order to prove that St. Luke was a constant eye-witness and auditor of the facts and discourses which he relates, and that he did not construct his gospel on the evidence of those who were 'from the first, eye-witnesses and ministers of the word.' We have perused the author's criticisms and considerations with atten-

tion: but they have not had the effect of convincing us that St. Luke was an eye-witness of our Lord's miracles, and that he was instructed by the Virgin Mary concerning the TA ANΩΘHN (as the author calls them) which occur at the commencement of his Gospel; for if St. Luke lived in habits of familiar society with the mother of our Lord, it is singular that he should not have received from her the account of Christ's first miracle in Cana of Galilee, at which the Virgin Mary was present.

Not having time nor space sufficient to allow of a minute examination of the whole of these letters, we cannot follow the writer through his verbal analysis, but shall offer our opinion first on the Preface in general, and then pass to the *nodus criticus* in v. 3. on which the controversy principally turns.

Lardner says, "I dare not *affirm* that St. Luke *was* a disciple of Christ; but I say, there is nothing in his preface to induce us to think, that he was *not* a disciple of Christ; or that he had *not* seen a large part of the things related by him: but rather the contrary."—With all our respect for Lardner, we are forced on this occasion to dissent from him; and we are inclined to think that, had St. Luke intended to exhibit himself as an αυτοπτης, he would have expressed his meaning in a different manner. He would not have spoken of the αυτοπται in the third person, but, including himself in their number, would have written, "whereas many have undertaken to construct history, &c. from the testimony of *us* who from the beginning were eye-witnesses, &c.:" but so far is he from classing himself with the eye-witnesses, that he speaks as being among those to whom these eye-witnesses and ministers of the word made communications,—"even as they delivered them unto *us*."

If, moreover, St. Luke meant to inform his readers that he had been personally acquainted with the transactions which his Gospel records, instead of claiming a superiority to the πολλοι mentioned in the first verse merely on the score of having "accurately traced *every thing* from the first", he would have claimed the distinction which belonged to him, and have written, "It seemed good or expedient to me also, having been an actual follower of our Lord" &c.—Here this writer contends that St. Luke's expression in v. 3. is tantamount to a declaration of this kind: in pursuance of which idea, he renders Παρηκολουθηκοτι ανωθεν πασιν ακριβως by the words ALTIORA OMNIA *penitus assecuto*; and he regards the verb παρακολουθεω as conveying the sense of *being present with or at*. He reminds us that παρηκολουθηκοτι is the participle perfect, implying '*something definitively done*, in time positively past—something *completely past*, fully and finally done;' by which the Evangelist expresses that he had in time completely past been 'present at

all

all the Gospel facts;'—and it is farther observed that, had St. Luke's intended sense of παρακολουθεω been *closely to inquire*, he would have written παρακολουθησαντι. In this criticism, we perceive nothing that is convincing. The Evangelist examined before he wrote. He did not mean to represent himself as a person who was inquiring, but as one who had fully inquired, and therefore he uses the participle perfect. The adverb ακριβως, united to the verb παρακολουθεω, is rather expressive of accurate investigation than of personal attendance. Besides, the antecedent of the adjective πασιν is πραγματων, καθως οι αυτοπται παρεδοσαν; so that the objects which were in St. Luke's contemplation, when he used the participle παρηκολουθηκοτι, were not the actual events of our Lord's public ministry, but the authentic accounts of them as transmitted by those who were eye-witnesses and ministers of the word. Of Inspiration or supernatural assistance, no intimation is given: but St. Luke rests his claim of pre-eminence over the πολλοι, on his fidelity and superior diligence of inquiry.

This author admits in his second letter, that a great part of his former considerations require certain qualifications. He professes to have written and published in great haste; and he appears to us never to have revised his pages with a cool judgment; since we think he would not otherwise have produced St. Luke's Preface as a convincing evidence of (what he begs leave to call) the AUTOPSY of that Evangelist. While, however, St. Luke is exalted among the eye-witnesses of our Saviour's miracles, the author has no objection to place St. Mark among the οι επιχειρησαντες; in course, to exclude him from the pale of Inspiration.

Our time is too precious for us to devote it to the unsatisfactory contents of the last Letter.

ART. VII. *Essays, chiefly on Chemical Subjects.* By the late William Irvine, M.D. F.R.S. Ed. &c. and by his Son William Irvine, M.D. 8vo. 9s. Boards. Mawman.

EVERY one who is conversant with the history of modern chemistry must be familiar with the name of Dr. Irvine. He bore a considerable share in the discoveries which were made respecting the nature of Heat; and he maintained some peculiar opinions on this subject, which have by some persons been preferred even to those of the celebrated Black. Yet it is remarkable that his fame rests solely on incidental notices; he never submitted any thing to the press; his discoveries were

promulgated only through the medium of his lectures; and the merit of his hypotheses has hitherto chiefly rested on the representations of those who have opposed them. The present Dr. Irvine, naturally anxious to vindicate his father's reputation as a chemical philosopher, informs us, in a preface to this volume, that he had determined on printing those parts of his writings which treated on the subject of heat, adding such notes as might be necessary to explain or supply any doubtful or defective passages. On examining the manuscripts, however, they were found in so very imperfect and mutilated a state, as to render their publication almost impracticable; and it was thought better to compose entirely a new set of essays, in which the theory of the elder Dr. Irvine might be fairly brought before the world. These form the first part of the book, and certainly must be regarded as the most interesting and important of its contents.

The Essays are four in number, and treat *on the nature of heat, on some of the principal discoveries made by help of the thermometer, on the capacity of bodies for heat, and on the lowest degree of heat.* The first essay, although not without its share of merit, contains little that is new; and it does not in any degree develope the peculiar opinions of Dr. Irvine. It is in fact a sketch of the different hypotheses which have been proposed during the last 50 years respecting the nature of caloric, with the principal arguments that have been employed for and against them. The most important point in discussion is whether caloric can be proved to be a material substance, or whether it is to be regarded as merely a quality of bodies. The experiments, which have been deemed the most decisive in favour of its materiality, are those of Dr. Herschell; in which the rays of the sun being passed through a prism, the caloric is separated from the light, and exhibited in what has been considered as a pure state. Objections have, however, been raised against these statements by Mr. Leslie; and some of that gentleman's experiments are of such a nature as, in a degree, to oppose the conclusions which were previously deduced from those of Dr. Herschell.

That theory of heat, which considered it as consisting altogether of a peculiar kind of motion, subsisting among the particles of bodies, is next noticed; there are undoubtedly some facts which it readily explains: but, as Dr. Irvine properly remarks, it is not easy to form any distinct conception of the motion which is here supposed to take place; while it is certain that violent motion often does exist without the production of any sensible degree of heat. Towards the conclusion of the essay, we have an account of some experiments performed by

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the elder Dr. Irvine, respecting the point at which heated bodies first become luminous; and the conclusion deduced from them is, that the degree fixed by Newton is somewhat too low in the scale.

In the 2d essay, the author enters fully into the merits of his father's hypotheses. One of the most important of the discoveries that have been made by the thermometer is acknowleged to be that of Dr. Black; in which he found that, when a solid body becomes liquid, or a liquid is converted into a state of vapor, a large and formerly unsuspected quantity of caloric unites with it, under the form of what has been called latent heat. This discovery gave rise to the doctrine of the capacities for heat, by which is meant the property that different bodies possess of being unequally heated by the addition of the same quantities of caloric. Dr. Irvine unequivocally attributes to Dr. Black all the merit of these discoveries; and he adds that 'no person has attempted to invalidate his observations, which are indeed so clear, and supported by experiments so simple and decisive, that they enforce belief:' but, though he agreed with Dr. Black as to the facts, Dr. Irvine entertained a different view of the consequences which were to be deduced from them. Dr. B. supposed that the portion of caloric, which he denominated latent heat, combines chemically with the solid, and converts it into a liquid state, thus becoming the immediate cause of fluidity. Dr. I. imagined that, when a solid is liquified, its capacity for heat becomes necessarily increased; and that it absorbs a large quantity of caloric, in order to maintain itself at the same temperature as before the change of its constitution. The absorption of the caloric, and the change of capacity, are not to be considered in the relative of cause and effect, but as events which are synchronous, both consequent on the conversion of the solid to a fluid state.—In order to confirm his theory, Dr. Irvine instituted a series of experiments, to prove that the capacity of the fluid is greater than that of the solid; and it appears that he succeeded in establishing this point.—On the ultimate merits of the rival theories, we shall not attempt to decide: that of Dr. Black explains more easily the cause of fusion, and that of Dr. Irvine, the absorption of the caloric; while it may be objected to them, that the latter assigns no reason for the occurrence of fusion, nor the former for the solid acquiring its additional affinity for caloric.

Essay III. commences by an explanation of the term *capacity for heat.* The facts on which the doctrine is founded are well known and generally admitted, but we are still unable to assign any cause for them. Dr. I. examines with some atten,

tion the hypothesis which has been suggested by Dr. Thomson; who supposes the capacity of bodies to be derived from their affinity for caloric, and that this affinity varies in different bodies, according to the general analogy in all chemical substances. Dr. Thomson extends his hypothesis to the power which bodies possess, of permitting heat to pass through them; which, as he conjectures, depends on their affinity for it, and must therefore be in the inverse ratio of this affinity, and consequently of their capacity. This speculation appears, however, to be entirely without proof; for the experiments adduced by Dr. Thomson in confirmation of it are found, on examination, to be most remarkably incorrect.—The essay concludes with an account of the method which Dr. Irvine himself employed, for discovering the capacities of bodies. Water is made the standard to which all others are referred; and when the body on which he operated had any chemical action on this fluid, pounded glass was used as a medium of comparison between the two substances.

It is obvious that, in order to establish the propriety of this method of operating, and more especially to extend it to the purposes for which it was employed in the next essay, viz. the determination of the lowest degree of heat, it is necessary to shew that the capacities of bodies remain the same, as long as their state continues unchanged. This proposition has certainly not been proved; and it would be difficult, perhaps impossible, to invent any process by which we could absolutely demonstrate its truth. Dr. Irvine, however, undertakes to manifest, (and we think, with success,) that the experiments and observations which have been made are all in favour of this supposition. He observes that 'the investigation of the natural zero now proposed is derived entirely from the consideration of heat absorbed or set free, during the melting or freezing of solid or fluid bodies, compared with the different capacities of the same body in its different forms.' The principle is highly ingenious, and we confess ourselves to be among the number of those who regard it as at least a very plausible solution of a most difficult problem. It has, however, met with many opponents, and those of the highest estimation for chemical science; whose objections are all minutely examined by Dr. Irvine. In some instances, they are attributed to inaccuracy in the apparatus or processes employed, as in the experiments made by M.M. Lavoisier and Laplace, with the calorimeter; in others, they are ascribed to a misconception of his father's theory and method of reasoning, or to a difference of opinion respecting the soundness of its fundamental principles. If on the merits of this discussion we refrain from offering a

decisive judgment, we may fairly give the author credit for acuteness and dexterity in repelling the attacks of his adversaries, and generally for candor and moderation in his method of treating them.

The essays by Dr. Irvine sen., which compose the 2d part of this volume, are 14 in number. Their subjects are various, embracing different topics in chemistry, meteorology, and natural history; they were composed between the years 1769 and 1784 for a literary society in Glasgow, and, as it appears, were not intended for publication. Considering these circumstances, it may be questioned how far the editor has acted judiciously in committing them to the press: yet they are not without their value in the present day; and we can easily conceive that they must have been highly interesting to the society for which they were written. The dissertation on the heat produced by mixture, and that which treats on rain, are those which appear to us the most ingenious.

This work concludes with two experimental essays by the present Dr. Irvine, *on latent heat*, and *on the affections of sulphur with caloric*; the latter of which contains some observations on the singular property of sulphur to become thickened by exposure to a higher temperature than that which produces its fusion. They display considerable diligence in experimental research, and must be considered as affording a favourable specimen of the author's talents as a chemical philosopher.

ART. VIII. *A History of Ireland*, from the earliest Account to the Accomplishment of the Union with Great Britain in 1801. By the Rev. James Gordon, Rector of Killegney in the Diocese of Ferns, and of Cannaway in the Diocese of Cork. 2 Vols. 8vo. 1l. 1s. Boards. Longman and Co. 1806.

THE public are indebted to Mr. Gordon for several respectable performances; the latest of which, his History of the Rebellion *, intitled him to no ordinary consideration in a literary point of view. It was a narrative of events in which every British subject felt much interested, that was at once clear, dispassionate, and copious:—but there is a superior light in which that performance is to be regarded. It exhibited an individual beset by the reigning prejudices of the period, yet rising superior to them, who was calm and self possessed at a moment in which frenzy seemed equally to have seized all parties. When we recall to our recollection the impartial strain which pervaded

* See Rev. vol. xxxvii. N. S. p. 374.

every page of that work, the catholic and conciliating spirit which it breathed, and the excellent councils and admonitions which it contained,—its aim to check the insolence of the victor, its tendency to reclaim the vanquished, to inspire the penitent with hope, and to ensure them protection,—the merits of the author, however respectable, are lost in the services of the enlightened benefactor of his country; who, regardless of the clamour of fanatics and bigots, nobly dared to indulge patriotic feelings; and who ventured to commit to paper the suggestions of a liberal and masculine understanding. A History of Ireland from such a person was a welcome present to us, and we perused it with avidity. On examination, we have found that the author has not derogated from the reputation which he derived from his prior publication: since we discover in it the same clear discernment, the same sound judgment, the same strong good sense, the same manly sentiments, and the same fearless integrity and devotion to truth.—In a general history, more attention should be paid to the execution than in that of a particular event. No one can be more aware of this truth, we are very sure, than the respectable author before us: but it is with concern we observe that he seems wholly to have disregarded the principle; for if we can rely on our recollection, the History of Ireland is in every respect less laboured and less finished than the History of the Rebellion.

It was not to be expected that the superior understanding and unbending ingenuousness of Mr. Gordon would condescend to flatter national vanity. Of the powerful and enlightened Hibernian empire before the Christian æra, of the establishment of the Tyrian colony under the Milesian princes, of the prowess of Ith and Eremon, of the wisdom and benignity of the government of Ollam Fodlah, and of the matchless legislation of the assemblies of Tarah, not a syllable is to be found in these pages. The uncourtly historian even rejects the accounts of the Apostle of Ireland, the famed St. Patrick, and gives us room to doubt his very existence. Let us attend to his remark on these points:

'To derive their origin from ancestors of ancient renown and polished manners has been the ambition of every people, in a state of glimmering knowledge, between the darkness of barbarism and the illumination of literature. Of this puerile vanity, which endures not the light of historical research, Ireland has had its portion. The curiosity of readers, desirous to be instructed in the uninteresting fables of Irish antiquity, may be satisfied, without more extensive inquiry, by the perusal of the history given by Keating, and the Ogygia of O'Flaherty. Refutations of such fictions, and attempts of

of a judicious nature to select from the rubbish of romantic story some disfigured and obscure facts, may principally be found in the antiquities of Ledwich and the strictures of Campbell. That in the ages anterior to the birth of Christ the affairs of this country are utterly unknown and inscrutable, is the result of the most laborious and accurate research. As darkness impenetrable rests on this period of Irish transactions, so hardly a few rays of glimmering light appear between the incarnation of our Saviour and the introduction of Christian worship into this island towards the middle of the fifth century. Even after that happy event, very little authentic matter can be collected, beyond the affairs of the church and some actions of religious and literary men, till the invasion of the English under Henry the second; when commences a more authentic, regular, and connected chain of events. Thus the periods of time, with respect to Irish transactions, may not improperly be denominated the unknown, the fabulous, the legendary, and the historical; the first ending about the time of the incarnation: the second near the middle of the fifth century; the third at the English invasion in 1170; and the fourth extending from that event to the present time.'—

'Of the time exactly when, and of the persons by whom, the inhabitants of Ireland first received the illumination of the Gospel, we cannot find more certain information than when and by whom the people of Britain, or of any other country in Europe, were first enlightened by its communication. We find the names, most probably fictitious, of Albe, Declan, Ibar and Kieran, mentioned as precursors of Saint Patrick, who has been supposed the great apostle of the Irish, to have come among them in the year 432, and to have effected the great work of their conversion. The stories related of this apostle, whatever dates are severally affixed to them, are doubtless legendary tales, or theological romances, fabricated four centuries after his imaginary existence. He is mentioned in no writing of authentic date anterior to the ninth century, a period replete with forged lives of saints; while besides the persuasive silence of other documents, he is quite unnoticed by Beda, Cogitosus, Adamnan, and Cummian, ecclesiastic writers of the intermediate time, who could not have omitted the name of so great a missioner, if it had ever reached them. The accounts transmitted to us of the acts of Saint Patrick bear all the marks of legendary fiction, and appear no better founded than those of other fabulous champions of the church, whose tutelage, as patron saints, has been severally adopted, from the custom of the times, by the christian nations of Europe in the dark ages.'

In the following passage, are described the principal sources of Irish history:

'In the ninth century, when so many seminaries of this island were desolated by Danish depredation, the honour of Irish literature was maintained in foreign countries by her native students, particularly by Albinus, Clement, and Johannes Scotus Erigena. The two former, patronized by the emperor Charlemagne, became the first professors of the famous universities of Paris and Pavia. The last,

much favoured in the French court of Charles the Bald, and afterwards invited into England by Alfred the Great for a professorship in the university of Oxford, eminent in store of reading, brilliancy of wit, and solidity of judgment, was author of some works held in high reputation, as a Treatise de Divisione Naturæ, a polemical discourse against the doctrine of transubstantiations, and a translation of the Hierarchy of Dionysius the Areopagite.

'That these men of literature have left us no works on the history of their country, is a matter of great regret, since from this neglect our annals and records of those times are meagre and obscure to a lamentable degree. They are besides mostly written in an older style of the Irish tongue than is generally at this day understood. The most ancient piece now extant of Irish history bears the date of the tenth century, styled the *Psalter of Cashel*, as being written in verse, and ascribed to the pen of Cormac Macuillenan, archbishop of Cashel and king of Munster. Next in reputation is the book of Howth, containing a short chronicle of transactions from the year 432. The annals of Tigernah, an ecclesiastic of Clonmacnoise, end properly at his death in 1088, but are continued under his name by other hands. The annals of Innisfallen, composed by the monks of a monastery, in an island of that name in the lake of Killarney, contain a history of transactions from 250 to 1320. These have been translated by Theophilus O'Flanagan, a literary gentleman, eminent in the knowledge of the Irish tongue, who keeps an academy at Black rock near Dublin. A condensed compilation of detached and confused chronicles is the annals of the four masters, said to have been written, towards the end of the seventeenth century, by four monks of Donegal, who seem, however, not to have been acquainted with the annals of Innisfallen. Many other pieces of Irish literature are found, from which, and from all other documents, very little of a satisfactory nature has been extracted concerning the ancient civil history of this island by men best acquainted with the Irish tongue, and most zealous for the false glory of their nation's antiquity.'

Mr. G.'s summary of the early ecclesiastical history of our sister island appears to us too curious to be passed over, since it diffuses light derived from facts on points which have occasioned endless and intemperate controversy:

'Of the ecclesiastical history of Ireland we are better informed. Its church long supported an independence from papal jurisdiction, together with a celebrity for the culture of letters. Whether its founders had come from the neighbouring island of Great Britain, or immediately from the remote regions of Greece and the East, it resembled the early Greek church in rites and discipline, and remained long uncontaminated by the innovations of Rome. It maintained not however a uniformity of worship. Almost every diocese had a particular liturgy; and even the several congregations were frequently found to differ, "in rites, modes, and offices of public devotion." Nor, though it retained much of the early purity of the Christian doctrines

trines, was it free from superstition. For instance, the belief of a local purgatory was authorized, and a cave in an island of Logh Dyerg, in the county of Donegal, in a most wild and dreary situation, chosen for the scene. The contrivance of this deception is attributed to Patrick, Abbot of Armagh, who lived in the latter part of the ninth century; and from him the appellation of *Patrick's Purgatory*, given to the place, is supposed to have been derived.

'The first attempt of the Roman pontiff to subjugate the church of Ireland was in the year 1127, when Gillebert bishop of Limerick, an Ostman, who had written a book in favour of the Roman ritual, received the commission of legate from his Holiness; but seems not to have exercised any jurisdiction among his compatriots in virtue of that authority. Afterward Malachy archbishop of Armagh, who died in 1148, laboured in the legatine character, with little success, for the subjection of his country to the spiritual dominion of Rome. In the year 1152, in a council of the Irish clergy, summoned by cardinal Paparon, legate *a latere* of Pope Eugenius the third, and convened at Kells, the supremacy of the Roman pontiff was, for the first time, solemnly recognized in Ireland. Nowithstanding this recognition, the rituals of the various congregations remained without uniformity till the invasion of the country by Henry the second of England, in the twelth century.

'The claim of spiritual dominion, advanced by the high priest of Rome, more easily gained ground in Ireland by the Danish colonists of Dublin and other cities, who at different times, particularly in the ninth and tenth centuries, had been converted to Christianity according to the rites of the English church, the same with those of the Roman, and who had endeavoured, even by fire and sword, to convert the Irish Christian to the Romish communion; yet in all the plenitude of papal domination, a faint remnant of the old Irish church long survived in the degraded remains of the *Culdees*, an order of monks eminently distinguished by learning and Christian purity, founded in Ireland by Saint Columba in the sixth century, and thence propagated into the northern parts of Britain, but having its chief establishment in the Hebude island of Iona or Hy. The intolerance of Roman bigotry, which early took root in Britain, expelled them from their monasteries in that island; but in Ireland, as "it was not easy to eradicate a reverence founded on solid piety, exemplary charity, and superior learning; or to commit sudden violence on characters where such qualities were found," they were treated with more lenity: seduction was employed instead of force; and they continued, but in a corrupted and debased condition, to retain their name, and some lands, even so late as the year 1625. The bigoted fury of the Christian Danes had been excited by the Romish clergy of England, who, from hatred to the Irish for their difference in religious rites, had instigated Egfrid, king of Northumberland, in 684, to send an army into Ireland, by which the most rueful havoc was committed.

'That episcopacy was coeval with Christianity in this island, is highly probable; but, until the arrival of the English, the number of our sees, the succession of our bishops, and ecclesiastical affairs in general,

general, are involved in great obscurity. According to the mode of the Greek church, the episcopates or bishopricks were so small in extent, and so great in number, as probably to amount to about three hundred: but when the Roman pontiff, by means of the Danish invaders, gained influence in this island, and at length, by the English establishment, the actual supremacy of its church, a plan was gradually executed for the diminution of the number, and the augmentation of the extent of the sees, because the fewness and encreased revenues of the prelates rendered the clergy more respectable, and the church more manageable by the pope and his legates. This project was of difficult execution and proceeded very slowly; because the chiefs of septs, whose families had enjoyed the patronage of sees, frequently resisted the papal authority in the abolition of this privilege by the suppression of an episcopate.

'Most probably in Ireland, as elsewhere, the bishops were at first elected by their congregations, and afterwards, in the progress of clerical power, by exclusive corporations of the clergy, or the chapters of cathedrals where cathedrals were found. But when, from the wealth or power annexed to them, episcopates became an object of ambition, the toparchs would suffer none except men of their own families to come into election, so that episcopates were held by a kind of hereditary succession, similar to that of the toparchies themselves; that is, they were inheritances appropriated to certain families, not by lineal inheritance, but by apparent election, in which the electors had no freedom of choice. When the papal influence gained admission, and was by the arms of the English, established in this country, this abuse was by degrees, not without many obstacles, ultimately removed.

'Our parishes appear to have had their commencement with that of the dissolution of the smaller episcopates, in the year 1152, when in a general council, held at Kells, in Meath, under cardinal Paparon, a regulation was made among other canons, "that on the death of a corepiscopus, or village bishop, or of bishops who possessed small sees in Ireland, archipresbyters, or rural deans, should be appointed by the diocesans to succeed them, who should superintend the clergy and laity in their respective districts, and that each of their sees should be converted into a rural deanery." Since we find that in the thirteenth century, this regulation remained unexecuted, at least to any considerable degree, the parochial division of the dioceses of Ireland was doubtless not finally settled before a late period.'

It is here shewn that Henry II. owed the footing, which he gained in Ireland, to gentle methods, to attractive displays of magnificence, and to the light pressure of the yoke which he imposed on the chiefs and dependents of the rude country; which he rather nominally than substantially subjected to his crown. The relation of the incident which prevented an effectual settlement of the island is accompanied by Mr. Gordon with just and pertinent reflections:

'That Henry, obliged prematurely to depart from Ireland, *left not behind him in this country one true subject more than he had found in it at*

his first arrival, is a just observation of Sir John Davies, in his treatise styled *a discovery of the causes why Ireland was never entirely subdued until the beginning of the reign of James the first.* By the institutions of Henry, left fatally imperfect by unseasonable interruption, the inhabitants of this island became severally subject to two very different forms of government, the British colonists to the Anglo-Norman, the ancient natives to the Irish under a new sovereignty. The condition of the Irish princes, who had submitted, was no otherwise altered than that they professed allegiance to the king of England instead of the king of Connaught. Their Brehon laws, their ancient customs, their modes of succession, and their mutual wars, waged as if by independent potentates, remained as much in force after, as they had been before the English invasion. The British colonists on the other hand were in the same political situation with their fellow subjects in England, and governed by English laws. The king, reserving as his immediate property the maritime towns and some districts, parcelled the rest of the surrendered lands among the leaders of his troops, which they were to possess by military tenure or feudal right, that is, bound to the payment of homage to his majesty with a small tribute, and to the maintenance of certain numbers of knights and inferior soldiers for his service, they were otherwise each in his own territory, absolute, and hereditary lords or princes. These lords or barons parcelled in like manner their lands to knights or gentlemen, who, instead of rent, gave military service, each furnishing on occasion a number of soldiers according to his portion.

'The territories acquired by himself and his British subjects in Ireland were formed by Henry into shires or counties, with sheriffs and other magistrates, on the English model; which counties, afterwards enlarged, formed what was called the *English Pale*, or that division of the island within which the English law was acknowledged. But even within the Pale were many septs of Irish governed entirely by their ancient laws, as were the inhabitants of all other parts of the country. Among the acts of this monarch while in Ireland was a charter, by which he granted the city of Dublin to the citizens of Bristol, with the same privileges as those which they enjoyed at home. By another charter he granted the city of Waterford to the Ostmen, with English laws and the rights of English subjects. To provide for the uninterrupted administration of affairs in his absence, a statute was enacted by the king in council, empowering the chancellor, treasurer, chief justices, chief baron, keeper of the rolls, and king's sergeant at law, to elect, with the consent of the nobles of the land, a successor to the chief governor in case of his death, vested with the full authority of the king's vicegerent until the royal pleasure should in that particular be notified. Hugh de Lacy was appointed chief governor, with Robert Fitzstephen and Maurice Fitzgerald as his coadjutors. To de Lacy was granted the territory of Meath already in possession of English troops; and to John de Courcy, an adventurous baron, the whole province of Ulster, provided that he could make a conquest of that unsubmitting part of Ireland.'

How

How uniform, in all times, appears to have been the spirit which has been the scourge of Ireland! The motives, so ably traced in the ensuing passage, have continued to operate down to our days, and to produce their baleful effects; not less to the detriment of the empire than to the prejudice of Ireland. Let us hope that the parental and benign vigilance, which ought to distinguish a British Government in these days, will no longer allow them room to play!

'The lawless condition of Ireland may be more easily conceived than described. Yet, though the English laws were so outrageously infringed by the barons and other petty tyrants, as to afford but a slender protection to the colonists who lived under their authority, the case was still worse with the Irish, who lived under a different system, their ancient laws, and had no legal claim to the privileges of the English constitution. With exception of those, whose situation was remote from the settlements of the English, this disadvantage was so severely felt, especially by those whose lands were bordered or surrounded by the lands of the colonists, that repeated petitions to the throne were sent, earnestly soliciting admission to the protection of English law, or, in other words, a change of condition from tributaries to subjects. A few in the reigns of Henry the third and his successor were admitted to this privilege, by royal patents, on the plea of their having been faithful and serviceable to their majesties. To Edward the first, in 1278, was offered, through his chief governor Ufford, the sum of eight thousand marks, equal in actual value to eighty thousand pounds at least of our present money, for the extension of this right to all the Irish within the pale.

'The measure proposed by this petition, conducive to the peace and improvement of the country, must have been quite agreeable to so wise a prince as Edward. He commanded the chief governor to negociate the business, with consent of the better part of the commons, prelates, and nobles of the English colony; and two years afterwards, on repeated applications from the Irish, he gave peremptory orders, with expressions of displeasure at their tardiness in affairs of such moment, for the assembling of the lords and commons to deliberate on the subject. Whether a parliamentary assembly was held or not for this purpose we have no authentic information, but evidence enough that the good intentions of the king were frustrated, and the petitioners disappointed, by the intrigues of men, who, like mankind unfortunately in general, preferred apparent and temporary to real and lasting advantages. The enjoyment of power seduces the possessor. The properties and lives of the Irish, unprotected by the laws of England, the acceptance of which they had at first ignorantly declined, were exposed to the violences of the colonial barons and their dependants, who chose unwisely to retain a delusive privilege rather than contribute to such a settlement as would redound to their own solid benefit and security.'

The

The memorable policy of the Edwards and the Henrys, in attempting impracticable foreign conquests, and neglecting the welfare of their dependencies at home, is here forcibly displayed, and temperately exposed. In the reign of the valorous and heroic Edward III. the flourishing English settlements in Ulster and Connaught were nearly annihilated; and in this reign was passed that disgrace to Irish legislation, the Statute of Kilkenny; the particulars of which, with the author's reflections on them, we cannot refrain from submitting to our readers:

'This statute, framed chiefly to prevent the degeneracy of the English colonists, interdicted, under the penalty of high treason, marriage, fosterage, and other such connexions with the Irish; the adoption of an Irish name, the use of the Irish language, garb, or customs, under the forfeiture of lands, or imprisonment, until security should be given for a reformation of conduct; the use of the Brehon Law among English on penalty of high treason; the making of war on the Irish without special licence from government; the presentation of Irishmen to ecclesiastical benefices, and the reception of them into monasteries or religious houses: the entertainment of Irish bards and newsmongers, the propagators of false reports; and, under pain of felony, the quartering of soldiers on English subjects without their consent. Sheriffs were empowered to enter all palatinates and privileged places for the seizure of criminals, who had before found sanctuary there; and four wardens of the peace were ordered to be appointed in each county to adjudge what men and armour every person should furnish for the public service in war, that the partiality of the barons might be obviated, who commonly oppressed some to favour others. The prelates, who voted for this act, superadded the sanction of the church, denouncing excommunication against all who should violate any of its rules.

'This exclusive statute, barring all connexions between English and Irish, a statute at several times afterwards revived with modifications often neecessarily relaxed by authority in particular cases, never strictly observed, nor in the then existing circumstances strictly observable, had but a temporary effect on the internal peace of the colony, nor in any considerable degree prevented its decline. A scheme of denization, to incorporate septs of Irish with the colonists under the same laws and government, and to lay a foundation for a general extension of the English constitution to the Irish, instead of declaring them enemies excluded from intercourse, might have been more worthy of the heroic, but misguided, Edward, and of his son, whose claims were so extensive, and whose influence might have been so great in Ireland. But a generous and enlightened policy, which, sacrificing empty pride and immediate advantages, apparent, not solid, adopts a plan of present difficulty for substantial interests in future, was above the genius of the age, at least of the men in power among the English of Ireland.'

During

During the long reign of Edward III. the whole revenue accruing to the English government from Ireland, according to Sir John Davies, amounted not to ten thousand pounds annually.—In the time of Richard II. the lords or petty monarchs of Ireland amounted to seventy-five; all of whom made their submission to that monarch during his first visit to that country. —In the beginning of the reign of Henry VII. we are told that

'The colony had declined to its lowest ebb. The Pale, that portion of the island which acknowledged English law, and obedience to the civil magistrate, had shrunk into so narrow a compass as not to extend over more than the half of the counties of Dublin, Meath, Kildare, Wexford, and Uriel called also Argial, comprehending Louth; and even within these limits the common people had adopted the Irish habit and language; while the rest of the country was possessed by about sixty septs of Irish, and some of degenerate English, dwelling independent of the royal dominion.'

From this time, the history of the two countries becomes more blended, and the particulars of that of Ireland present less of novelty to the English reader.

With the tribute which the author pays to his ingenious and eloquent predecessor Dr. Leland, and his reflections on the period which has elapsed since the revolution, we shall conclude our extracts from his performance:

'From the capitulation of Limerick I reluctantly part with Doctor Leland, my faithful guide from the first arrival of the Strongbownian English to that event, whose history, so impartial as to offend the shallow and violent of every party, is compiled from a great number of original historians and other documents. Through *his* period of Irish transactions I have chiefly followed his compilation more in the matter than the arrangement, comparing it with his authorities, sometimes using his words, as I took not the least pains either to avoid or adopt his expressions, but indifferently availed myself of whatever terms readily occurred, and seemed fit for the purpose. Notwithstanding the supplies afforded me by gentlemen of liberal spirit, a few of the less important materials, from which this respectable writer has compiled, have been beyond my reach, particularly some manuscripts. Some had been communicated to the doctor by the famous Edmund Burke, who from partiality to catholics, and violence in favour of whatever party he espoused was highly offended when he found that the historian was not seduced by his documents from the medium of rectitude. Such has been my own case when I wrote an account of the local rebellion in 1798. I was obligingly supplied with information by men of opposite parties, who were much disappointed when they perceived that my history was not composed in favour of either, but written from a comparison of different narratives with one another and my own experience. To clog my pages with quotations, at bottom, I have considered as unnecessary in this compilation,

pilation, but have mentioned in the body of the work my principal authorities before the commencement of Leland's period. The references to his materials may be seen in the margin of his book; and what tracts were extant relative to Irish history in the year 1723 are mostly registered in a treatise named Nicholson's Irish Historical Library. For the remaining part of this compilation, parliamentary records, and various undigested documents, must be ransacked.

'Since, from the final submission of the Irish to William the third in 1691, this island remained above a century free from other than external war, the historian of this period has happily little else to record than parliamentary transactions; but unhappily these were sometimes of such a nature as, more permanently than war, to sink the nation in poverty and barbarism. The baleful neglect and impolicy of the English government, since the first plantation here of the Anglo-Norman colony, rendered this island, which with a different conduct might have become an exuberant source of wealth and power, such a drain of English blood and treasure, as led many, not without reason, into an opinion, that the non-existence of Ireland, or its total submersion under the waves of the Atlantic, would have been a considerable advantage to England. In the peaceful period, since the surrendry of Limerick, this country has been of important service to her sister kingdom, but of vastly less than she would have been, if the English parliament had acted towards her with a policy guided by common sense or common justice. The glorious revolution of 1688, which established in England an unparalleled system of civil freedom, was far from extending the benignity of its influence in the same degree to Ireland, where it only secured the administration of internal government exclusively to the protestant inhabitants, while these same protestants, the conquerors, or the offspring of the conquerors, of this country for the English crown, were, in common with the catholics, treated as a conquered people by the English legislature, whose laws, with equal cruelty and impolicy, precluded them from availing themselves of the fruits of their own industry.'

The period subsequent to the revolution, it is true, is scanty as to the materials which usually fill the page of the historian: but others of much higher interest, and much more replete with instruction, lay open to the discernment and industry of Mr. Gordon, and of these we cannot help wishing that he had more availed himself. He might have enhanced his services, had he exhibited more minutely the springs of the provincial administration, and accompanied the exposure with such reflections as would have occurred to his liberal and manly mind. We have to regret that, in this portion of his narrative, he is very brief, till he reaches the dire period at which civil discord desolated this fair island. Had we been in a situation to have counselled him, we should have advised him to have executed a work which should be auxiliary to that of Dr. Leland, and not one which should be designed to supersede it. We should have recommended it to him to have undertaken an *introduction* and

and a *supplement* to that highly finished performance. In the latter, he might have availed himself much more than he has done, of the labours of Mr. Plowden; whose unwieldy volumes,—while they flatter every prejudice of his sect, display the tenacity of a modern sectarian, and exemplify the bigotry of the fourteenth century,—yet contain by far the best accounts that we possess of Irish affairs, from the capitulation of Limerick to the recent agitations of the Catholic question. In the details of the events of the rebellion, Mr. Gordon's claims to pre-eminence are unquestionable. Copying, as well as extolling the history of Dr. Leland, we wish that he had been less indifferent to the inferior excellencies of which it boasts, and which render it so inviting. While a writer is conscious of consulting in his works the best interests of mankind, ought he not to labour to impart to them every advantage which is likely to secure to them a general and lasting perusal, and to intitle them to rank with classical productions? Is it not, moreover, a duty to endeavour to form the taste of youth, while we imbue them with good principles? Let the matter of a book be ever so excellent, if no attention has been paid to the manner of conveying it, too surely will oblivion be its lot. When authors attempt standard compositions, whether they consider utility or their own fame and profit, it is most clear that they cannot expend too much time and labour in giving *finish* to their performances.

ART. IX. *Travels to the Westward of the Allegany Mountains*, in the States of the Ohio, Kentucky, and Tennessee, and Return to Charlestown, through the Upper Carolinas; containing Details on the present State of Agriculture and the natural Productions of these Countries; as well as Information relative to the commercial Connections of these States with those situated to the Eastward of the Mountains and with Lower Louisiana. Undertaken in the Year X, 1802, under the Auspices of his Excellency M. Chaptal, Minister of the Interior. With a very correct Map of the States in the Centre, West and South of the United States. By T. A. Michaux, M.D., Member of the Society of Natural History of Paris, and Correspondent of the Society of Agriculture of the Department of the Seine and Oise. Faithfully translated from the original French, by M. Lambert. 8vo. pp. 356. 7s. Boards. Mawman. 1805.

THE celebrated André Michaux, whose extensive botanical peregrinations included Dauphiné, Auvergne, the Pyrenées, England, Persia, and various districts in North America, was father of the author of these travels, and doubtless endued him with

with that knowlege of the vegetable kingdom, which characterizes the narrative here presented to us. This journey, however, was undertaken without any view to publication; and many facts have, in course, been omitted, which might have agreeably diversified the general monotony of the detail. Yet enough of information has been collected to stamp his book with real value, and to stimulate the diligence of those who are desirous of treading in his footsteps.

On the 27th of June 1802, Dr. Michaux quitted Philadelphia, on a tour to the Western States of America, which have been recently occupied by Europeans, and very imperfectly explored by former travellers. The first part of his route lay across the Allegany Mountains to Pittsburgh, a distance of three hundred and ten miles, 140 of which he travelled in the stage-coach. At Lancaster, 36 miles from Philadelphia, which contains between four and five thousand inhabitants, are gunsmiths who have long maintained their reputation for the manufacture of rifles; the only kind of fire arms used in the interior provinces. Here, too, resides M. Muhlenberg, a Lutheran clergyman, whose manuscript *Flora Lancastriensis* contains descriptions of more than 1200 species, of which 125 belong to the family of grasses.—Columbia, the next stage, suggests the following remarks:

"It may not be useless to observe here, that in the United States, the name of town is frequently applied to an assemblage of seven or eight houses, and that the manner of constructing them is not every where the same. At Philadelphia the houses are of brick; in the other towns, and in their environs, the half and very often the whole of them, are of planks: but seventy or eighty miles from the sea, in the central and southern states, and still more particularly in those situated to the west of the Allegany mountains, seven-tenths of the inhabitants live in *log-houses*. These houses are made of the trunks of trees, from twenty to thirty feet long, and four or five inches in diameter, placed one above another, and supported by letting their ends into each other. The roof is formed of pieces of a similar length with those which form the body of the house, but lighter, and brought gradually nearer together from each side; they are intended for the support of the shingles, which are fastened to them by means of small splinters of wood. Two doors, which frequently supply the place of windows, are formed by sawing away a part of the trunks which formed the body of the house. The chimney, which is always at one of the ends, is also made of trunks of trees of a suitable length. The back, which is of clay, six inches in thickness, separates the fire from the wooden wall. Notwithstanding this slight precaution, fires are very uncommon in this country. The spaces between these trunks of trees are filled with clay, but always with so little care, that they are open to the weather on every side: these houses are consequently very cold in winter, notwithstanding

the large quantity of wood which they burn. The doors are hung on wooden hinges, and the greater part of them have no locks. At night, they are only pushed to, or shut with a log of wood. Four or five days are enough for two men to complete one of these houses, in which there are neither nails nor iron of any sort. Two large beds receive all the family. In summer the children frequently sleep on the ground, wrapped in a blanket; the floor is raised one or two feet above the surface of the soil, and planked. They use feather-beds and feathers, but not mattresses. Sheep being very scarce, the wool is dear, and is kept to make stockings. The clothing of the family is hung on pegs round the room, or over a long pole.'

As the author proceeded by York, Carlisle, &c. to Shippensburgh, he observed that the face of the country was uneven and mountainous, and the soil of a very inferior quality. At the last mentioned place, he agreed with an American officer, who was travelling in the same direction, to purchase a horse for their joint accommodation, and to ride by turns.

From Strasburgh to the river Juniata, the travellers crossed a succession of mountainous ridges, of which the intervals are filled with small hills. 'From the top of one of the most elevated of these ridges, the unevenness of this mass of mountains, covered with the endless forests, which spread over all this country, and through the whole of which no habitation is yet visible, offers a prospect greatly resembling the appearance of an agitated sea, succeeding a tempest.'—At Bedford court-house, they witnessed the rude and tumultuous celebration of the repeal of an act imposing a duty on the whisky distilleries. The author had too frequently occasion to remark the inordinate desire for spiritous liquors which prevails in the interior of the United States; and he regrets their distaste for cider, which might be procured at a small expence in a country in which apples of every kind succeed beyond description. 'This is a remark,' says the Doctor, 'which I have made both on the east and west of the Allegany Mountains, where I have seen tall trees, raised from the seed, which yielded apples eight or nine inches in circumference.'

On the 1st of July, Dr. M. and his companion prosecuted their route over the same description of hilly country, and exposed to an excessive heat. After a painful march of two hours, they reached the summit of the *Allegany ridge*, properly so called, the highest in Pennsylvania, and the boundary of the eastern and western waters.

At West Liberty-town, the author quitted his fellow-traveller, and deviated a little way from his course, in search of a shrub which, as he had been told, yielded good oil. This shrub he describes without naming it, being the same which his father discovered fifteen years before in the mountains of

South

South Carolina. The seeds become so soon rancid, that, in a few days, if proper precautions are not taken, they lose their power of germinating. In its neighbourhood grows a species of Azalea, to the height of twelve or fifteen feet, with white, large, and fragrant blossoms.

Pittsburgh lies in a very circumscribed plain, at the confluence of the Monongahela and Allegany rivers, whose union forms the Ohio. This town consists of 400 houses, almost all of brick; enjoys a very healthy air, fine prospects, and freedom from musquitoes; and is not only the staple of commerce for Philadelphia and Baltimore, with the western country, but also that of the numerous establishments which are formed on the Monongabela and Allegany rivers. It is not, perhaps, known to many people in Europe, that vessels of a considerable tonnage are built here and on the Ohio. The author saw on the stocks a three-masted ship of 250 tons burthen, and a galliot of 90, which were nearly finished.

'These vessels were to go down to New Orleans in the following spring, with a cargo of the productions of the country; and, before reaching the ocean, would make a voyage of near 2200 miles. There is not a doubt but that, hereafter, vessels will be constructed two hundred leagues above the mouth of the Misouri, fifty above that of the Illinois river, and also in the Mississippi, two hundred leagues above the place where these rivers join it: that is to say, six hundred and fifty leagues from the sea, for in the spaces mentioned, their depths are as great as that of the Ohio at Pittsburgh, and it would be wrong to suppose, that, in time the vast countries watered by these rivers will not be sufficiently populous to execute such enterprises. The rapid population of the three new western states, in circumstances infinitely less favourable, warrant this opinion. These states, in which, thirty years ago, there were scarcely three thousand inhabitants, have at present more than four hundred thousand; and among all the plantations, which on the roads are seldom more than four or five miles asunder, it is very uncommon to find one, even of the most flourishing, of which the proprietor may not be asked, with confidence, from whence he emigrated, or, in the trivial language of the Americans, *From what part of the world are you come?* as if these west and fertile regions were intended to be the point of concentration, and common country of all the inhabitants of the globe. Now if we consider these astonishing and rapid ameliorations, what ideas shall we not form of the high degree of prosperity to which these western countries may attain, and of the great increase which the commerce, population, and culture of this country will acquire by the union of Louisiana to the American territory.'

The Ohio, which varies in breadth from two hundred to a thousand toises, pursues a very winding course, and runs into the Mississippi at a distance of 1100 miles from Pittsburgh. Its navigation, which is considerably impeded by a great number

of small islands, is practicable, for the first 425 miles, only in spring and autumn; when its waters rise to such a height, and the current acquires such a velocity, that vessels of 300 tons can descend with perfect safety, and boats, constructed so as to counteract the swiftness of the stream, are carried along without the help of oars. In summer, on the contrary, unless abundant rains have fallen among the mountains, the rate of the current exceeds not a mile and a half in the hour; and the traveller, who wishes to avail himself of the facility of water conveyance, must entrust his person to a light and narrow canoe. In this vehicle, the Doctor and another gentleman proceeded from Wheeling to Limestone, in Kentucky, a distance of 348 miles, paddling all the way, and suffering much from heat, from their constrained posture, and from thirst; the river water requiring to be kept for twenty-four hours, before it is fit to drink.

On the banks of the Ohio, are produced trees of very uncommon dimensions; and an example is adduced of an occidental plane-tree, which, at four feet above the surface of the ground, measured 47 feet in circumference. 'It appeared (says Dr. M.) to keep the same dimensions to the height of fifteen or twenty feet, and then it divided into several branches of a proportional thickness. No external appearance led to a belief that the tree was hollow, and I examined this as much as I could by striking it with a large stick in several places. Our host offered, if we would pass the day with him, to shew us others as large in different parts of the wood, two or three miles from the river. This fact supports an observation made by my father, when he travelled this country, tending to prove that the tulip and plane-trees, of all the trees of North America, are those which attain to the greatest diameter.'

At Marietta, Dr. Michaux encountered General Saint-Clair, Governor of the state of the Ohio; who journeyed in an old chaise, and without a servant. 'In the United States, the men who are called by the wishes of their fellow-citizens to exercise these important functions, do not in any respect change their manners; they continue to reside in their own houses, and to live as simple individuals, without shewing more ostentation or entering into greater expense.'—

Gallipoli, farther down the river, was the rendezvous of some French colonists, who quitted their country at the commencement of the Revolution, in order to settle at Scioto, but who had been subjected to various hardships and misfortunes, in consequence of the war with the savages, the differences which had arisen between the Scioto company and that of the Ohio, and the treacherous representations of those who speculated

lated in the sale of lands. Moreover, only about a tenth of these new settlers were fit for the labour which they had undertaken; and the remainder, who live in Gallipoli, present almost the only instance of poverty and misery which occurred to the observation of their countryman.

Alexandria, 104 miles from Gallipoli, is favourably situated for commerce, and would rapidly increase in population, were it not visited, every autumn, with obstinate intermitting fevers. Here Dr. Michaux mentions the frequent appearance of a plant which his translator terms *Stromony*, and which, we presume, is the thorn apple (*Datura Stramonium*). If this tree be meant, it has no claims to an European origin; for though Gerarde asserts that it was first introduced into England from Constantinople, Kalm notices it as one of the most common weeds about the villages in America; and it almost invariably springs up in the earth which is imported with plants from various parts of that extensive continent.

Before he takes leave of the banks of the Ohio, the author presents us with some interesting and judicious remarks on their aspect and native productions, their recent population, the wandering propensities of the first settlers, &c. and then conducts us to Lexington, the most populous town in Kentucky, containing 3000 inhabitants. Till 1782, the whole State could not boast of more: but, in the course of twenty years, the number amounted to 25,000. 'Thus, in this state, where it would be difficult to find ten individuals of twenty-five years of age who were born in it, the number of the inhabitants is already as large as in seven of the old states: and there are only four of which the population is twice as numerous. This increase, rapid as it was, would have been much more so, had it not been for one circumstance, which prevents the emigrants from flocking to it, I allude to the difficulty of ascertaining the titles to the land.' This ambiguity of the tenures is sufficiently explained by the unskilfulness of the first surveyors, and the dangers to which they were exposed from the hostility of the savage tribes. To a much more general cause, we must ascribe the facility with which every land-holder acquiesces in the validity of his own title, while he is disposed to question that of his neighbour.

The land of Kentucky is generally uneven, though not mountainous; and the vegetable soil, which varies in degrees of thickness, is incumbent on an immense field of limestone. The prevailing native plants differ considerably from those on the eastern side of the Allegany ridges: but a greater uniformity of species is observable in the animal kingdom. Since the establishment of the Europeans, the elks and bisons have

mostly disappeared; though the latter were more common here than in any other part of North America, and at first allowed the hunters to approach, without any symptoms of fear. The deer, bear, wolf, grey and red-haired fox, Canadian lynx, improperly named *wild-cat*, racoon, opossum, and three or four species of squirrels, are still of very frequent occurrence. The only species of fowl, particularized in this part of the journey, is the wild turkey, which abounds in the western states, and begins to be very scarce in the southern. In the most unfrequented districts, they are easily killed by a pistol-shot.

Among the chief articles of produce in Kentucky, are maize, wheat, rye, hemp, and tobacco. The flour, which is of an excellent quality, is exported to a very considerable amount; and the temperature of the climate is extremely favourable to the culture of tobacco, several thousands of hogsheads of which are exported annually. In lands of the first class, which bear every year, the maize rises to the height of ten or eleven feet, and yields from forty to seventy-five bushels per acre.—Peach trees, of which five or six varieties are cultivated, have greatly multiplied. They are all in the open ground, grow from kernels, 'without being grafted or cut', and are in full bearing in the fourth year. Immense quantities of the fruit are converted into brandy, of which much is consumed in the country, and the remainder is exported. The breed of saddle horses is uncommonly fine, and carefully cherished by the inhabitants: but the draught horses, on the contrary, are small, and have a bad appearance, because the improvement of their breed is neglected. Of horned cattle and pigs, in Kentucky, the number is very considerable: but sheep are rare, and their flesh is not in much esteem:

'The inhabitants of Kentucky, as has been already mentioned, are, almost all, originally from Virginia, and particularly from the most remote parts of that state, and, with the exception of the lawyers, physicians, and a few of the citizens, who have received an education suitable to their professions, in the towns on the Atlantic, retain the manners of the Virginians. With them, a passion for gaming and spirituous liquors is carried to excess, and sanguinary conflicts are frequently the consequence. They meet often at the taverns, particularly during the session of the courts of justice, when they pass whole days there. Horses, and the law-suits, are the usual subjects of their conversation. If a traveller arrives, his horse is valued as soon as they can perceive him. If he stops, they offer him a glass of whiskey, and a multitude of questions follow. Where did you come from? Where are you going to? What is your name? Where do you reside? Your profession? Have the inhabitants of the country you have passed through any fevers? &c. These questions, which are repeated a thousand times, in the course of a long journey, at length

length become tiresome; but, with a little address, it is easy to stop them. Besides they have no other motive for them but that curiosity which is so natural to persons living retired, in the midst of woods, who scarcely ever see a stranger. They are never dictated by mistrust; for, from whatever part of the world a stranger comes to the United States, he may enter all the sea-ports and principal towns, remain in them, or travel, as long as he pleases, through every part of the country, without any public officer inquiring who he is, or what are his inducements for coming there.

'The inhabitants of Kentucky are very willing to give strangers the information they require respecting the country in which they reside, and which they consider as the best part of the United States: as that in which the soil is most fertile, the climate most salubrious, and where all who have come to settle, were led by the love of liberty and independence. In their houses they are decent and hospitable; wherefore, in the course of my journey, I preferred lodging with them, rather than in the taverns, where the accommodation is frequently worse and much dearer.

'The women seldom interfere in the labours of the field: they remain at home, assiduously engaged with the cares of the house, or employed in spinning hemp or cotton, which they afterwards make into cloth for the use of the family. This work alone is considerable, for there are few houses in which there are not four or five children.

'Among the different sects which exist in Kentucky, those of the methodists and anabaptists are the most numerous. The religious spirit has, within seven or eight years, acquired a new degree of strength here; for independently of the Sundays, which are scrupulously observed, they meet, during the summer, in the course of the week, to hear sermons, which last for several days in succession. These meetings, which often consist of two or three thousand persons, who come from ten or twelve miles round, take place in the woods. Each one brings his own provisions, and they pass the night round fires. The ministers use great vehemence in their discourses. Frequently, in the middle of these sermons, the heads of some of the congregation are lifted up, their imaginations exalted, and they fall down, inspired, exclaiming, *Glory! Glory!* It is chiefly among the women that these inspirations take place. They are then taken from among the crowd, and put under a tree, where they lie extended for a long time, uttering deep sighs.

'There are some of these assemblies at which as many as two hundred will fall in this manner, so that a number of assistants are employed to help them. While I was at Lexington, I attended one of these sermons. Those who are best informed differ from the opinion of the multitude with respect to this species of extacy; which frequently draws on them the appellation of *bad folks*. But this is the extent of their intolerance. When returned from the sermon, religion seldom forms a subject of conversation among the citizens. Although divided into different sects, they live in the greatest harmony, and when an alliance is projected between families, difference of religion never occasions any obstacle: the husband and wife fol-

low the worship they approve; as do their children when they are come to maturity, without the least opposition from their parents.'

Our traveller next visited Nashville, Fort Blount, Knoxville, &c. in Tennessee. Previously to 1796, this state formed part of North Carolina. A mild climate, fruitful soil, undisputed titles to landed property, and the profitable cultivation of cotton, give it a preference to Kentucky, in the eyes of many: but intermittent fevers are very prevalent in summer. 'The emigrants, in the first year of their establishment, and even travellers, are also, at this season, subject to an exanthematic affection, which makes them suffer severely for ten or twelve days, from the extreme itching produced by a multiplicity of pimples, which first appear on the belly, and afterwards on the shoulders, arms, and thighs.'

December 21st 1802, the persevering author re-crossed the mountains, to Morgantown, the first station in North Carolina. In this part of the country, the Alleganys assume a detached appearance, being contiguous only at their bases. Their precise height has not yet been ascertained. The mines which they are known to contain, in the greatest variety, are those of iron, which are worked with success, and produce metal of a good quality. The land is free from stones, is fresh and fertile, covered in many places with a species of wild peas, which make excellent pasture, and is rendered still more inviting to settlers by the excellence of its waters, and the salubrity of the atmosphere. Its inhabitants are expert hunters. 'Towards the middle of Autumn, almost all of them hunt the bears: they sell their skins, and the flesh, which is very good, serves them, in a great degree, for food at this season. They give it the preference to every other kind of flesh, and consider it as the only one of which a large quantity can be eaten without inconvenience.'

From Morgantown, Dr. Michaux proceeded directly to Charlestown; noting, by the way, some sensible remarks on the agricultural produce of the two Carolinas. In many places, cotton has now supplanted rice, because it is found to be a much more profitable crop, though it sometimes suffers from the early approach of winter. The soil best adapted to the growth of this useful plant is that of the islands adjacent to the coasts. 'Those belonging to the state of Georgia produce that which is most esteemed, and known, in commerce, in France, by the name of the *Coton de Georgie, Laine fine*; and in England by that of *Sea Island Cotton*. This variety of cotton has a deep black seed, and very long fine wool. In February 1803, it sold at Charlestown for one-and-twenty pence a pound, while that which had grown in the high country

country was not worth more than eight pence half-penny, or nine pence.'

Dr. Michaux's relation of this long journey will afford little gratification to those who delight in marvellous adventures, paradoxical sentiments, or brilliant reflections. Indeed, we have seldom found a French production that is so destitute of all pretensions to wit or profound philosophy; and the hasty critic may, moreover, allege that the information which it conveys is superficial and desultory. When, however, we reflect that the author's observations were not originally destined for the press, and that his progress was hurried, and attended with many inconveniences, we should receive with much indulgence the plain but important matters of fact which he has been enabled to collect, and the benevolent and impartial suggestions which he has communicated in modest and perspicuous language.

Mr. Lambert, we are willing to believe, has executed his task with more regard to fidelity than to English grammar or idiom. He begins a sentence, for example, with 'It was *them* who,' &c. 'There are very few plantations; they do not exceed fifteen or eighteen, *and cultivate,*' &c. 'The same vessel *as* had brought,' &c. is at least a vulgarism. The French article is sometimes improperly inserted, as '*the* General Washington.' The Rhododendron he calls Rhododendrum. *Banc*, a bed or stratum, is mis-translated *bank*; and the Indian date-plumb is, without ceremony, termed *plaque-minier*, which must be quite unintelligible to the mere English reader. *To acclimate* seems to be an unnecessary innovation, since *to naturalize* expresses the same meaning.

Art. X. *Specimens of Early English Metrical Romances*, chiefly written during the early Part of the Fourteenth Century; to which is prefixed an Historical Introduction, intended to illustrate the Rise and Progress of Romantic Composition in France and England. By George Ellis, Esq. 3 Vols. Crown 8vo. 1l. 7s. Boards. Longman and Co.

The object of these volumes is to supply a chasm in the author's former publication, intitled, "Specimens of Early English Poets *," by exhibiting a more ample illustration of the progress of our national poetry and language, from the concluding part of the thirteenth to the middle of the fourteenth century; and by presenting, at the same time, a general

* See Rev. N. S. Vol. xl. p. 154.

view

view of the earliest and simplest form of the chivalrous romance.

'These romances are divided into the following classes:—1st, Romances relating to King Arthur; 2d, Anglo Saxon Romances; 3d, Anglo-Norman Romances; 4th, Romances relating to Charlemagne; 5th, Romances of Oriental origin; and 6th, Miscellaneous Romances.

'The editor has followed, with little deviation, the plan adopted by M. Le Grand in his edition of the French Fabliaux; and has faithfully given, in plain prose, not only the general outline but even the smallest incidents of each story: but he has thought it necessary to intersperse, throughout the narrative, such passages of the originals as appeared to him worth preserving, either from their poetical merit,—from their presenting correct pictures of antient manners,—or from their being characteristic of the author's feelings, or of those of the nation.'

From these transcripts, Mr. Ellis banishes the old orthography, but retains the original words; and, by this licence, so allowable in a work of critical elucidation, he renders the passages much more familiar to a reader of the present day, without detracting from their native spirit and complexion. Rigid adepts in legendary lore may be disposed to reprobate editorial liberties of every kind, and to insist on the integrity of every piece: but the task of analysis and exemplification is, sometimes, not less profitable and grateful than that of entire transcription; and, in the present instance, we doubt not that it will be more generally welcomed by the public. Few are now the individuals who have either the patience or the fortitude requisite to pursue the tedious and perplexing windings of those rude and extravagant fictions, which delighted an age of idleness, ignorance, and supersition. The elegant labours of Mr. Ellis are completely adequate to gratify a laudable curiosity concerning the manner in which they were constructed, or embellished, and afford abundant samples of their characteristic beauties and defects. If the profound antiquary be still determined to rest satisfied with nothing short of the unmutilated originals, he is not less at liberty than formerly to consign them to the press, and can have no occasion for regretting the previous services of a learned and able expositor.

In his preliminary discourse, which is neat and comprehensive, Mr. Ellis traces the origin of our Romance-compositions to the national poets attached to those northern tribes who settled in Neustria, a province which from them took the name of Normandy. Their language, it is presumed, gradually melted down into the *Romance* of northern France, the dialect

dialect in which the minstrels composed most of their stories, and of which the name was afterward applied to the stories themselves. This Norman French, according to the essayist, was not employed as a written language, till very near the time of the conquest; and, till the accession of the second Henry, 'all the principal compositions in that language were either devotional and moral tracts, lives of saints, scientific treatises, or chronicles. All of these were metrical; and generally, perhaps universally, translations. The minor compositions were, probably, much more numerous; and seem to have consisted of war songs, satirical songs, encomiastic songs, and of something like historical ballads.'

The second section of this disquisition is ingeniously designed to reconcile the opinions of Bishop Percy, Mr. Warton, and others, concerning the origin of Romantic fictions. Their respective hypotheses, Mr. Ellis contends, are not incompatible; and we may rationally suppose that the scenes and characters of our romantic histories were generally, though not exclusively, derived from the Bretons, or from the Welsh; that much of the colouring, and perhaps some of the adventures, may be of Scandinavian origin; while occasional episodes and part of the machinery may have been borrowed from the Arabians.

'In fact,' continues he, 'there is reason to believe that critics, in their survey of Gothic literature, as well as of Gothic architecture, have too hastily had recourse to a single hypothesis, for the purpose of explaining the probable origin of forms and proportions which appeared unusual, and of ornaments which were thought to arise from a wild and capricious fancy: and in both cases it will perhaps be found that invention is often nothing more than accidental association, and that what has been attributed to originality of design, was only the result of an awkward attempt to combine incongruous materials. The first writers of romance were copyists and translators; the *Trouveurs*, their successors, as the name literally implies, were simply *finders*, and used all that they found, without caring whence it was gleaned, or much troubling themselves about the usual restraints of chronology or geography. That theory, therefore, which is the most comprehensive, and which embraces all the avenues of information to which the writers of the twelfth century can be supposed to have had access, has, so far, the greatest appearance of probability.'

We can have no objection to such healing doctrine: but we trust that the term *Troubadour* is susceptible of a more natural and a more dignified interpretation than is here assigned to it. As *poet* originally denotes a *maker* or *creator*, so the *trouveur* may be aptly rendered by *inventor*, or *contriver*, without the most distant allusion to plagiarism.

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In the prosecution of his inquiry, Mr. Ellis seems to have established two important literary facts; first, that the earliest and best French romances were composed at the court of the English kings, descended from William the Conqueror; and, secondly, that Geoffrey of Monmouth did not fabricate the incidents of his Chronicle, but translated and published them from materials collected with great assiduity by Walter Calenius, arch-deacon of Oxford, during his travels in Armorica. The substance of this far famed chronicle, and of the Life of Merlin by the same author, is sketched in two spirited and elegant abstracts.

Two appendixes are subjoined to the Introduction; the first containing an analysis, by Mr. Dance, of a curious performance intitled *Petrus Alphonsus de Clericali Disciplina*, and the second an abridged view of Marie's Lays, 'a work,' says the author, 'which Mr. Ritson had manifestly neglected to read, or was unable to understand.'

Of the first class of romances, it is remarked that their metrical remains, with the exception of such scraps as have been preserved in the form of ballads, are now very rare. 'This indeed might have been expected; because when all metre began to be considered as the vehicle of fiction, it was likely that the favourite story of Arthur would be the first to be turned into prose, for the purpose of establishing its authority beyond all dispute. On the other hand, as the art of reading made a slow progress amongst the vulgar, it was natural that parts of the metrical tale should be detached for their use, and, in the shape of songs, be committed to oral tradition.' The two with which we are here presented are of considerable length, and are intitled Merlin, and Morte Arthur. The first consists of two parts, and, after all, is only a fragment, the transcriber having apparently become tired of his occupation, when he had finished upwards of ten thousand lines.

Guy of Warwick, and Sir Bevis of Hamptoun, are the specimens adduced of the Saxon romance; the first, dull and tedious, though rendered very tolerable in its new attire; and the second, characterized by a degree of harshness which attests the rude, and probably the remote period in which it was composed. That these are really and *wholly* Saxon productions may, perhaps, admit of doubt; at least, satisfactory evidence of the affimative is still wanting. It is, however, worthy of remark that, whatever their history or defects may be, they were extremely popular in the middle ages; and that three manuscript copies and various printed editions of Sir Bevis are still extant in this country.

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The third Class (or Norman Romances) is illustrated by an abstract of Richard Cœur de Lion, principally taken from the MS. in the Library of Caius College, Cambridge; the omissions, in every instance but one, being supplied from the printed copy. The French original, and even the earliest English version, are supposed to have contained an authentic record of Richard's transactions, compiled from contemporary documents, on which were afterward engrafted many wild and absurd fables.

Roland and Ferragus, Sir Ortuel, and Ferumbras, are given as examples of romances relating to Charlemagne, most of which have the fabulous Chronicle of Turpin for their basis. From the first, we transcribe a few paragraphs, to exemplify Mr. Ellis's manner of working on such materials:

'The reader will perhaps be of opinion that Roland and Ferragus, the two heroes of this curious narrative, have delayed their appearance quite long enough; and it must be confessed that the poet has rather unaccountably omitted some adventures of the former at Bordeaux, with which Turpin has somewhat enlivened the list of miracles and monasteries which forms the principal part of his history. But it seems to be his opinion, that a description of the person and manners of Charlemagne, being equally suited to the beginning or end of his story, could not be displaced in the middle. He has therefore inserted it here.

'Charles was considerably above the middle stature, being, "*as the Latin us said,*" twenty feet in height, of proportionate strength, and of a stern aspect. His hair was black; his countenance ruddy. At four festivals in the year, that is to say, at Easter, at Whitsuntide, on St. James's day, and at Christmas, he wore from motives of piety, "the holy crown of thorn;" and on these occasions he dined in public, surrounded by his knights, having a drawn sword carried before him. At night his couch was guarded by a company of a hundred knights, each bearing in one hand a lighted torch, and in the other a naked falchion. It was during one of these festivals at Pampelune, where he displayed his usual magnificence, that he received a challenge from Ferragus, a General sent against him by the soudan of Babylon, to meet him in the field.

'And on a day came tiding
Unto Charles the king,
All of a doughty knight,
Was comen to *Vasers* *;
Stout he was, and fierce,
Ferragus he hight.
Of Babyloun the soudan
Thither him send gan,
With king Charles to fight;
So hard he was *to-fond* †,

'* The name given by Gaguin, viz. Avager, is equally unintelligible.'

'† found, or proved.'

That

That no dint of brond
No grieved him, I plight.
He had twenty men's strength;
And forty feet of length
Thilkie paynim had;
And four feet in the face
*T-meten** on the place.
And fifteen in *brede* †
His nose was a foot and more;
His brow, as bristles wore;
(He that it saw it said)
He looked *lothliche*, ‡
And was *swart* § as pitch;
Of him men might adrede!

'Charles repaired to Vassers, for the purpose of reconnoitring his monstrous enemy; but, after examining him limb by limb with the minutest attention, was so little tempted by the survey, that he declined the challenge; but suffered Ogier le Danois, whose curiosity to try the strength of such an uncouth adversary was keener than his own, to encounter the giant in the presence of both armies. Ogier armed himself with great care, mounted his best horse, chose a lance of uncommon strength, and rushed upon his enemy with the rapidity of lightning; but Ferragus, receiving the point of the spear on his shield with an air of perfect indifference, seized the knight with his right hand, lifted him from his horse, and, trussing him under his arm in such a manner that the captive could make no effort to escape, bore him off in perfect silence to the castle of Vasers. The novelty of this spectacle astonished but did not intimidate the warriors of Charlemagne. On the following morning, the gallant Reynald de Aubépine‖ presented himself to the giant, but was as unsuccessful as Ogier; and Ferragus, not more disturbed by the struggles of the dauntless knight, whom he held under his arm, than a hawk by the fluttering of the prey in its talons, tauntingly exclaimed to Charlemagne,

"Sir! thou wonnest Spain!
Hadst thou none better tho?
So Mahoun me give rest,
Against ten, and *swiche* ¶ the best,
To fight ich would go!"

'Charles, on the next day, dispatched Sir Constantine of Rome, together with Howel earl of Nantes, on the same errand: he then sent ten knights at once; but all shared the same fate; and he foresaw that his army was on the point of being taken from him piece-meal by the villainous giant, when the formidable Roland demanded the combat, and, in spite of the king's entreatises, persisted in his resolution of attacking the unbelieving monster.'

'* Measured.' '† breadth.' '‡ loathly.' '§ black.'
'‖ More generally called Renaud de Montauban; the Rinaldo of the Italians. '¶ such.'

In

In Ferumbras, the heroine is conspicuous for her savage and atrocious disposition. Not satisfied with betraying her father, she pushes her governess into the sea, and delights to contemplate the sufferings of one of her father's knights, who is burned alive.

The Editor next treats us with a learned and amusing Introduction to the Seven Wise Masters, which he analyses as a specimen of the oriental Romance. The fragment in the Auchinleck MS. has been chiefly followed, as the most antient copy; and the conclusion has been supplied from the more recent MS. in the Cotton Library.

Under the general title of *Miscellaneous*, Mr. Ellis has comprized all those romances which do not naturally find a place in some of the preceding Classes. They are intitled, Florice and Blancheflour, Robert of Cysille, Sir Isumbras, Sir Triamour, the Life of Ipomydon, Sir Eglamour of Artoys, Lay le Fraine, Sir Eger and Sir Grahame and Sir Gray-Steel, Sir Degoré, Roswal and Lillian, and Amys and Amylion.—Of these, one of the longest and most entertaining is the Life of Ipomydon, of which the entire MS. belongs to the Harleian Library, in the British Museum. The poem, in its original state, consists of two fyttes or cantos, and 2342 verses.

Our limits forbid a more detailed exposition of the contents of these curious volumes; and indeed, in order to form a proper estimate of their merits, it would be requisite to sketch the character and outlines of each romance, of which the shortest is too long for transcription, and the longest would be materially injured by compression. While we bear our willing testimony to the taste and diligence of the compiler, we wish that he had reserved his playful remarks and witticisms for the annotations, rather than have blended them with the narratives; and that he had given a little more extension to his critical illustrations.

Art. XI. *The Transactions of the Royal Irish Academy*, Vol. X. 4to. Dublin, 1806. London, sold by Payne and M'Inlay. Price 1l. Boards.

The contents of this volume are, as usual, divided into the departments of *Science*, *Literature*, and *Antiquities*, of which the first is by far the most extensive. We shall endeavour to pay due attention to each, following the order of the classes. Under the head of

Science,

we meet first with a *Description of an Apparatus for transferring Gases over Water or Mercury, &c. By the Rev.* Gilbert Austin.

Austin.—Without the assistance of the plates, it would not be easy to give a perfect idea of Mr. Austin's invention; and we can only remark on it, that, although it would no doubt answer the end in view, we think that it would require considerable nicety in the management; while a moderate share of attention in the usual way of transferring gases might render it altogether unnecessary.

An Account of a new semi-metallic substance, called Menacane, and its Ores. By the late G. Mitchell, M. B.—It may be necessary to inform our readers, that Menacane is the substance which is now by all chemical writers called Titanium; and we are surprised that this its most common appellation is not once mentioned by the author. It was discovered by Mr. Gregor of Cornwall, and was by him named Manachine, from the place at which it was found. Some years afterward, Klaproth, in one of his analyses, obtained the same substance, without (as it appears) being aware of Mr. Gregor's experiments, and gave it the name of Titanium, which has been since universally adopted. It has been more lately examined by Kirwan, Vauquelin, Lowitz, and Lampadius; so that its chemical properties are tolerably well ascertained. Mr. Mitchell, however, supposed that its natural history was still defective, and this deficiency he undertakes to supply in the paper before us.

Five ores of this metal have been discovered, Rutile, Rutilite, Nigrine, Menacane, and Iserine. The fourth is the one which was originally examined by Mr. Gregor, and consists of the oxids of titanium and of iron; the first two are composed entirely of the oxid of titanium, and were the substances on which Klaproth made his experiments. In his account of each of these species, the author professes to follow the method of Werner; and he arranges his remarks under the heads of external characters, observations, chemical characters, and geognostic occurrences. He concludes with some observations on the probable uses to which this metal is applicable:

'The use of this metal is, as will readily be supposed, from its scarcity, and the newness of its discovery, very confined. The rutile, indeed, was, for a length of time, employed to give a brown colour, in the porcelain manufacture of Sevres, near Paris; but, from the difficulty of communicating an equal tint by it, has since been abandoned. The rock crystal, inclosing capilliform crystals of rutile, has been employed as a setting for rings. The precipitates, especially those from acid of sugar, may be employed as water colours; that, by acid of galls, affording a good tile red, and that, with Prussian alkali, an agreeable dark green. The latter, also, communicates a durable colour to silk, as my friend, Lampadius, assures me; perhaps, with proper management, it might be employed

to furnish the so much wished for durable green for the printing of cotton. And, lastly, its close connection with some iron ores, and those exactly of the most superior quality, such as the ores of Norway and Stiria, leads naturally to the suspicion that it may possess some favourable influence upon the manufacture of iron, and, therefore, well deserves the attention of future enquirers.'

On the Volcanic theory, by the Rev. Wm. Richardson, *D. D.* —This paper is divided into three parts; the object of the first being to controvert the hypothesis originally proposed by M. Desmarest, that basalt is a volcanic production. It is asserted that he wrote on this subject with the professed intention of discrediting the scripture history, by shewing that natural phænomena are inconsistent with the Mosaic account of the creation. Some reason certainly appears for supposing that this was the case; and yet, as far as we learn from Dr. Richardson's paper, this serious imputation on M. Desmarest's character rests principally on the very suspicious authority of Barruel. The hypothesis was contained in a paper published many years ago in the memoirs of the Academy of Sciences; and Dr. R. proposes to examine it with some minuteness.—M. Desmarest builds his system principally on the appearances which he noticed in Auvergne, a country which contains a large quantity of basalt, and at the same time bears evident marks of volcanic eruptions. From his own statement of what he saw there, and from comparing it with the relations of other naturalists, Dr. R. attempts to prove (and, we think, with success,) that the facts do not correspond to the theory, and in some instances are even adverse to it.—The French philosopher afterward endeavours to support his opinion by a reference to the basaltic masses in the county of Antrim: but in every thing respecting this district, Dr. Richardson, who is a native of this part of the island, manifests that he egregiously mistook. The Doctor's opinion concerning Auvergne is, that it was originally a basaltic country, and that, independently of this circumstance, volcanoes were afterward formed there.

In the 2d part of his inquiry, Dr. R. examines the works of the different authors who have supported the hypothesis of M. Desmarest; and among others he particularly notices St. Fond, Dolomieu, Whitehurst, and Spallanzani. They all appear to have taken for granted, without farther examination, the volcanic origin of basalt, and have done little more than endeavour to remove particular objections which have been made to the hypothesis, or to add new facts which seemed to confirm it. From a review of these writings, the Doctor thinks that he is warranted in concluding that they do not add any real support to the system; and that the facts which they ad-

duce prove that, where basalt has been discovered near a volcano, it must have existed previously to it and independently of it. He notices an opinion suggested by Dr. Hamilton, that basalt has been formed by crystallization in the interior of volcanoes, and not in the currents of lava. Many circumstances seem to militate against this idea; and among others it is stated that basalt is found disposed in strata with substances of a different nature interposed between them: an arrangement which could not have taken place if the whole had been in a state of fusion.

Part 3. of this paper contains the writer's own opinion on the subject. He draws his arguments against the volcanic origin of basalt principally from the appearances which it presents in the county of Antrim. In no part of the world, perhaps, is it found in greater abundance, or in a more perfect state; and we think that the facts adduced by the author, against the French hypothesis of its volcanic origin, are perfectly decisive. Dr. R. conceives that basalt is a primitive production, and that it was originally formed in the state in which it now exists; an opinion which, we may observe, tends rather to cut than to untie the knot.—We cannot enter farther into the discussion than to remark that basalt may be of igneous origin, altho' not the product of a volcano; an idea which we are, on the whole, inclined to adopt.

This memoir displays considerable ability, and is a very spirited and able attack on M. Desmarest's theory: but we must regret that the author should have chosen to adopt so contemptuous and flippant a manner of treating his opponent. Admitting the latter to have been influenced by the unworthy motives of which he has been suspected, it would have been more dignified in Dr. R. to have exposed them without comment, and to have left the reader to form his own judgment on them. We do not, however, think that the charge alleged against M. Desmarest has been proved; it certainly is not substantiated in the paper before us. He has undoubtedly employed very inadequate arguments to support his opinion; and he seems in many cases to have viewed the phænomena which fell under his observation, rather as a partial advocate than as a candid inquirer after truth: but this is a failing to which naturalists in general have so great a propensity, that it is not necessary to imagine any unusual motives for it in this particular instance.

An Experimental Inquiry into the nature of gravelly and calculous Concretions, in the human subject; and the effects of alkaline and acid substances on them, in and out of the Body. By Thomas Egan, *M. D.*—The object of this paper, which occupies nearly

100 pages, is to ascertain how far the effects of substances taken into the stomach, on the formation or removal of calculi, correspond with their chemical action on the same substances out of the body. It is an observation which seems confirmed by general experience, that calculous complaints are most frequent among those persons who employ the greatest proportion of acescent substances in diet; and it is generally acknowleged that alkali, either in its pure or its carbonated state, are in all instances more or less useful in their removal. After having stated the principal discoveries which have been made relative to the nature and composition of calculi, the author examines experimentally how far acids, when added to urine, possess the power of precipitating the lithic acid which it contains. He tried the effect of both vegetable and mineral acids, and he found that they all caused a precipitation to take place much more speedily than it would have done without the addition of them: whence he concludes that acids of every kind are prejudicial, in those constitutions which are disposed to calculous complaints, by precipitating the lithic acid from the urine, and giving rise to its crystallization before it is evacuated from the bladder.

All chemists agree in stating that the carbonated alkalies do not act on calculi, and yet the alkalies are found as useful in removing the complaint when united to carbonic acid as in their caustic state. In order to elucidate this difficulty, Dr. Egan added the carbonated alkalies to urine, and perceived that their effect was directly opposite to that of the acids as employed in the former experiments, since they always prevented the precipitation of the lithic acid. He also observed that calculi, suspended in solutions of carbonated alkalies, were uniformly influenced by them; they were in part dissolved, and had their whole texture softened; and the action was promoted by raising the temperature. The result of these experiments is highly satisfactory, by pointing out a direct correspondence between the medical operation of these substances and their chemical action: but, as they are in positive opposition to the results of some of the most eminent chemists, we can scarcely give them our full confidence until we see them confirmed by farther trials. Dr. Egan's paper is certainly valuable, but it is written in a diffuse and incorrect style, and might be advantageously compressed into half its present bulk.

On comparative Micrometer measures: in a letter from the Rev. D. J. A. Hamilton, *Dean of Cloyne, to the Rev. J. Brinkley.*—In order to ascertain the comparative correctness of three micrometers, (since in certain cases the sextant may be made to act

the part of a micrometer,) the Astronomer of Armagh made several observations with a wire micrometer, a divided object-micrometer, both made by Dollond, and a ten-inch sextant made (according to the words of Dr. H.) in a very capital style indeed, by Mr. Troughton. The object measured was the sun's diameter, and the measures of each instrument are put down together with the sun's diameter for the day of the observation, taken from the Nautical Almanack: but Dr. H. has drawn no conclusion from the results of his observations. The sextant, in several of the cases, is exceedingly accurate. Perhaps no instrument is so well fitted for measuring the sun's diameter as the sextant of France, that is, Borda's repeating circle: which, enabling us to repeat the observation at pleasure, has, especially in cases like that of which we are speaking, viz. the measurement of the sun's diameter, a great advantage over our sextants. M. Delambre has used this instrument, as being the best adapted to the purpose, when it is necessary to determine the sun's diameter at the Apogee.

When mentioning certain observations made on June 19th, Dr. Hamilton speaks of the sun's apogean diameter: but he does not surely mean that the sun was in its apogee at that time. The determination of the apogean diameter is an operation of the greatest nicety and importance; and if Dr. H. will consult foreign works, he will find that M. Delambre has taken considerable pains to ascertain it, in order to correct an important element in the solar theory.

Observations on the Metallic Composition for the Specula of Reflecting Telescopes, and the manner of casting them: also a method of communicating to them any particular conoidal figure: with an attempt to explain, on scientific principles, the grounds of each process: and occasional Remarks on the construction of Telescopes. By the Rev. James Little.—The author of this memoir, who has been practically employed in casting, and in working up to their proper forms, the specula of reflecting telescopes, begins with a description of component materials of specula, and of the several precautions and artifices used in casting them: he next proceeds to a more arduous part; the means by which such and such forms may be imparted to specula, and the causes from which, in many cases, contrary to expectation, some irregular figure is given to the speculum in the act of polishing. The fact is, that in polishing a speculum with a spherical polisher, an abberration is caused in the speculum from the spherical figure. This abberration Mr. L. attributes, with too much formality and prolixity, perhaps, to the substance (pitch) with which the polisher is usually covered; and which, although

its

its parts suffer the same pressure in a direction perpendicular to the surface polished, yet resists differently. For instance, if the whole of the polisher be covered with pitch, at the extreme annulus the pitch will be able to expand itself from the centre: the part nearest to the centre will expand with the greatest difficulty; and consequently, in polishing a speculum, the central part of it must, from this cause, be worn away too much, or the spherical form must be changed.

'For these inconveniences (says the author,) however, arising from the unequal friction of the polisher, there are the following easy and adequate remedies; which will, in the sequel, be more fully explained, and applied as in practice, to effect the degree of curvature, or any correction of the same, which may be requisite.

'First. Since the curvature of the mirror ought to be gradually reduced towards its edges, which can only be effected by an increase of friction in the corresponding part of the polisher; and that this latter effect is to be produced in any part of it, by enlarging the surrounding coat of pitch: it follows, that, for this purpose, the breadth of the polisher must be enlarged above that of the mirror; and this in the same degree, as the curvature of the mirror is to be diminished: so that the polisher is to be of greatest breadth, for a mirror of an hyperbolic, and least, for one of a spherical figure. This, however, is to be done, under the limitations hereafter mentioned.

'Secondly. To preserve the regular gradation of curvature towards the middle of the mirror, the uncoated space, at the centre of the polisher, should be contracted to a certain limit, which will be defined; though, for the reasons above mentioned, it can never be filled up altogether.

'Thirdly. Where the resistance and friction of the pitch, in any tract on the face of the polisher, is computed as above, or found in effect, to be too great; it may be lessened and regulated, in any degree, by cutting, out of that part of its surface, some of the pitch, at proper intervals, in narrow channels or furrows: the number and depth of which ought to be proportioned to their distance from the edges of the coat of pitch directly, and to the reduction of curvature, proper to the corresponding parts of the mirror inversely, and should be in a ratio compounded of both; for, by these cavities, the continuity of the pitch being dissolved, its resistance, depending thereon, may be modified at pleasure.

'In this manner may the polisher be so disposed, as to communicate a correct figure to large mirrors, and even to those of smallest size. Now, whatever success may have attended the efforts of other persons, in communicating a proper figure to the *great* speculum, (especially Mr. Short, whom I have manifold reasons for believing to have been among the most eminent opticians, as well as artists, that have laboured in the improvement of this instrument;) I have not heard, that any method has been proposed, of communicating, to the *little* mirror of the Gregorian telescope, any other than a spherical

form, which yet may in this manner be done. And it must, in this telescope, be a thing most desirable to accomplish; especially when its size and aperture are so great, that it would be difficult to impress, on the extensive surface of its great mirror, (merely by the small alteration of figure, which could be produced, in the delicate operation of polishing,) the degree of change, from its prior state of spherical curvature, which would be requisite; since the defect of form, in this mirror, may, in these cases, (as will be shewn,) be easily compensated, in the figuration of the little mirror. For the greater size of this latter, in such instances, will render it capable of more steady handling and motion, and more equal pressure; and so more manageable, and susceptible of a correct figure, in proportion, as the encreased magnitude of the great mirror renders it unmanageable: which is, plainly, a great advantage, in the fabrication of this telescope; whose mirrors will thus, in the cases where it is most especially necessary and desirable, admit mutual correction and compensation for each other's defects.'

As far as we are able to ascertain, no certain rule is laid down by the author for making the speculum into any specific shape: cautions and artifices are proposed, by which either an elliptical or a parabolic form may be communicated: but much must depend on the judgment and on the nicety of the hand of the artist.

It is not a little remarkable, among the extraordinary performances of Sir Isaac Newton, that this great man first introduced the method (which is now followed) of polishing metallic specula by means of pitch. The high polish, which modern practice has given to specula, is attributed by Mr. Little to the use of the colcothar of green vitriol; and his method of preparing it for use may not be unacceptable to some of our readers:

'Considering that the vitriol, distilled in close vessels, might probably contract the grittiness in its calx, from an union of some of its component parts, or principles, with the water contained in the vitriol, (which is the metallic salt of iron,) and that this might prevent its perfect calcination; I thought it best to perform the distillation in the open air, and to begin with exhaling the water. Accordingly, I commenced with slowly roasting the vitriol or copperas, broken into grains as small as shot, by holding it over the fire, on a fire-shovel, till the moisture in it appeared to be dried away. I then put it into a crucible, and kept it uncovered, in a clear fire, till it had been some time red hot; * by which, the spirit or oil of the vitriol was distilled from it, and the calx or colcothar remained, of a brown-

'* I suppose that the fire ought not to be too high, or too long continued, in this process, lest it should convert the calx of the iron into glassy scoria. Experiments will determine the due regulation of the heat, so as to ensure success to the operation in every instance. The heat ought to be so great, as to give the colcothar, not a brown, but a red colour.'

ish red colour, and of a perfectly equal texture, entirely free from hard or gritty particles: and it was easily levigated, when moistened with water, on a piece of looking glass plate, by a piece of the like glass having a handle of brass cemented to it. This furnished a very fine and impalpable powder, capable of communicating to the specula, or lenses, the most exquisite polish and lustre.*'

In page 180, the author seems inclined to controvert an opinion of Huygens respecting an indistinctness of vision, when the breadth of a pencil of rays does not come up to a certain limit; which indistinctness is attributed by Huygens to the conformation of the eye:

'He (Huygens) observes, that if the latitude or breadth of the pencils, at the pupil of the eye, be very small, (so as not to exceed, if I remember right, the sixtieth part of an inch,) the vision, by the telescope or microscope, will be indistinct; so that, unless the pencils be of greater breadth than this space, at the place of the eye, the instrument will be defective: and he attributes this to something in the natural conformation, or in the humours of the eye; which, consequently, will admit of no remedy. On this may I presume to observe, that the latitude of the pencil, as it enters the eye, is the same as that with which it falls on the last eye glass; and, that the effect of it, which Mr. Huygens attributes to the eye, may, therefore, as naturally, be attributed to the eye-glass, as to the eye; especially when an anatomical dissection of it will demonstrate, that the perfect transparency of its humours, and exquisite polish of its cornea, or outer coat, (not to talk of its achromatic property,) far exceed, in this optic instrument of the Deity, any thing that can be manufactured by man. In fact, the polish given to the eye-glass, and the transparency of the glass itself, is always imperfect; and many points in its surface, which ought to serve for the regular transmission of light, will be obstructed by its roughness and opacity; so that, if the pencils occupy but a very little space on the lens, no points of fair transmission may there remain; and the few rays that pass through, may be so distorted, by irregular refraction, and inflection, in the glass, and in the eye-hole, that the vision must be indistinct. And this was the more likely to happen, in Huygens's time; because, neither the fine polishing powder of colcothar of vitriol, was then in use; (and Mr. Huygens used nothing but tripoli;) nor was the method of polishing, by the help of pitch, divulged by Sir Isaac Newton. If this conjecture be right, the remedy is, to use both these helps, in communicating an exquisite polish to the eye-glasses; especially the smaller one, where the breadth of the pencils is reduced, in the same proportion as its radius, or as the increase of its magnifying power: and, also, to avoid using flint glass for this purpose; as it is found to be the least transparent of any, as well as most dispersive.'

'* The same powder, spread on leather, would give the smoothest edge to razors and lancets, &c.'

Spherical reflectors, it is known, do not reflect parallel rays to the same point: the ray remote from the axis, when reflected and produced, cuts the axis in a point nearer to the reflector than a ray falling nearer to the axis: this the author mentions in page 170, and he adds, 'The rays that fall on the outer extremity of it, will converge to a different point, nearest to the mirror: and the rays, which are incident on the several concentrical annuli, indefinitely narrow, of which the face of the mirror is composed, will have an indefinite number of points of convergence; each annulus its own point, and all lying in a series, in the axis of the pencil, between the points, or foci, of the extreme, and of the innermost annulus.' Now we do not exactly understand the expression 'lying in a series in the axis of the pencil:' for although it be true that the remote rays, when reflected and produced, cut the axis of the speculum in points nearer to the vertex than the less remote rays, yet the foci of these remote rays lie not in the axis. Let r be the radius of the reflector, and let a parallel ray fall on the reflector at a distance from the axis, the distance being the sine of an arc θ to radius r: then, unless we are deceived in our analysis, (made some time ago, and for a different purpose,) the distance from the centre, at which the reflected ray cuts the axis, is $=\frac{r}{2\cos.\theta}$; and the distance of the focus of two contiguous rays, or of rays indefinitely near to each other, incident at the same distance from the axis, is $=\frac{r\cos.\theta}{2}$; the distance of this focus from the point of incidence being measured along the reflected ray, from the point of incidence. Hence it is plain that the focus lies between the point of incidence and the intersection of the reflected ray with the axis.

Those who are practically engaged in manufacturing speculums will do well to consult Mr. Little's paper. He seems to have paid great attention to the subject of it; but he communicates his notions with too much diffuseness and superfluous parade, and he might have compressed the matter of his memoir into considerably less compass. Science and truth are dear to us, but time also is precious. The recollection of duties still to be performed, and of future labours perpetually accumulating, goads us and pushes us on; and among the qualities requisite for a critical reviewer, not the most unimportant is *dispatch*.

On Space and Duration. By Richard Kirwan, *Esq. L. L. D. F. R. S. and P. R. I. A.*—If a person of good understanding, and of considerable observation and reflection, but with a mind not perplexed by metaphysic lore, were asked, *what space was*, he

he might probably hesitate, and would take time for consideration. Might he not, without incurring the charge of shameful ignorance or stupidity, ask of the inquirer what his question meant? For is there any thing real, and independent of convention, that must be always designated by a term such as *space*?—Terms were invented to stand for ideas and combinations of ideas; but the primary signification and real object of them has been frequently forgotten and misunderstood. In the history of controversy, abstract terms have played great parts: something real, of a peculiar nature, has been supposed to belong to them; and the misunderstood artifices of language have been invested with physical properties and moral energies.

That men of great attainments and talents have miserably tortured and harassed their minds, in the invention of subtleties, the present paper affords some proof. Before we are introduced to the truth, Mr. K. leads us through some of the tracts of error; and he gives in a summary way the opinions of Leibnitz, Clarke, Butler, Law, and Gregory Sharpe. We shall be excused if we do not lay these opinions before our readers; and if we refer to the memoir, or to the original works, those who wish to be informed of them. Mr. K.'s definition of space may, however, be here stated:

'We may now state the true notion of space; which is so obvious, that it is surprizing it should have escaped the notice of these profound metaphysicians.

'Space is nothing more or less, than the relation of two, or more, distant bodies to each other, or of the distant parts of the same body to each other.

'All relations are merely mental, but the objects related are real. The foundation of this relation is the standard extension; or the number of such extensions, as inches, feet, miles, &c, as we find or conceive necessary, to reach from one body to the other. Thus, all that can, with truth, be affirmed of space, may clearly be conceived.

'Its primary notion is not the capacity of receiving bodies; this is merely a consequence, inferred from distance: in any other point of view, this capacity is merely fictitious. Otherwise, before any body was created, a capacity for receiving bodies existed; that is, when nothing whatsoever existed. As well might it be said, that a capacity of receiving spirits existed, before any spirit was created. From what principle this capacity is inferred, will presently be seen.

'The notion of *distance* is originally acquired through the sense of feeling. By the repetition of tactile sensations, from one part of the body to another, we gain the notion of *extension*; which consists in nothing else, than in the number and continuity of tactile sensations, either perceived or conceived to be perceptible, betwixt two or more objects. The difference between the first and last of these sensations

tions is what is called *distance*. Neither the knowledge of distance, nor, consequently, that of extension, is originally gained by the sight, but gradually learned, by experience of the connexion betwixt distant objects, previously known by tact and visual appearances, and the motion and feelings of the eye itself; as Dr. Berkley has clearly shewn, in his admirable Essay on Vision, and has been amply proved, by the subsequent experiments of Dr. Cheselden.* From this connexion it happens, that the different visible appearances of near and distant bodies, constantly suggest the idea of extension, as subsisting between them, even when a perfect vacuum is supposed: but this suggestion not being, in that case, founded in reality, is a mere imagination. It is this imagination that so far imposed on Dr. Clarke and others, as to persuade them to think there is *something*, where, in fact, there is nothing: an imagination which, arising from an early association, cannot be got rid of, as Clarke and his correspondent allowed; though, by an accurate investigation, it is proved to be a deception.

'When bodies are distant from each other, there is nothing to prevent another body from being placed between them, if none be already so placed. This denial of any obstacle is what is called *capacity*: it is nothing positive, but merely a possibility, inferred from uncontinuous distance.

'Still, it will be said, that there is an interval between distant bodies, otherwise they could not be distant; and this interval may be measured, and therefore it is extended. Now, this interval is what is called *space*: and, consequently, space is something real and extended.

'To this argument, which comprehends every thing that can be said, in favour of the reality of space, I answer, that this interval is, in nothing real, different from distance: and this latter, indeed, is measurable, by means of a solid line, reaching from one of the distant bodies to the other, and consequently extended. To such a line measures may be applied: but, without conceiving such a line, the measures would be applied to nothing, which is an evident absurdity.'

The remaining part of the paper is occupied with an acute examination of and criticism on the opinions mentioned in the beginning.

To the essay on space, succeeds a discussion on duration; a short one, indeed, but not destitute of several just remarks. After having explained in what cases and for what causes the apparent duration of time differs from the real, and after having settled the notion of eternity, Mr. K. says,

'The only important point, that now remains to be considered, is, whether any created being could have been eternal; as some imagine the universe, or at least some part of it, to have been? To me it

'* Some of the most perspicacious of the scholastics, much despised as they are, reasoned in the same manner. Mastrius Log. 329.'

appears

appears sufficiently clear, that creation, and eternity, exclude each other. Creation implies, at least, an instant, in which the created being did not exist; otherwise existence could not have been bestowed upon it: it must, therefore, have had a beginning; whereas eternity excludes a beginning.

'In answer to this, it has been said, that, if the sun were eternal, its light would also be eternal, though produced by it. But it is easy to see, that if the sun were eternal, its light would indeed be eternal: because the sun is essentially lucid; for without light it would not be a sun. But it does not follow that the light was produced by it, but rather that both were co-existent; the one being included in the notion of the other. This cannot be said of the notion of the Supreme Being, and any creature; for he may well be conceived to exist, without creating any being whatsoever.'

Mr. Kirwan has also furnished three other papers, containing Synoptical Views of the State of the Weather at Dublin, in the years 1802, 3, and 4.

Polite Literature.

Essay on the Question, 'Are the Origin and Progress of the Polite Arts, in any Country, connected with, and depending on, the political State of that Country?' By William Preston, *Esquire*, M. R. I. A.—The discussion of this interesting and important question could not have fallen into better hands than those of Mr. Preston; nor have been conducted with greater method and ingenuity, with more of the spirit of research, and with more of the accuracy of philosophic investigation, than he has displayed. If his doctrine be not new, it is completely illustrated and irresistibly enforced; so that it is impossible to peruse this dissertation without perceiving on the one hand the infinite value of freedom, as the fostering parent of all the noble energies of the mind, and on the other, the baleful effects of despotism on the whole region of intellect and taste.

In maintaining the affirmative of the question, Mr. P. considers first what is meant by the expression *political state*, and what necessary influence certain forms of government, and other political circumstances, have on the *fine arts*; secondly, he explains how certain great historical events, by changing the political relations of countries, and affecting the condition of society, have, at the same time, influenced the state of those arts; and, lastly, he adduces a few striking facts from the history of the arts themselves.

By the *political state of the country*, Mr. P. understands not only its particular form of government, and the degree of civil liberty which it enjoys, but also those circumstances which influence the well-being, the feelings, and the character of a nation; such as extent of territory, commerce, and foreign relations.

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Since the *fine arts* originate in the exertions of human talents to augment the comforts and enjoyments of life, it is very evident that they must flourish most, and be carried to the greatest perfection, in those regions in which human society is the most advanced and perfect.

'Man (observes Mr. P.) will not apply much to the gratification of artificial wants, while he is besieged by those which are natural and real. He will not pursue or even understand, the refined luxuries and gratifications of the mind, while he is sunk, and engrossed by those which are merely sensual. He cannot cultivate the *fine arts* to the best effect, unless, previously, his faculties are fully cultivated. They cannot be cultivated, but by a good education, of precept and example; therefore they cannot be duly cultivated, unless the form of government is good: that is to say, free. Or, supposing these faculties fully cultivated, man cannot exercise them, with the greatest advantage and proficiency, if this exercise of them is interrupted by fear, and restrained and fettered by the constant influence of a tyrannical and jealous government. Thus it will be seen, that, of necessity, the progress and relative prosperity, or decline of the *fine arts*, must be very much connected with the prevalence of particular forms of government.'

The whole current of history, and a comparison of the state of society in free countries and under despotic influence, will demonstrate that the progress of the *fine arts* has uniformly attended in the train of liberty. Mr. P. instances the condition of the people in Turkey as a proof of the effects of despotism:

'The gloomy depressed spirits of the people dispose them to a stupified indolence, a melancholy chearless course of sensuality, and of luxury; not unlike the stupified state of the patient *ox*, in a fat pasture, insensible of the weight of servitude, insensible of the uncertainty of his existence. All their few enjoyments are merely those of sense; a sense, blunted and imbruted by the torpid state of the mind. The fumes of opium and tobacco, the laziness and languor of a haram, bound the gratifications of the most splendid slaves. Poetry, music, sculpture, architecture, painting, receive no encouragement, at least no judicious encouragement, tending to their perfection, from the uncultivated minds, and degraded natures, of a race deprest by tyranny.'

To this debased state of humanity is opposed a view of society under a republican form of government. It is justly observed that

'In a democracy, and in a despotism, there is an equality; but these equalities are of different kinds. In the democracy, it is equality of rule: under a despotism, it is equality of servitude and submission. In the democracy, it is equality of rights and privileges: in the despotism, it is equality of weakness and degradation. In a democracy, the people are identified with the government: in a despotism, the government is wholly distinct and separate from the people, and seems to have different feelings. In a democracy the people

are all in all: we are perpetually told of the majesty of the people. In a despotism the people are nothing. A democratic government is ever studious of public magnificence: her rewards are, generally, the productions of the *fine arts*, orations, elegies, pictures, statues, triumphal arches, and monuments. It is unnecessary to mention, how favourable this must have been to poetry, oratory, sculpture and architecture; indeed it is obvious, that the popular assemblies were the nursing parents of poetry and eloquence.'

If it should be objected that the *fine arts* flourished under the reign of Augustus, the reply is obvious, that 'though it was arbitrary in fact, it was not so in appearance.' In short, the animating spirit of liberty still operated with vigour.—If it be farther remarked, as subversive of his principle, that the *fine arts* flourished under Louis XIV., Mr. P. will tell us that 'the French government departed from the principles and maxims of policy, in the encouragement which it gave to the arts, and that it thus prepared the way for its own downfall.'

Having displayed the lofty character of men in a free state, the author proceeds to consider the operation of aristocracies and monarchies; and after having contrasted the latter with republics in their respective patronage of the *fine arts*, he decides in favour of mixed monarchies:

'It seems, (says he) then, that, if all other circumstances are equal, a mixed monarchy should be favourable to more branches of the *fine arts*, and produce greater perfection in them, than any other form of government; since it will unite the elevation of mind of the republic, with the pleasurable disposition, the varied characters, and free expense of the monarchy. We have seen, that a monarchy is favourable to the comic and satyric poet. Eloquence also flourishes in mixed monarchies, where deliberation is admitted: and assemblies, discussing the political interests of the state, though not absolutely popular, are sufficiently large to give the popular form, to afford a theatre for the display of oratory, and incitements to excel, that may call out exertion, by a numerous audience, and the idea of a public exhibition. There was no eloquence in the Roman senate, after the accession of the emperor. Yet, even in the parliament of Paris, bold and sublime strains of energetic elocution were not unusual; as when a member fell on his knees, and invoked the spirit of St. Lewis. The English senate is a great school of oratory, a grand theatre for the exhibition of eloquence: the subjects of debate are so important: the persons who engage in them, are selected from such various classes of society; the deliberations are so free and public!

'The English government being a mixture of various forms, it should be most favourable to the progress of the *fine arts*; as comprizing, in itself, all that is most favourable in each, to their advancement. It has popular assemblies, to promote, nay, to render necessary, the study and advancement of eloquence. There is so much of the democratic form, and the people, on the principle of representation, have such a share in the government, such an importance

tance in the state, and are impressed with such a sense of their own dignity, that it produces an independent spirit, and an elevation of mind; while the splendor of an imperial court diffuses the love of pleasure, and the opulence of the merchant joins with the pomp and expense of a wealthy nobility, to supply an ample encouragement to all the arts, that minister to luxury, pleasure and magnificence.'

Hence it should follow that the arts obtain the noblest encouragement, and are in the highest state of perfection, among us: yet our artists complain of the want of patronage, and of the decline of taste. It is a fact, however, that the arts have made a considerable progress in this country.

With Montesquieu, Mr. Preston insists on the influence of climate over the arts; and he attributes the pre-eminence which the Greeks once obtained, in part to this cause. He is of opinion that they might still recover their antient fame, if their natural endowments and talents, operating in a most happy climate, were seconded by the enjoyment of freedom: but we are not sure that this would be the case. A combination of powerful causes operated in raising the Greeks, at a particular period of their history, to a superiority in the arts, which perhaps will never again occur. Their religion and their public games were of a nature that was calculated to excite energy and enthusiasm, and to raise the imitative arts to the most elevated point of excellence. The pure simple image-proscribing religion of Christianity was not more unpropitious to those trades which manufactured divinities and the shrines of divinities, (of which Demetrius at Ephesus was aware), than idolatry was favourable to them. When religion is designed to address itself chiefly if not entirely to the senses, the artist must be in request. The religion of Greece was as much a part of its political state, as popery is a part of the political state of modern Italy; and in both cases the statuary and the painter were stimulated to perfection, by the prevailing superstitions of their respective countries. The primitive church was not a patroness of the arts; and it was not (as Mr. P. says) till the church grew wealthy, and suffered political considerations to mingle with the concerns of faith, that it sought to captivate the imagination by a powerful appeal to the senses; being tricked out in all the beauty of holiness, with gorgeous vestments, stately temples, statues, pictures, sculptures, and solemn processions.

In tracing the history of Europe from the fall of the Roman empire to the present times, Mr. P. makes many judicious observations. So deeply degenerated and sunken were the human race in the latter ages of the Greek empire, that he regards the irruption of the barbarians which exterminated them as a beneficial chastisement on the whole, and as less destructive to society and

and the arts than is generally supposed. 'What happened (says he) after the destruction of the Roman empire, illustrates fully the wise order of guiding Providence. Out of this state of chaos arose not a cure, but a palliative, the feudal system; the existence of which is the most signal fact in history.' In this system originated the romantic spirit and institutions of chivalry, which, combined with religion, led to the crusades; expeditions which, however unfortunate as to their avowed object, powerfully contributed to the dawn of science and of the arts in Europe. From the time of William the Conqueror, when Christendom was the most deeply involved in ignorance, the condition of humanity began to improve in Europe. A chain of circumstances called forth the energetic powers of the mind. The warrior patronized the bard; religion required the aid of poetry, music, and architecture; and the study of these arts gradually expanded the mind.—We need not descend to the subsequent history.

Among the facts illustrative of his argument, Mr. P. reckons our having no peculiar strains of national melody, like the Scotch, Welch, Irish, and Swiss; and our surpassing the antients in comedy, though we fall short of them in tragedy. Without entering into these points, we may be allowed to remark that he has amply demonstrated his proposition, and that his essay is highly creditable to him as a polite scholar.

On the primeval Language of Mankind. *By* Richard Kirwan, *Esq. L. L. D. P. R. I. A. &c. &c. &c.*—No subject has been more fertile of speculations than the origin of language; and on few, perhaps, can less satisfaction be obtained. Man, endowed with the organs of speech and of hearing, was as naturally formed for language, as by his legs he was formed for walking; and to adduce the savage of Aveyron in proof of the contrary, or to derive the origin of language from inspiration, appears to us in the highest degree unphilosophical. Mr. Kirwan, however, is of a different opinion; and his hypothesis is curious. He asserts that language was imparted to our first parents by the great author of their existence: but we no more perceive the necessity of this communication, than that they should have been instructed by their Maker in agriculture, metallurgy, and architecture; all of which, says Mr. K. were invented in the life of Adam. By the discovery of the first of these arts, it is supposed that the primeval race were led to the knowlege of the vine; with the produce of which 'Cain (it is added) must have been drunk when he killed his brother.' Thus, at last, Cain has found an apologist.

Mr. Kirwan endeavours, on the evidence of the astronomical tables of the Bramins, to prove that science, and of course language, (without which it could not be communicated,) attained

tained a high degree of perfection before the Flood. He also adduces the length of time during which the primary language had been spoken, (viz. 1300, or more probably 2000 years,) and the longevity of those who spoke it, as reasons for supposing that it acquired a much greater share of excellence than was displayed by any subsequent language. This idea being different to that which generally prevails on this subject, the author is led to a novel conclusion. To that language which is most perfect, he ascribes the greatest antiquity; on which ground he rejects the Hebrew, the Egyptian, and the Chinese, claiming this honour for the Greek. Mr. K. devotes much learning to the support of his hypothesis: but his historical deductions are unsatisfactory; not to remark that his doctrine respecting language is the reverse of that which is manifest in the history of the arts and sciences. How lame is the concluding attempt to prove that the Greek was the primeval language!

'The etymology of antediluvian names is as easily found in the Greek, as either in the Hebrew, Syriac, or Arabic: or even more easily. Thus, *Adam* is derived from Αττα, *pater*; *Eve*, (or rather Cheva, as Dathe has it,) from Εχινα, *peperi*; *Cain*, from Καινος, *novus*, being a new man; *Abel*, from Αβαλε, *alas*; *Seth*, from Ζητω, *quæro*, being sought for, in the room of Abel; *Noah*, from Νεως, a ship. Tubal Cain I omit; as this name was given to a remote descendant of Cain, long after his banishment; and, consequently, when the primitive tongue was probably altered. *Babel*, from Βαλβις, a starting post; as it was from thence all mankind set out, to settle in different countries. The Hebrew, which is said to contain the roots of many languages, did nothing more, than strip some primeval words of their terminations, and thus disfigured them.'

The primeval language is probably lost: but it is more likely that the Hebrew, Chaldean, Syriac, &c. being Asiatic languages, were branches from it, than the Greek. Mr. K. objects to the Hebrew that, in the comparison of adjectives, the superlative is formed in an inartificial and infantine manner, by a mere repetition of the positive: but is this mode more inartificial, or more infantine, than that in which the perfect tense in Greek is constructed out of the present by its reduplication? How the Greeks attained to a pre-eminence in language, it is perhaps more difficult to explain than to trace the steps to their superiority in the Arts: but this ignorance would not induce us to suppose that her language any more than her architecture was primeval.

Antiquities.

On the Origin of Romantic Fabling in Ireland. By Joseph Cooper Walker, *M. R. I. A. &c. &c.* — Mr. Walker is of opinion that the romances of the Irish are of Oriental extraction,

tion, and the instances which he adduces seem to render it highly probable.

We have intimated that compression has not been sufficiently studied in the composition of some of the papers in this volume: but on the whole its contents are interesting, and honorable to the several authors as men of taste and of philosophical inquiry.

ART. XII. *Sermons for the Use of Colleges, Schools, and Families.* By John Napleton, D. D. Chancellor of the Diocese, and Canon Residentiary, of the Cathedral Church of Hereford. Vol. II. 8vo. pp. 382. 7s. 6d. Boards. Sael.

THE twenty discourses here presented to us display some strength of language and reasoning, and will rather augment than diminish the reputation of the author, who is already known by several publications. Our perusal of them enables us to pronounce that they are well calculated to instruct and improve attentive readers; and if passages should occasionally present themselves which are too much laboured, and rise above the apprehensions of the generality of family audiences and schools, let it be remembered that Dr. Napleton writes also for universities.

Of these sermons, the first and second have an intended connection; the former, on *setting God before us*, the other on *not caring for religion*; and it will not be easy for a man, how much soever he may wish it, to avoid the conviction which they are calculated to produce. They are followed by two others on Faith; in the second of which, the preacher is naturally led by his text, (Rom. x. 10.) to speak of the occasions which may arise for Christians to *profess their faith*, in the social intercourse of life, and proceeds as follows:

'Religious conversation does not indeed occur so often as might be expected, among those who are proceeding in the same journey, guided by the same light, tending unavoidably to the same periods, to death, to judgment, to immortality. The impiety of some, the hypocrisy of others, the different opinions of many, have brought it to pass, that the hopes and fears of eternity, though the first and last great object of a wise man's thought, are not the most usual topic of his conversation. When and how these high subjects should be introduced or treated, must be left to private judgment and discretion, and decided according to circumstances and occasions. Our Saviour has given us two sentences, which, though referring to a particular season, may be taken as general rules. On the one part, "give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you:" On the other, "whosoever shall deny me before men,

men, him will I also deny before my Father which is in heaven.' The application is easy: I observe only, that, I fear the caution in the former passage is too much attended to, and the threatening in the latter too little. In obedience to both together, a wise and good Christian will speak more or less, as he shall judge most conducive to the promotion of true religion, and to the discouragement of infidelity and wickedness. But this he will think his indispensable duty, in all companies and on all occasions, to appear what he is, *a believer in the christian revelation, and a friend to christian morality in all it's branches.*'

Towards the conclusion, we meet with these farther remarks:

'Faith is a part of morality; "this is the work of God," a work which he requires, "that ye believe" in him, and "in whomsoever he hath sent" it is a debt of homage to his perfections and sovereignty. However, obedience, although it does not supersede the necessity, the virtue, or the benefits of faith, is the genuine effect of it. "He is surely wrong, whose life is not in the right." Every act, therefore, of Christian duty is, in its degree and proportion a profession of our faith. When we forgive an injury and bless them that hate us, we shew that we are the disciples of him who prayed for his murderers. When we study to soften the temporal miseries of mankind, and promote their eternal welfare, we declare that we are followers of him, who went about doing good, healing the sick, and preaching the gospel to the poor,' &c. &c.

A sermon on *miracles*, together with two on *prophesy* which immediately succeed, merit greater attention than we can afford to allow; and a similar account may be given of those which next appear, on "the uses of the Law," understanding by the Law, 'the whole revelation of Moses and the prophets.' Other subjects of the volume are, *The great exemplar*, 1 Peter ii. 21. *The Sabbath; Religious knowledge and practice; Exemplary conduct; Temporal happiness; Sickness*, or we should rather say, affliction in general; *Resurrection of Christ; The Divine nature hidden; Christian mourning; Approach towards perfection; Consolation.* We here insert a passage or two from the sermon on Miracles:

'How far it may have pleased God by occasional interpositions of his power among Heathen nations to awaken and keep up a sense of his controlling providence; how far he may have promoted the ends of his government, by permitting evil spirits to punish their deluded worshippers: it is not necessary to inquire. But one thing deserves to be remarked that there is no chain of wonders and events supernaturally recorded in Pagan history, as the proof of any system of religion; so that if any of them be real, they carry no contradiction to that series of authentic miracles which establishes the revelations of Moses and Christ. In this point, as in every other, the Jewish religion and the Christian manifest their heavenly origin: distinguished

guished by a mark, which cannot be mistaken, from every folly or fraud of men from the whole tribe of ancient Heathen superstitions, and from the compilations and inventions of Mahomet. It has been pretended indeed, of a Roman emperor, that he performed a supernatural cure;* but he proposed no new religion. Mahomet set up a new religion but worked no miracle. Thus it has pleased God so to order the events and records of past ages that no sincere inquirer after true religion will be distracted in his choice by doubtful and suspicious miracles.' Whatever credit may be due to any account of prodigies reported in heathen antiquity, it shews the universal opinion of mankind that miracles are a part of the divine administration: that Providence governs the world, generally, by stated laws; sometimes, by special interpositions and variations.'—

'It appears then that the only reasonable and probable way by which a revelation may be made to any one age is by a Prophet or Teacher, proving by miracles his divine commission: and that the only reasonable and probable way by which the revelation may be published to succeeding ages, is the testimony of the age to which it was made. The most effectual way of conveying this testimony is the written declaration of the Prophet himself, or of those who heard him, or conversed with his hearers. And if this written declaration be acknowledged and authenticated in the age of the writer, and handed down faithfully to posterity, with every usual attestation of human evidence, and especially, if it be confirmed, moreover, by the fulfilling of prophecies, precedent to it, or contained in it, we have every proof of a revelation which the honour of the divine government, the nature of revelation, and the condition of our mortal state, can possibly admit. This is precisely the state of the Gospel of Christ at this day. We have embraced it, therefore, as a revelation from heaven. We do, I trust, give reverent attention to the truths which it teaches, and to the duties which it prescribes. We shall then with humble confidence look up to its promises. We shall be wise, and good, and happy, now, and to all eternity!'

We have been obliged, as the reader will perceive, to omit some part of the above passage in our extract: but we hope that we have not thus weakened the author's reasoning, nor rendered it obscure. We give it as a sample of Dr. N.'s opinions and argumentation, and leave it without comment.

ART. XIII. *The Botanist's Guide through England and Wales.* By Dawson Turner, F.R.S. A.S. & L.S., Member of the *Imp. Acad. Naturæ Curiosorum*, and Honorary Member of the Dublin Society, &c. &c.; and Lewis Weston Dillwyn, F.R.S. & L.S. 2 Vols. 8vo. pp. 824. 14s. Boards. Phillips and Fardon. 1805.

IT is necessary to apprize our readers that the object of this publication is to point out the different places of growth,

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* Suetonii Vespesianus VII. 5. Taciti Histor. IV. 81.'

affected by the more uncommon plants which are reckoned indigenous to England and Wales; an object which is rather vaguely expressed by the title.—With respect to the *utility* of such a design, we should imagine that but one opinion can exist; for it is almost superfluous to remark that the quantity of time, which is often consumed in searching for a single species, is one of the most serious evils attendant on the pursuits of the botanist; that the latter, in the course of his rambles, frequently passes rarities unobserved, from the want of a proper directory; and that the multiplication and extension of accurate provincial catalogues can alone reduce the number of such disappointments.

When, however, we seriously contemplate the *execution* of an undertaking like the present, we find that it is attended with many and formidable difficulties. In general and partial Floras, we may trace the rudiments of more minute and comprehensive enumerations: but a list, which should nearly exhaust the native abodes of even the rare plants in a wide range of country, can be furnished only by divisions and subdivisions of observation, which, we may boldly venture to affirm, are incompatible with the present state of botanical science. To analyze, with precision, the vegetable productions of a single parish, is the work of a man's life; and yet, from the patient surveys of the smaller sections, must ultimately result every authentic series of indications which comprizes a whole country. From the collection of various topographical reports, prepared by skilful and active residents, the claims of each article for admission into a work which proceeds on selection must be finally adjusted; and we are far, very far, from having accumulated the requisite details. A *complete* muster-roll, then, of our *plantæ rariores*, and of their different stations, is more to be wished than expected: but even to commence such a register is to gain an important step, since many individuals, who may avail themselves of their local opportunities, may cheerfully contribute corrections and additions, though they would have shrunk from the task of the original compilation.

To Mr. Dillwyn we are exclusively indebted for the origin of the present attempt. As that gentleman was accustomed to note the places in which he expected to find particular plants in the course of his varied journeys, his catalogue gradually assumed such a degree of extension, that he was induced by the persuasion of his friends, and by Mr. Turner's able assistance, to have it moulded into the form of a general directory. On the botanical qualifications of the joint compilers it would be superfluous to enlarge, since both are advantageously known by their previous writings. The only merit which they claim

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is that of having faithfully copied and properly arranged the materials which lay before them; aware, at the same time, of the embarrassments with which even this humble species of labour is accompanied.

'We have found it impossible,' they observe, 'to avoid mistakes respecting the names of places, the orthography of which is in many instances so little settled, that they have frequently been differently written by our different correspondents; nor have we known where to apply for an infallible standard, the most perfect Index Villaris having afforded us comparatively but trifling assistance. We have therefore in this, as well as in almost every other instance, endeavoured strictly to confine ourselves to the task of copyists, and have scarcely ever ventured intentionally to deviate from the examples we have received, even though they have involved the necessity of spelling in more than one manner names which we had reason to believe were intended to be the same. A second, and considerable source of error, lies in the places of growth being sometimes so loosely defined, that it has not been in our power to determine with certainty to what division of our work a plant really belonged: this has been particularly the case, when, as often occurs, it is simply stated that the plant in question grows in the neighbourhood of some Town, which is situated perhaps on the borders of two or more Counties. From a somewhat similar cause we fear we may have been led to introduce *habitats* as distinct, which, though they are really the same, have been described to us in words somewhat different. In such circumstances, even when we apprehended this to be the case, we have still considered it a lesser evil to subject ourselves to the charge of useless repetition, than to incur any hazard of depriving our readers of information, which might possibly prove serviceable; and it must be sufficiently evident that, although we might often have reason to suspect this error, it could but seldom be in our power to ascertain it. These, and other inaccuracies, we flatter ourselves with the hopes of amending should the approbation of the Public ever call upon us for a second edition: in the mean time we shall lose no opportunity of correcting whatever we may ourselves discover to be erroneous, and we earnestly request the assistance of our Botanical friends for the same purpose.'

The plan of the work proceeds on the alphabetical Series of the counties of England and Wales, and on the Linnéan arrangement of the rarer plants in each. Yet, when we begin to scrutinize the principle of selection, we are rather startled at the interpretation which the compilers have assigned to the expression *most uncommon*. 'The rarity of vegetables,' they tell us, 'is evidently a term of comparative import, and there are few British species, which, however abundant in some districts of the kingdom, are not scarce in others.' Their object, therefore, has been 'to avoid, as far as possible, introducing those which, though confined to peculiar situations, are in these situations almost always to be found.' All this we

will readily concede: but, since England and Wales are the avowed geographical boundaries of the work, the rule of rarity should be determined on the scale of the whole surface, and not on that of its municipal parts. Messrs. Turner and Dillwyn, consequently, rather indicate the rare plants of particular districts, than those of the country at large. The publication of their notices has, however, drawn forth into the light those of many respectable individuals, which otherwise might have been concealed from the world. They are likewise intitled to our approbation for such comments as may be reckoned exclusively their own, and which regard either remarkable varieties that have not been duly considered by former botanists, or other miscellaneous matters which appeared to them worthy of peculiar observation. Before we close our report, we may perhaps make room for a few of these annotations.

Mr. Turner, who deems himself solely responsible for the imperfect details relative to the class Cryptogamia, justly reminds us of the present immature state of our knowlege respecting those plants, of the small number of botanists who have studied them with attention, and of the fluctuations in the synonymy; which last have led him, in a few instances, to introduce the same plant in different places, under different names. 'The Fungi it was necessary entirely to omit, for the difficulties and obscurities which prevail in this tribe are even greater than those among the other orders of the same class, and we have besides to lament the total want of that knowledge, which might enable us in any degree to unravel their perplexities.'

In this work, the names of plants have been almost uniformly adopted from the British Flora of Dr. Smith, or Sowerby's English Botany; excepting where the contrary is particularly mentioned, or in the cases of individuals not included in these publications. A few *phænogamous* species, omitted by Dr. Smith, are here inserted for reasons particularly stated; and the maxim has been embraced that 'much less injury can be done to science by admitting twenty, the rights of which are questionable, than by being too scrupulous, and thereby incurring the hazard of excluding one which properly belongs to us.'

We are aware that, from a careful revision of some of our most reputable botanical and topographical writers of old standing, much additional and interesting matter might have been extracted; and the compilers assure us, that they would have gladly availed themselves of the information which lies scattered in such publications, had not their situations, remote

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from the metropolis, denied them the power of obtaining access to the libraries which it contains.

Among the various articles inserted, to which we cannot with propriety apply the epithets *rare* and *uncommon*, are, *Anchusa semper-virens*, *Antirrhinum cymbalaria*, *A. minus*, *Carduus eriophorus*, *Chara hispida*, *Cochlearia officinalis*, *Equisetum sylvaticum*, *Eriophorum polystachion*, *E. vaginatum*, *Gentiana campestris*, *Geum rivale*, *Gnaphalium dioicum*, *Lathyrus sylvestris*, *Polygonum bistorta*, *Rubia maritima*, *Sanguisorba officinalis*, *Tormentilla reptans*, and *Vaccinium oxycoccos*. Some of the greatest rarities admitted into this collection are *Adiantum capillus Veneris*, *Agrostis littoralis*, *Althæa hirsuta*, *Alyssum incanum*, *Anchusa officinalis*, *Anictangium Lapponicum*, *Antherieum serotinum*, *Artemisia cærulescens*, *Atriplex erecta*, *Bromus triflorus*, *Campanula rapunculoides*, *Carex clandestina*, *C. Micheliana*, *C. pauciflora*, *C. tomentosa*, *Chironia littoralis*, *Cistus ledifolius*, *Cucubalus baccifer*, *Cynoglossum omphaloides*, *Dianthus arenarius*, *D. barbatus*, *Draba aizoides*, *Elatine hydropiper*, *Elymus geniculatus*, *Euphorbia lathyris*, *E. paralias*, *Funaria Muhlenbergii*, *Gentiana acaulis*, *Hedypnois taraxaci*, *Hieracium pre-anthoides*, *H. villosum*, *Hyacinthus racemosus*, *Iris xiphium*, *Knappia agrostidea*, *Ligusticum Scoticum*, *Lychnis viscaria*, *Paonia corallina*, *Panicum dactylon*, *Poa alpina*, *Polypodium arvonicum*, *Potentilla rupestris*, *Pulmonaria Virginica*, *Ribes spicatum*, *Riccia crystallina*, *Rosa cinnamomea*, *Salix cotinifolia*, *S. Forbyana*, *S. hastata*, *S. hirta*, *S. lanceolata*, *S. prostrata*, *Saxifraga palmata*, *Sisymbrium polyceratium*, *Tetraphis ovata*, *Tortula aristata*, *T. brevifolia*, *Typha minor*, *Veila annua*, *Veronica humifusa*, *Vicia hybrida*, *V. lavigata*, and various mosses, &c. too tedious to enumerate.

With respect to the indications, it happens rather unfortunately, that many of them are expressed in language not sufficiently pointed. The botanical student, for example, who goes in quest of *Milium lendigerum*, in Devonshire, is directed by the Guide to the neighbourhood of Instow: but he may search a considerable time before he stumbles on the precise spot:—*Verbascum lychnitis*, he is told, occurs in hedges, not common, consequently days may pass before he can lay hold of a specimen, or he may miss it altogether;—and if *Exacum filiforme* be the object of his pursuit, his only reference is, *here and there in the County*. The compilers, who uniformly cite their authorities, are not responsible for this want of precision, and are usually much more accurate when they cite from their own observation.

The acuteness and ingenuity, which are displayed in several of the marginal notes, cannot fail to draw the attention of the

curious. We only wish that the composers of the Guide had more frequently indulged in such remarks.—Without entering on the critical discussions to which some of these annotations might invite, we shall merely transcribe two passages, which, we presume, will not be unacceptable to our botanical readers:

'This interesting addition to our Flora was first made known very lately in the 4th No. of Mr. Konig's excellent work, the Annals of Botany, II. p. 190, and the note, which announced the discovery, does such honour to the feelings of the writer, that we cannot deprive ourselves of the pleasure of inserting it. '*M. Saint Amans, sensible à toutes les honnêtetés qu'il a reçu des naturalistes Anglais pendant le sejour qu'il a fait dans leur pays, croit ne pouvoir mieux leur prouver sa reconnaissance, en quittant cette terre hospitalière, qu'en leur annonçant qu'il a recueilli près de Haverford West, South Wales, la* Gentiana acaulis *Linn.* (grandiflora *Lamark,*) *belle plante alpine qu'on n'avoit point encore trouvée sur le sol de l'Angleterre. Il espere que ces M M. voudront bien recevoir cette communication de sa part, comme une preuve du désir qu'il a de contribuer à leur jouissance, et de l'intérêt qu'il prendra toujours à la perfection de la Flore Britannique.*"—

'Slinfold Parsonage having been formerly the residence of Dr. Manningham, Mr. Borrer suspects that this plant, as well as *Euphorbia esula*, and *pilosa*, and probably *Cardamine impatiens*, and *Erysimum cheiranthoides*, all which are now apparently wild there, may originally have escaped from his garden. Mr. Borrer has also informed us that *Apium petroselinum* is naturalized on walls at Arundel and Shoreham; and he adds, upon the authority of Mr. Woollgar, that *Satureia montana?* has grown time out of mind on the ruins of Lewes Castle: we have heard of these two plants being naturalized in other parts of England, and we can hardly doubt of their having as good a claim to a place in our Flora as *Valeriana rubra* or *Tulipa sylvestris*.'

In the event of a second impression, we recommend it to the authors to include North Britain; which is now much frequented by scientific travellers, and of which the Botany has been sedulously cultivated since the publication of Lightfoot's Flora.

ART. XIV. *The Bees:* a Poem, in Four Books. With Notes, Moral, Political, and Philosophical. By John Evans, M.D. F.R.M.S. Edinb. Book I. 4to. pp. 90. 7s. sewed. Printed at Shrewsbury, and sold by Longman and Co. in London. 1806.

THIS poem owes its birth to the author's renewal of the favourite occupations of his youth, which consisted in the study of nature as the basis of professional information. With the twofold view of relieving the fatigues of an extensive medical practice, and rendering his own recreations subservient

to

to the instruction of a numerous family, he seems to have contemplated, with laudable enthusiasm, the animal economy in its various forms. 'What was originally intended for the use of his children only, some partial friends have urged him to lay before the public.' Without repeating the too modest terms in which Dr. Evans speaks of his own exertions, we readily admit the force and propriety of his motives.

'While the Bees of other nations have been able to boast their zealous and patient investigators in *Maraldi*, *Swammerdam*, *Reaumur*, and *Huber*, and a poetical panegyrist in the elegant *Vaniere*; yet in this birth-place of free-Enquiry, and of the immortal *Bacon*, scarce [scarcely] one *scientific* work has been devoted to the service of these valuable insects. Nor, except perchance "to point a moral, or adorn a tale," hath the British Muse deigned to present one garland at their shrine.

'To interweave with their history, and management, the latest discoveries, and improvements in this branch of knowledge—to invite the more general culture of a stock, requiring the least capital, labour, or expence in maintenance, of any in the Farmer's yard, and within the reach of the poorest Cottager—to rescue from unmerited, and *impolitic* destruction the lives of an industrious race, which are spared by the now barbarous slaves of Egypt, and of Greece—and, above all, "to teach the young idea how to shoot," and "look through Nature up to Nature's God"—are the objects of the present poem.'

In two respects, however, we cannot altogether accord with the author's sentiments. When, in vindication of wanton digression and irrelative similes, he pleads 'a wish to vary the dull uniformity of his subject, and multiply the sources of amusement or instruction to his youthful readers,' he forgets that his subject is not, necessarily, either dull or uniform; and that variety, amusement, and instruction, if procured at the expence of good taste, and without any cogent reason for such a sacrifice, lose much of their value, especially when addressed to young minds. Neither can we allow the *importance* of a subject to sanction the hasty and imperfect manner in which it is treated. 'Writing for usefulness alone, (Dr. E. remarks,) and holding, as it were, the torch to fresh discoveries and improvements, in this branch of science, the author does not feel justified in delaying that usefulness by attempts at farther polish or correction. He ushers the first book of his work into the world, with all its imperfections; and the remaining parts will be published as speedily, and in as quick succession, as his own necessary avocations, and those of his printer will admit.'—Now, we really cannot perceive that the natural history of the bee will suffer any detriment, although Dr. Evans should patiently complete his design, and mature

his

his composition, before he has recourse to publication. The usefulness of an entire and correct performance is, surely, greater than that of premature fragments. From want of due consideration of these obvious particulars, the poor bees, we fear, have been defrauded of their equitable share of the Doctor's *mellifluus* strains; which are very liberally bestowed on his father's residence, and on Wynnstay Park, and on Sir Watkin and Lady Wynne, and on Italy, and on Great Britain. To the same cause we may charitably ascribe an occasional harsh line, or a faulty rhyme.

Having stated these objections, we are prepared to admit that this portion of the work has claims to our favourable notice. The subject is in itself inviting, and the author's powers of versification greatly surpass those of our daily rhymsters. As a proof of the easy and elegant flow of his numbers, we transcribe his descriptive catalogue of the wild flowers which furnish pollen or honey in early spring:

'Ere yet the RAM his golden horn displays,
And triumph o'er the night the length'ning days,
Smiles the young Spring; but, like a maiden coy,
With fault'ring footsteps meets the coming joy,
While lagging Winter, wrapt in many a storm,
And chilling vapour, hovers round her form.
Rous'd by the gleamy warmth from long repose,
Th' awaken'd hive with cheerful murmur glows;
To hail returning Spring the myriads run,
Poise the light wing, and sparkle in the sun.
Yet, half afraid to trust th' uncertain sky,
At first in short, and eddying rings they fly,
Till, bolder grown, through fields of air they roam,
And bear, with fearless hum, their burdens home.

'First the gray WILLOW's* glossy pearls they steal,
Or rob the HAZEL † of its golden meal,

While

'* *First the gray Willow's*] " — — — pascuntur —.—
" Et glaucas *salices*, casiamque, *crocumque* rubentem." VIRGIL.
Of all the spring flowers, the catkins of the numerous species of Salix, or Willow, afford the earliest and most abundant supply of Farina for the bees, who may be observed constantly settling on these blossoms when the weather is favourable. The Bees are equally fond of the Corylus Avellana, Hazel.'

'† *Or rob the Hazel*] As the farina of the anthers serves to fertilize the stigma, or female organ of flowers, and the honey seems intended for the nutriment of both; theory at first would lead us to conclude that bees must be seriously hurtful to vegetation. Nature, however, seems amply to have provided against all such injuries. A single plant of Mullein, Poppy, or Foxglove, though close to an extensive

While the gay CROCUS and the VIOLET blue
Yield to the flexile trunk ambrosial dew.
For them, in gaudiest robes the DAFFODIL
Hangs self-enamour'd o'er the lucid rill;
And the pale PRIMROSE, as she lowly bends
O'er the deep dell, her light farina lends.
Two Wood-nymphs near, with blush of faintest glow
Light the wan cheek, and tinge the breast of snow,
ANEMONE*, that shuns th' impending shower,
And trim OXALIS† with her pencil'd flower:
Close to the shelt'ring copse the maiden cleaves
And coyly plaits her purple-tinted leaves;
While sweet ADOXA‡ on her wither'd bed
Shakes musky odours from her pale green head.
With bolder air, and brightly varnish'd bloom,
Peeps forth young PILEWORT§ from the thicket's gloom,
And bolder still, LEONTODONS‖ unfold
On the smooth turf their ray-encircled gold:
With Sol's expanding beam the flowers unclose,
And rising Hesper lights them to repose.

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extensive apiary, will be found to produce millions of well-ripened seeds. The blossoms of the Cacalia, or Alpine Coltsfoot are constantly crowded with bees, and butterflies; but they are supplied with such a profusion of honey as to be scented at a considerable distance, and with abundant suckers, and offsets, to remedy any seminal failure. Nor is this provision against accidents wasted in any instance; the seeming redundancy yielding food to innumerable insects, and even to man himself. Not honey alone, but all the various fruits whose pulp is *primarily* intended to nourish the embryo seed, are proofs of this multiplied beneficence of nature.'

'* *Anemone, that shuns*] Anemone nemorosa, Wood Anemone, expands its flowers in fine weather only, folding them up against rain. *Eng. Botany*, Tab. 355.

'† *And trim Oxalis*] Oxalis acetosella, Wood Sorrel, is a most elegant little plant, growing in the shade of woods and thickets. Its white petals are beautifully pencilled with purple lines, and the leaves are often tinted with purple, half unfolded, and forming a kind of natural umbrella. *Eng. Bot.* 762.

'‡ *While sweet Adoxa*] Adoxa Moschatellina, Tuberous Moschatell, emerging from its wintry bed of withered leaves, welcomes the Botanist in his early spring excursions. When young, and moist with dew it has a faint musky smell. *Eng. Botany*, 453.

'§ *Peeps forth young Pilewort*] The highly varnished golden flowers of Ranunculus ficaria, Pilewort, are among the earliest harbingers of spring in shady places. *Eng. Botany*, 524.

'‖ *Leontodons unfold*] Leontodon taraxacum, Dandelion, blows early in the spring, and continues throughout the summer. Its flowers form part of the Horologe, or Clock of Flora, unfolding at five or six in the morning, and closing them about sun set. See STILLINGFLEET'S *Calendar of Flora.*'

Nor

Nor yet alone to full-rob'd spring confin'd,
Around her brow the crown of flame they bind,
But, scatter'd still o'er summer's tawny vest,
Their ling'ring sweets regale the insect guest.
Soon to a brighter Nymph these beauties yield,
When gorgeous CALTHA* gilds the marshy field,
And maids, and frolic youths, in order gay,
Twine her rich wreaths, to hail the new-born May,
In shadowy pomp, there stately COLTSFOOT† spreads
His giant leaves, and waves his purple heads,
While pink eyed "LADYSMOCKS‡, all silver white,"
Fling o'er the dazzling glare a softer light.'

These lines remind us of the muse of Darwin; and we might easily select other passages which are little inferior in poetical merit. It is only justice to add that, if this first book be not replete with prominent beauties, it is at least free from glaring defects, extravagant theories, or sentiments inimical to truth and virtue.

MONTHLY CATALOGUE,

For NOVEMBER, 1806.

BOTANY.

Art. 15. *A Synoptical Compend of British Botany*, (from Class Monandria to Polygamia inclusive) arranged after the Linnean System; and containing the Essential Characters of the Genera, the Specific Characters, English Names, Places of Growth, Soil and Situation, Colour of the Flowers, Times of flowering, Duration, and References to Figures. By John Galpine, A.L.S. 12mo. pp. 100. 10s. 6d. Boards. Bagster, &c. 1806.

A MODEST and commendable attempt to bring Dr. Smith's Compendium of the British Flora within the reach of the English botanist; being, in fact, a tabular and abbreviated exhibition of all

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'* *When gorgeous Caltha*] Caltha palustris, Marsh Marigold, splendidly adorns moist meadows, and the sides of rivers, with its large yellow blossoms. The country people hang them in bunches round their doors, or strew them on the ground, in honour of May-Day. *Eng. Botany*, 506.

'† *Stately Coltsfoot*] Tussilago, petasites, giant Coltsfoot, or Butterbur, has the largest leaves of any British plant. Its purple, clustered spikes, mingling with the bright yellow of the Marsh Marigold, give a splendid variety to the appearance of the marshy grounds. *Eng. Botany*, 431.

'‡ *Pink-eyed Ladysmocks*] Cardamine pratensis, Ladysmock, or Cuckow Flower, with pale blossoms, faintly tinged with purple, abounds in rich meadows, and is frequently found *double* in the neighbourhood of Shrewsbury. *Eng. Botany*, 776.'

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the particulars mentioned in the title. The references include Sowerby's English Botany, the *Flora Danica*, *Flora Londinensis*, Jacquin's *Flora Austriaca*, *Hortus Vindobonensis*, the Transactions of the Linnean Society, Lobel's *Icones*, *Flora Scotica*, Martyn's *Flora Rustica*, Petiver's English Herbal, Ray's Synopsis, Stillingfleet's Miscellaneous Tracts, Withering's Botanical Arrangements, and Woodville's Medical Botany.—We have only to regret that the press-work is not immaculate, and that the price is far from moderate. In the present age of taxation, it is by no means necessary that a practical manual, destined to traverse hill and dale, should be embellished with an elegant frontispiece and wire-wove paper.

The insertion of British plants belonging to the twenty-fourth class would, no doubt, have swelled the volume to an inconvenient size; yet we would exhort Mr. Galpine to extend his plan to a similar synoptical view of the cryptogamic tribes, when Dr. Smith shall have completed his more arduous design: for, though the examination of mosses be attended with appropriate difficulties, and makes unceasing calls on diligence and patience, it is not without peculiar advantages and gratifications. These humble, but singularly elegant plants may often be contemplated during the winter, when the larger and more conspicuous kinds have disappeared; they may, in general, be more easily preserved for useful or ornamental purposes; their vital principle may be revived long after it has, to all appearance, become extinct; and the study of their history promises to be rewarded by curious and important discoveries. This study we would especially recommend to such of our fair readers as enjoy retirement, have cultivated a taste for drawing, and love to direct their attention to the wonders and beauties of the vegetable world.

BIOGRAPHY.

Art. 16. *Biographia Scotica*; or Scottish Biographical Dictionary; containing a short Account of the Lives and Writings of the most eminent Persons and remarkable Characters, Natives of Scotland, from the earliest Ages to the present Time. By J. Stark. Embellished with Portraits. 18mo. 5s. Boards. Constable and Co. Edinburgh; Murray, London. 1805.

An alphabetical compilation, like the present, may often be found useful and entertaining, as a book of reference, or as an occasional source of amusement. The reviewer alone is doomed to peruse the whole; and to pass, at the mercy of six and twenty letters, from the philosopher to the soldier, or from the gay courtier to the solemn divine. If this jostling career disturbs the train of his associations, and make large demands on his patience and long-suffering, it also puts the judgment and ability of the writer to a severe test, because it more readily reveals his inaccuracies, and those inequalities of execution, which are more or less inseparable from every undertaking of a complex and miscellaneous description. A first attempt to produce a general biography of any country is at least intitled to commendation, and may serve as the ground-work of a more perfect delineation. The number of names included in this small volume is far from inconsiderable; the notices which accompany them are, for the most part, au-

thentic; and though many of the articles are meagre and scanty, others are discussed with more minuteness and interest than we could have reasonably expected.

Only six short lines are allotted to Dr. *Gerard*, of Aberdeen, while *Adam Gib*, an obscure sectarian, is treated with two entire columns. We have looked in vain for the names of *Sinclair*, who published several philosophical works, and *Satan's Invisible World*; of *Rutherford*, the divine; of *Zachary Boyd*, who versified and dramatized the Bible; of the pious *Scougal*, who wrote the *Life of God in the Soul of Man*; of *Lawson* the friend of Linné; of *Lawson*, the astonishing calculator, who performed long and intricate arithmetical processes by the unassisted powers of his memory; of Professor *Spens*, the translator of *Plato's Republic*; of Dr. *Muckni ht*, author of an esteemed *Harmony of the Gospels*, and of learned *Commentaries on the Epistles*; of Dr. *Doig*, an elegant scholar and acute philosopher; of Professors *Moore* and *Arthur*, of Glasgow; of *Arnot*, author of the *History of Edinburgh*, &c.; of Dr. Henry *Hunter*, late of London, &c. &c &c. Yet these ingenious and worthy men had surely as fair claims to notice as William *Christie*, schoolmaster at Montrose, who wrote a Latin Grammar, and an 'Introduction to the making of Latin;' or as Thomas *Hunter*, the pedestrian, 'who possessed an extraordinary genius in cutting velium with scissars.' We could have helped the compiler to a greater prodigy, who spun glass, though deprived of both hands; and to Rob *Roy*, who possessed an extraordinary genius in cutting and carving on the lives and property of his neighbours.

Of Lieutenant Patrick *Baird*, of the navy, the reply, though coarse, is energetic. When interrogated, in the course of Byng's trial, concerning the practicability of throwing succours into Minorca, he is said to have answered, "If I had been ordered to throw relief into Hell, I would at least have attempted it." Let not our readers flatter themselves, however, that Mr. Stark has catered for them a plentiful supply of those humourous traits and witty anecdotes, which so much enliven the pages of the *Nouveau Dictionnaire Historique*. Whether we should ascribe this dearth of entertainment to the native gravity of the Caledonians, or to the writer's notions of abridged statements, we are at a loss to determine: but certainly we could have pardoned greater brevity in the accounts of Queen Mary, Murray the Regent, Kirkaldy of Grange, and other distinguished personages, who figure in the general history of the country. Where his sources of information lay ready at a call, Mr. Stark has not only availed himself of them without reserve, but has even allowed his style to receive a tincture from his documents: we cannot, however, assert that he has manifested much diligence or zeal in procuring materials of more difficult attainment.

Art. 17. *Circumstantial Details of the long Illness and last Moments of the Right Hon. Charles James Fox.* Together with Strictures on his Public and Private Life. Dedicated to the Right Hon. Lord Morpeth. The Second Edition. 8vo. pp 79. 2s. Cd. Jordan and Co. 1806.

Art. 18. *Recollections of the Life of the late Right Honourable Charles James Fox;* exhibiting a faithful account of the most remarkable Events

Events of his Political Career; and a Delineation of his Character as a Statesman, Senator, and Man of Fashion. Comprehending numerous Anecdotes of his Public and Private Life; and an accurate Description of the Ceremonies which took place at his Funeral, in Westminster Abbey, on the 10th of October 1806 By B. C. Walpole, Esq. 12mo. 6s. Boards. Cundee. 1806.

ART 19. *Memoir of the Life of the Right Hon Charles James Fox*, late one of His Majesty's Principal Secretaries of State, &c. &c. with Anecdotes of his Domestic Habits and Friendship Public Services; his Talents as an Orator, a Writer, a Statesman, and the Leader of a Party, &c. To which is added, The Character of Mr. Fox, by R. B Sheridan, Esquire. Second Edition. 8vo. pp 100. 2s 6d Symonds 1806.

The first of these publications is written in rather an interesting manner, and contains a variety of Anecdotes of the illustrious deceased: but as to the credit that is due to them, we have no means of judging. The author speaks of himself as being in the habits of associating with Mr. Fox, but gives not the sanction of his name to the statements which he offers to us.

The author of the *Recollections* is, *by fits and starts*, extremely candid and grossly illiberal and unfair. On the whole, he is a severe censor of the departed statesmen, to whom he deals out a hard measure; and in some instances his bitterness is excessive. A more warm partisan of Mr. Pitt is rarely to be found than in this biographer of Mr. Fox; and on every occasion, the subject of his narrative is made to serve as a foil to the fond object of his political idolatry. With such sentiments of the late Secretary, it is rather strange that he should have undertaken to write an account of his life. Why did he not rather employ his pen to transmit to the present age, and to future times, the traits of the minister who was perfect and immaculate; at least, who is so represented in these pages; for frequently as he is here opposed to his great rival, no failing or blemish is intimated to have belonged to him?

If it be the feeling of Liberty to which we owe all our justly envied and universally allowed distinctions,—if this be the cause of our excelling all other people,—if to this we are indebted for our pre-eminence, power, and prosperity, for our moral superiority, our political privileges, and our social blessings,—then is it important that the fame of Mr. Fox should be asserted, vindicated, and protected; to whose mighty efforts it is owing that, when betrayed by the false and exposed by the foolish, she has not been crushed or crippled by authority. If we value her as we ought, we cannot patiently witness insidious attempts to vilify and traduce the man who was her stay, her support, and her ornament; and in proportion as we prize the moderate and temperate liberty which we inherit from our ancestors, ought we to resent insults offered to the memories of those who have cherished and kept alive among us the sacred flame. In the discharge of this high and holy trust, during times of extreme peril from various quarters, none can vie with our ever to be lamented patriot. This appears to have been the august mission to which he was deputed

puted by Providence; and boldly, intrepidly, and nobly was it fulfilled by him.

Mr. Walpole's narrative of Mr. Fox's public actions wants rather uniformity and symmetry than fidelity. It is at one time very full and particular, at others very brief and general; and no rule appears in this respect to have been followed. In his account of Mr. Fox as a private individual, there occur to our knowlege several inaccuracies, which induce us to regard the whole as highly questionable. Under this head, the author gives nearly the same particulars as appear in the *Circumstantial Detail*: but whether he has borrowed from the writer of that pamphlet, or whether each has taken from a common source, we cannot determine.

The *Memoir* is also very similar to the pamphlet first mentioned.—Altogether, then, the three productions can excite only temporary interest, and belong to the class of publications which are usually termed *catch penny*; an epithet which courtesy confines within limits far short of its legitimate bounds:—they are rather libels on than genuine accounts of Mr. Fox.

NOVELS.

Art. 20. *The last Man*, or *Omegarus and Syderia*, a Romance in futurity. 12mo. 2 Vols. Dutton.

Of the design of this Romance in futurity, so utterly beyond the reach of our limited capacities, we can give no other account than that which is here afforded us in the words of a spirit in a tripod; who, speaking without the agency of voice, says, "The last man will not have any posterity to know and admire him. I wish before his birth that he may live in memory."—After such a wish of such a spirit, the reader must expect something supernatural; and, truly, if he can find resolution to wade through this strange jumble, his expectations will be abundantly realized.

Art. 21. *The Eventful Marriage*, a Tale. 12mo. 4 Vols. 18s. 6d. Crosby and Co.

Consistently with justice, we cannot say any thing in favor of this long story; which, we should imagine, would prove tiresome and insipid even to novel-readers.

Art. 22. *Adeline Mowbray*, or the Mother and Daughter: a Tale. By Mrs. Opie. 12mo. 3 Vols. 13s. 6d. Boards. Longman and Co.

These volumes are, both in their design and execution, so superior to those which we usually encounter under the title of novels, that we can safely recommend them to the perusal of our readers. We wish, nevertheless, to hint to Mrs. Opie, that her work would be improved by a more strict attention to the propriety of some of her expressions, which at times are affected, and at others inelegant: but we forbear to point out instances, under the persuasion that our caution is already sufficient to a writer who possesses so much good sense.

It is the intention of this work to portray the lamentable consequences, which would result from an adoption of some lax principles relative

relative to a rejection of matrimonial forms, which have been inculcated by certain modern writers.

Art. 23. *Belville House.* 12mo. 2 Vols. 8s. Boards. Chapple, &c. 1805.

Every publication, which assumes the form of a novel, or romance, has such a wide and diversified circulation, through the medium of subscription libraries, that we hail with peculiar satisfaction such of them as are calculated to promote good taste, and diffuse sentiments of virtue. Of this description are the two volumes now on our table. We will not say that the author has evinced uncommon ingenuity in weaving an intricate or heart-rending story; nor can we highly compliment him, or her, on extreme accuracy or elegance of composition; but the incidents, though frequently detached, are naturally introduced, they are such as we can easily conceive to arise in the intercourse of real life, and yet are of sufficient importance to preserve the interest of the piece. The leading characters are ably sketched, and well sustained; and we are pleased with the ease of transition from scenes of gravity or distress to those of gaiety and good humour. The writer's style occasionally betrays examples of venial carelessness, but is devoid of pedantry, and approaches to that of genteel conversation.

AFFAIRS OF INDIA.

Art. 24. *The Affairs of Asia considered in their effects on the liberties of Britain.* In a Series of Letters addressed to the Marquis Wellesley, late Governor General of India; including a Correspondence with the Government of Bengal under that Nobleman, and a Narrative of Transactions, involving the Annihilation of the personal Freedom of the Subject, and the Extinction of the Liberty of the Press in India with the Marquis's Edict for the Regulation of the Press. By Charles Maclean, M.D. 8vo. pp. 172. 5s. Quick, No. 393, Strand. 1806.

This bulky Pamphlet contains an account of the Proceedings of the late Governor General towards the writer. It appears that this Gentleman had resided in India for some years previously to 1798: at that period, he had occasion to contradict a false newspaper account of the death of a friend; and in his communication to the paper, he stated that his friend had experienced harsh treatment from a magistrate, and promised to send the editor some remarks on that transaction. We learn that the magistrate in question, on a charge of an assault, without hearing the accused or his witnesses, had refused to admit him to bail, put him under arrest, and sent him under a guard from the province of Benares to Bengal in an open boat, exposed to all the inclemencies of the weather, at a dangerous season of the year. In consequence of the hint at this behaviour in Dr. Maclean's letter to the publisher of the Newspaper, orders were transmitted to him to apologise for his offence in having so acted, since he had reflected on a magistrate in the execution of his duty. Dr. Maclean, with a spirit which cannot be too much praised, refused to submit to this unmerited humiliation; and he was in consequence, by order of the Governor General, sent to England as a charter-

party passenger. The accommodations of a charter-party passage are, room to swing a hammock among the sailors, and a certain allowance of salt beef, biscuit, and spirits; and such were the accommodations to which this gentleman and his lady were obliged to submit.

Why, it may be asked, did the Governor General take the matter from the cognizance of the tribunals? Why did he not leave the magistrate to his action, or direct a criminal prosecution to be instituted? By Mr. Pitt's bill, "the Governor or President of the council may, upon his single pleasure, seize and secure any British subject in India, of whatever rank or situation, and upon the accusation of only one person cause him to be thrown on ship board, or imprisoned, *until there shall be a convenient opportunity* of sending him to England:"—a monstrous enactment in a British Act of Parliament; and which it is to be hoped will be speedily erased from our statute book.—The detail of these transactions is accompanied with statements and observations which prove the author's devotion to the principles of constitutional liberty: but by the introduction of them he weakens the impression which the tale of his oppressive treatment would excite.—It is stated that Dr. M. had no license to remain in India, but then he asserts that thousands besides were in a similar situation without ever having been disturbed.

We have heard much of the Noble Marquis's edict against the press, and from this pamphlet we take the opportunity of submitting it to our readers as a curiosity.

'*Regulations respecting the publication of Newspapers, viz.*

'1. Every printer of a newspaper to print his name at the bottom of the paper.

'2. Every editor and proprietor of a paper to deliver in his name and place of abode, to the secretary to government.

'3. No paper to be published on a Sunday.

'4. No paper to be published at all, until it shall have been *previously inspected by the Secretary to the Government*, or by a person authorised by him for that purpose.

'5. The penalty for offending against any of the above regulations to be *immediate embarkation for Europe.*

'*Rules for the guidance of the Secretaries to Government in revising the Newspapers.*

To prevent the publication of,

'1. All observations on the *state of public credit*, or the *revenues*, or the *finances* of the Company.

'2. All observations respecting the embarkation of troops, stores, or specie; or respecting any naval or military preparations whatever.

3. All intelligence respecting the destination of any ships, or the expectation of any, whether belonging to the Company or to individuals.

'4. All observations with respect to *the conduct of Government*, or *any of its officers, civil* or *military, marine, commercial*, or *judicial.*

'5. All private scandal, or libels on individuals.

'6. All

'6. All statements with regard to the *probability of war or peace* between the Company and any of the native powers.

'7. All observations tending to convey information to an enemy, or to excite alarm or commotion within the Company's territories.

'8. The republication of such passages from the *European newspapers* as may tend to *affect* the *influence* and *credit* of *the British power with the native states.*'

Do these regulations still subsist in India?

Art. 25. *Remarks on the Oude Question.* 8vo. pp. 136. 3s. 6d. Richardson. 1806.

The particulars of this odious transaction are here related with simplicity and pathos, and with all the appearance of fairness and impartiality. Indeed, the author refers for all his facts to documents already published; and he makes his readers sympathize strongly with the oppressed Prince, while he excites no small share of indignation against his oppressors. He ably unravels the sophistry by which it has been attempted to vindicate these proceedings, and exhibits them to the light of day in all their deformity.—Those who can doubt the criminality of them must be constituted differently from us. We respect the talents of Lord Wellesley, and highly commend his zeal in the cause of science and letters, but we abhor despotism, however splendidly it may be arrayed. It kills the mind, reduces man to a state below that of the brute, and sows the seeds of abundant misery. —No man can read this tract without feeling extreme concern for the injury done to our reputation as a people, by the late measures pursued in India. We would warn certain great persons, for whom we have much respect, against stepping forwards between offenders and justice, at least the justice which unbiassed public opinion administers.

POLITICS.

Art. 26. *A Dispassionate Enquiry into the best Means of National Safety.* By John Bowles, Esq. 8vo. pp. 115. 3s. Hatchard. 1806.

We do not believe that there are many points in which Mr. Bowles and Bonaparte agree: but there is, strange as it may appear, one sentiment in which both these personages most perfectly coincide. They both profess their warm acknowlegements to the late British minister for the coalition which, in the course of the last year, he brought to act against France; and Frenchmen in general will participate in this feeling. Mr. Bowles, however, is not contented with this sort of countenance, which he must be aware of possessing; he wishes *Englishmen* to share with him the same conviction. 'Let any person', he says, 'ask himself whether in the summer of 1805, he would not have thought the formation of precisely such a league, an event *most devoutly to be wished.*' For ourselves, we say, *No.* We behold Mr. B. shrugging up his shoulders, and lifting up his hands and eyes. Still we say, *No.* Had we been previously informed that the Arch-Duke was to be sent to Italy, that Mack was to be opposed to Bonaparte, and that the King of Prussia would not co-operate; had we known the weakness or the wickedness of the

advisers of Francis II; had we been aware of the want of confidence between that Monarch and his Hungarian subjects; (and Mr. B. must know that it was the business of certain persons to have been informed of all these particulars;)—instead of *devoutly wishing*, we should have most anxiously deprecated such a league. Our opinion is that the spirit which *money* raises can have no great effect in changing the relations of states; we also think that we ought to *follow* and not to *lead* the continent, that we should co-operate with it and not incite it, that we should be in unison with its movements, but not goad it.

Mr. Bowles affects, in these pages, a deep sense of piety, and a great severity of moral practice; almost sufficient to equip an antient ascetic, a puritan of former days, or a modern methodist; and yet this good christian, without any apparent emotion, preaches up interminable war, and reprobates the very attempt to restore the relations of peace.

Art. 27. *Memoirs concerning the Commercial Relations of the United States with England.* By Citizen Talleyrand. Read at the National Institute, the 15th Germinal, in the Year V. To which is added an Essay on the Advantages to be derived from New Colonies in the existing circumstances. By the same Author. Read at the Institute the 15th Messidor, in the Year V. 8vo. pp. 87. 2s. 6d. Longman and Co. 1806.

These papers present strong claims to public attention; the celebrity of the writer would occasion them to be very generally sought, were they even of an ordinary kind; and their intrinsic merit would secure to them extensive perusal, though the author were the most obscure of men. Were it in our power to allow to each article that is presented to us its proportionate weight, and were we to apply that rule to these sheets, our notice of them would be scarcely less considerable than that which we usually bestow on a bulky volume. In the present instance, however, we had rather recommend it strongly to the politician to peruse the whole of this pamphlet, than attempt any brief and unsatisfactory analysis of its contents.

In these memoirs, the dread diplomatist re-assumes his original character; he is the enlightened Bishop of Autun, the philanthropist of the Constituent Assembly, and not the crafty guileful minister of an odious Directory, or of an insatiably ambitious Consul and Emperor.

It is a charge brought against the present ministers of Great Britain that they are copyists of Mr. Pitt. Should they furnish one instance more to countenance that imputation, by publishing a late correspondence, a rare treat would doubtless be furnished to the literary and curious part of the world; it would present a struggle between the two clearest heads and most capacious and accomplished minds in Europe, but certainly of very opposite habits and practices, though probably not of dissimilar inward convictions and views. While the English statesman was the boast of a free senate, the genius itself of liberty at home, the soul of pacific and conservative systems abroad, the French minister is the supple instrument of a harsh and rigid despotism in his own country; whose influence as it affects other states is akin to that which poisons atmospheres, and brings on

on awful convulsions of nature. The one died the minister of a government whose every interest coincides with the peace of the world and the prosperity of nations; the other lives the obedient agent of a throne whose stability is sought in universal subversion, and whose baleful prosperity can arise only from surrounding ruin.

Art. 28. *Considerations for and against a South American Expedition.* 8vo. 2s. 6d. Budd.

A collection of newspaper communications, of scarcely any value. The question is never placed on its proper grounds, and is considered by persons utterly destitute of the information requisite to elucidate it.

Art. 29. *Eight Letters on the Subject of the Earl of Selkirk's Pamphlet on Highland Emigration:* as they lately appeared under the Signature of Amicus, in one of the Edinburgh Newspapers. Second Edition, with Supplementary Remarks. 8vo. 3s. 6d. Longman, &c.

A republication of the insignificant Letters of Amicus serves to shew to what extent prejudice is acting, with respect to the subject to which they refer. The large supplement now accompanying them is somewhat less trivial than the original epistles; in which we own that we can discover little to commend except the intention.

No long time has passed since certain senators vehemently contended that enlisting for a short definite term, rather than for life, had no tendency whatever to render the service inviting. By the side of these statesmen, the present writer is unquestionably intitled to a place; since he gravely maintains that feudal manners still retain their predominance in the Highlands, though the system in which they originated has been wholly removed — It followed as an inevitable consequence from the new economy, that a number of hands were thrown out of employ. To dispose of these advantageously for themselves, and for the public, was the object of the Noble Earl; and it is evident to all who will keep their eyes open, that his plan was founded in humanity, policy, and science, while its execution displayed a laudable spirit of enterprize.

Art. 30. *Free Thoughts on Public Affairs:* or Advice to a Patriot; in a Letter addressed to a Member of the Old Opposition. 8vo. 1s. 6d. Budd. 1806.

The object of this pamphlet is to prove that we unnecessarily, wantonly, rashly, and unwisely plunged into the present war: but this information, however we may regard it, reaches us rather too late to be of any important benefit. The writer is in the extreme of hostility to the late minister; and so far does this enmity carry him, that it induces him to underrate Mr. Pitt's capacity and attainments. Those persons who, on the one side, denied the abilities of the opposite leader, and who, on the other, represented his rival as the enemy of his country, we have always set down as intolerable partizans, and as persons disqualified for good society. In the decision of the question, which of those eminent men excelled the other in talents, the universal admission of those of the late secretary, while there were some who disputed those of the premier, may be argued

as a presumption that the balance turned in favour of the former. Thinking most highly of the talents of both, we own that, in our judgment, the late secretary had the superiority in the more transcendant powers of mind; while in those of a secondary degree, his rival far outstripped him. The mind of Mr. Fox was the more capacious, the more fertile, and the more acute; in caution, circumspection, and reserve, he fell greatly short of Mr. Pitt. In dexterity in argument, and, on some occasions, in cogency and force of reasoning, it was impossible to exceed Mr. Pitt.

Art. 31. *An Answer to the Inquiry into the State of the Nation;* with Strictures on the Conduct of the present Ministry. With a Supplement. 7th Edition. 8vo. pp. 219. 4s. Murray. 1806.

Invective against an illustrious public character, who is now no more, and whose loss is deeply, and we believe very generally lamented, forms the chief characteristic of this pamphlet. With submission to this writer, we cannot help thinking that England has lost an ardent friend, a wise, faithful, and most able servant; and a principal ornament. Fate, if we may so express ourselves, seems to have been envious of him. Excluded during the greater part of his life from the opportunity of rendering any direct services to his country, then, at the moment of his being fixed in a station for which no man was ever more qualified, and in which, we trust and believe, he would have rendered great services to mankind, he is cut off for ever from us and from the world! Mr. Fox is, in these pages, considered as, in a degree, the author of the pamphlet called, "*An Inquiry into the State of the Nation.*" That performance is here represented as having been revised under his eye; and all the statements, doctrines, and facts, which it contains, are said to have been authorized by him. We by no means believe that this is true; since nothing can less betray the manner of the late Right Honourable Secretary, than the tract in question. That he approved of the general scope of it we can easily credit: but that all its hypotheses, assumptions, and doctrines, were deliberately considered by him, and honoured by his sanction, would require stronger evidence to intitle it to credence from us, than any that has been yet produced.—If on that pamphlet we could bestow only partial approbation, we can with truth declare that in our sentiments of the answer to it, there is nothing that is partial or qualified. It deserves our *un*qualified *dis*approbation. At any other time, we might have derived amusement from an exposure of the extravagances of this author, who writes not in order to instruct the impartial, but to gratify a rancorous party spirit. In his pages, Mr. Fox figures as the blackest of demons, while Mr. Pitt is represented as almost a divinity. Both these great men are now no more; we wish that the animosities, which their unhappy differences occasioned, should be buried with them; and that the sole contest in future between their respective partizans may be, which shall most serve their common country, in this its hour of necessity.

The writer inveighs against the appointment of a certain treasurer. We do not vindicate that measure: but if this author had his own wishes gratified, would he not bring *another* treasurer again into play?

The

The Treasurer of the Board of Ordnance, we admit, lavished his *own* money for illegal purposes, and was properly visited for his delinquency by a court of law: but we have never heard that any money except his own found its way into his pocket, even *by mistake*. An act of Parliament was lately passed to regulate the business of his office; we trust that he never will be brought to trial for violating it, though it was not introduced by himself; and that if he be, no abstruse and intricate questions on it will be put to the judges, as necessary to a decison on the acquisation preferred against him.

Art. 32. *A Letter to the Right Honourable the Earl of Moira*, on the Accusations brought against his R. H. the Prince of Wales, by Mr. Paul; with Notes critical and admonitory; in which the Character and Principles of Mr. Paul, and Sir Francis Burdett, are examined, and their Origin and Tendency briefly elucidated. 8vo. pp. 102. 3s. 6d. Jordan and Co. 1806.

With great reason, this writer censures a late communication made to the Public, of the opinions of a Royal Personage on certain high national questions; and such conduct leads him to descant on the difference between the temper and behaviour of a keen trader, and those of an accomplished and well educated gentleman.

So long as facts which are notorious, and fair reasoning are alone the weapons used, an author may appear anonymously without any one having a right to complain: but, when a nameless writer retails scandalous anecdotes on his own authority, he can expect to obtain credit only from those who have a relish for defamation, while by the sober and the candid he will be set down as a libeller. Tales are here told of a well-known Baronet, which refer to his visit to Paris in 1802, and which reflect very seriously upon him: but while this writer so properly catechises a late candidate for a great city on the impropriety of betraying what passed in confidential intercourse, how can *he* act the unworthy part of making attacks on characters in the dark? Of the late proceedings of the Baronet, we are very far from being admirers. He has provoked hostilities, and let them be waged against him: but let them be conducted on principles of fairness: for the goodness of a cause can furnish no grounds to sanction a departure from the laws of legitimate warfare. On the same principle, since talents and attainments seem to distinguish this author from the herd of pamphleteers, let him disdain to make any unworthy use of them, or to employ them under any veil which may diminish their effects.

We invoke justice, not favour, for Sir Francis Burdett. His late electioneering attack on the Sovereign of the Empire, and on that recently departed Patriot whom he professes to admire, if it can be called by the soft name of error, was a wanton and preposterous error. His Majesty had recently called to his councils the men whom public opinion regarded as most deserving of his confidence; and all parties had scarcely ceased to mingle tears over the remains of a great and wise statesman, who had devoted his life to serve the cause of which the Baronet is solicitous to be considered as the principal and almost exclusive supporter. What a singular mode of engaging favour was this, then, to be adopted by a candidate for a high civil distinction! Did he

imagine that the indecent introduction of his Sovereign into his advertisement, and the slight which he put on our regretted statesman, would recommend him to the Electors of Middlesex? If he entertained such an opinion, he must indeed be, as a Frenchman is here made to say of him, *absolument dépourvu de jugement.* Or did he yield to a sense of duty? What then must be the sentiments and views of the man who holds it to be a duty, in an address which was not less intended for all the subjects of the empire than for the Electors of Middlesex, to speak irreverently of a living Personage whom the law holds sacred, and of departed worth which common consent must venerate?

Art. 33. *The Impostor Unmasked;* or, the New Man of the People: with Anecdotes, never before published, illustrative of the Character of the renowned and immaculate Bardolpho. Inscribed, without Permission, to that superlatively honest and disinterested Man, R. B. S—r—d—n, Esq. 8vo. 2s. Tipper and Richards.

Though election purposes are to be served, there is something in the form of a pamphlet which induces an expectation that more regard will be paid to truth and decency, than mere election squibs often preserve. The virulence of this tract, however, is scarcely to be paralleled; and several most scandalous anecdotes are here retailed, which, even if they derive any probability from well known habits, deserve no admission on such baseless authority. To the habits which characterize the Right Honourable Gentleman in question, we are no strangers; nor are we disposed either to vindicate or palliate them: but we do not think that this is the moment in which it is magnanimous, or even just and fair, to recollect his personal faults and to chronicle his private misdeeds The Public have recognized him as their servant, and he has rendered to them services which have been received with the most general testimonies of gratitude. Mr. Sheridan is an entire stranger to us, but we would administer justice to all the world. We cannot forget that at a time when delusion in a few, when evil designs in others, when the abuse and perversion of the first blessing which can belong to a community, had occasioned Liberty to fall into obloquy, and when its very existence seemed to be in danger, the man who is so grossly traduced in these pages was among the most intrepid of its defenders and protectors. Of his opponent we know only what is known to the Public: but we must unequivocally approve the decision which the City of Westminster has made. It has rejected a *novus homo*; who had no pretensions to the high honour after which he aspired. He had neither education nor talents, nor services, on which he could found such an exalted claim.

Art. 34. *The Viper exposed:* or, the Merits of the Candidates for Westminster considered, in a Letter to the Electors; with Observations upon the malignant Designs of the Author of a Pamphlet, entitled, "The Impostor Unmasked." 8vo. 1s. 6d. Hughes. 1806.

According to this tract, Mr. Paul has been a private trader in India, and was very expert in making advantageous bargains with the

the natives for indigo, silk, cotton, pieces of muslin, and shawls: but he is charged with utter ignorance of the constitution and laws of this country. The indecency of holding out an untried person as a malefactor, in a public advertisement, is very much censured by the writer; and it is assigned as a proof of the ignorance of the candidate respecting the first principles of our law.

Concerning Sir Samuel Hood, the author says, 'If you (the Electors,) have not some good reason to deny him your suffrages, I should think he ought to be one of your two representatives. You will give him your votes as a tribute to his sufferings, as a reward for the battles he has successfully fought, and as an example to others, that those who fight for the country will reap their reward.'—We respect the feelings from which this effusion proceeds: but the writer will be told that the situation of a Member of Parliament is a trust attended with anxious and laborious duties, and not a thing merely remunerative and honorary. This objection is not without weight, though it be not so decisive as those would have us believe who hold that all matters in politics are to be decided by a few hacknied maxims, which they apply on all occasions. He gives a better reason when he says that it is proper to have persons of all professions as Members of the House; and that not many navy men have seats in it, whereas there are sufficient numbers who are conversant in East India affairs.

Of the third personage who acted his part on the late Westminster theatre, the author is a high panegyrist, as a political character; and, with reference to his *private* conduct, he traces several of the anecdotes told in the "Impostor unmasked," to the Highland Jester, a book which 'was published by Campbell, a relation of Mr. Paul's, in Edinburgh in the year 1747;' he also names the persons of whom the others have been reported.

Art. 35. *Three Letters to that greatest of Political Apostates, the Right Hon. George Tierney*, one of the late Representatives for the Borough of Southwark; along with a correct state of the imperfect Representation of the Commons of the United Kingdom. 8vo. 1s. 6d. Crosby. 1806.

We do not recollect the professions formerly made by this Right Hon. Gentleman to his constituents: but he is here charged with having in the most shameless manner abandoned them. The title-page furnishes a fair specimen of the outrageous spirit displayed in this pamphlet, the author of which is Samuel Ferrand Waddington.—If the fortunate placeman be the object of the most virulent abuse in these pages, he may console himself on sharing it in a large and mixed society. Here all public characters are bad, and every public measure is wrong. Nothing is as it should be. Mr. Waddington is evidently not pleased with the world, and inveighs against it most bitterly: but whether the world or Mr. Waddington be principally in fault, it has never occurred to him to examine, since he has always taken it for granted that he has been right.

The most violent reformers have in general spared our Courts of Justice, but they are severely arraigned by Mr. Waddington. He complains of them in his own person; and we own that we never less approved

approved them than in the case of this unfortunate man. His offence had been made statutable, but the statute had been repealed from a conviction that the offence was ideal: – but then it is said that the authority of the common law revived, and the offence was to be regarded as it stood before the statute. Thus the rules of the fourteenth and fifteenth centuries became applicable to the transactions of the eighteenth and nineteenth. The situation of things was odd and whimsical. The repeal of the statutes, if it had not superseded the decisions of a barbarous age, had at least stigmatized them, and stripped them of credit: yet they were put in action by the late Chief Justice, and by most of the Judges, not as being compulsory on them, but were represented as wise and salutary, and characterized in terms of the warmest approbation. If sound policy and good sense suffered on this occasion, and if at this time absurdity which was not wholly innocent was freely dealt out, we confess that we felt little pity for the suffering knight-errant in the cause of the freedom of trade. Though we hold it to be the right of every man to speculate in any article, to the utmost extent of his credit and capital, we do not vindicate the indecency of toasting the rise of necessaries, and the propriety of haranguing the sellers to increase the price of their articles; and though we admit that this conduct did not call for legal visitation, we do not deny that it must excite contempt and disgust in the mind of every sober man. Our law courts need not have been degraded, nor should the variance between the law and the sound maxims of political economy have been exposed. If the bill which went through the House of Commons, and which was stopped by the Lords, had passed into a law, permitting the importation of hops, the *miscalled* monopolizer would have been sufficiently punished. The courts might even then have been solicited to rescind the contracts, but the application would not have come from the sellers. The principles of Adam Smith cannot be shaken; and the experience of the late unfortunate years prodigiously strengthens and confirms them: but let not Mr. W. consider himself as a martyr in their cause, since he did all in his power to disgrace them, and to render them odious.— We would not trample on the unfortunate, but greater modesty and reserve became Mr. W. It is with no good grace that men, who are incapable of managing their own affairs, set up as state reformers.

Art. 36. *Five Letters to the Right Honourable G. Tierney, Esq.* including Reflections on his Political Character and Conduct. By John Gale Jones. 8vo. 1s. Jordan.

These letters were written as early as the year 1801, and were then sent to the public prints, which rejected them. Why they now see the light, we are at a loss to guess; unless it were for electioneering purposes, on occasion of the late Southwark contest. The Right Hon. Gentleman is reproached for having given his vote in favour of the suspension of the Habeas Corpus act; a measure which, we learn, induced the writer to commit all his papers to the flames; and this, we presume, is stated as one of the calamities which arose out of that legislative enactment. The writer says that he would not change situation with the then Treasurer of the Navy; who is here charged with

with being a Sabbath breaker and a duellist; and who, indeed, is very roughly treated throughout.—The abilities of Mr. Tierney are considerable, and may materially aid administration: but we believe that, in the higher departments of the state, no one can be found who is less a favourite with the public. We respect his talents, and we shall be glad to see him retrieve his credit by his able and laudable conduct in office.

RELIGIOUS.

Art. 37. *Sacred History*, in familiar Dialogues for the Instruction of Children and Youth, by the late Miss H. Neale; with a Recommendatory Preface, by the Rev. John Ryland, D.D. Second Edition. 8vo. 2 Vols. 7s. Boards. Gardiner.

Some years have passed since these volumes were noticed in our Review. We have now looked into them again with rather increased approbation and satisfaction. If we do not always concur with the writer in sentiment, we must acknowlege ourselves much pleased with the manner in which she converses with her young friends; and which is easy and natural, adapted to engage their attention, calculated to strengthen the understanding, and to improve the heart. A 'third volume, containing the History of the Jews from the time of Nehemiah to the destruction of Jerusalem, may be had, separate, of the Booksellers mentioned in the title-page.'

Art. 38. *Simplicity recommended to Ministers of the Gospel*, with respect to their Doctrine, Method, Style, and Delivery in Preaching; with Hints on other Branches of the Ministerial Office. With an Appendix. 12mo. 2s. 6d. sewed. Williams & Smith.

These concise Lectures on preaching are intended for Dissenting Ministers, and especially for those who have not enjoyed the advantages of a liberal education. Some denominations of Dissenters will be disappointed at finding the doctrines of the Trinity, Original Sin, Satisfaction, Imputed Righteousness, Predestination, and the Eternity of Hell, recommended as *simplicities*: but, if they will pardon the writer's creed, and proceed to the advice which he gives respecting the composition and delivery of a sermon, &c. they will find some hints not unworthy of notice. Extemporaneous preaching, or preaching from a few notes, is the mode which the author advises. 'It would be a degree of courtesy,' he says, 'to call reading a sermon, *preaching*.'—Dr. Foster has observed that it is not necessary to the true preaching of Christ, to use his name as a charm, by which enthusiasm and not true religion is promoted: but this lecturer seems to be of a different opinion, for he insists on the importance of preserving in every discourse 'the savour of the name of Jesus and free grace.'

The Appendix contains examples of Exordiums; Skeletons of Sermons; Extracts from Claude, Doddridge, Mather, and Newton; Garrick's Sentiments of Pulpit Eloquence; and Dr. Watts's Advice to Students.

Much is here compressed into a narrow compass, and offered at a low price.

MATHEMATICS.

MATHEMATICS, &c.

Art. 39. *Nattes's Practical Geometry*, or Introduction to Perspective. Translated from the French of Le Clerc, with Additions and Alterations.—The Explanations rendered so simple, that very young People, by Attention, may soon be enabled to go through the different Problems with perfect Ease. A Work not only useful to those who cultivate the elegant Art of Drawing, but also recommended to the Student in various Branches of the Arts and Sciences. To which is added, an easy Method of making an Oval, of any given Proportions: also the Rule for forming a Geometrical Plan and Elevation; being the last Problem previous to the Commencement of the Study of Perspective. With Forty Vignettes, etched from Designs analogous to the different Geometrical Figures, by W. H. Pyne. The Problems engraved by T. King. 8vo. pp. 98. 10s. 6d. Boards. Miller.

The original of this work, by Le Clerc, we have never seen, but we suspect that it is very unlike the present translation; which, we apprehend, has been prepared chiefly in order that many beautiful vignettes, &c. might be engrafted on it:

"*Pars minima est*
Ipsa puella sui."

It is but justice, however, to state that the vignettes and embellishments are very neatly executed, and taken from subjects happily chosen. The work is also expensively printed, and is altogether adapted to those young persons who must be enticed into the study of Geometry: yet it is well worth half a guinea, though not for its Geometry, which may be learnt at a cheaper rate.—Some inaccuracies occur; and the practical is better executed than the theoretical part.

POETRY.

Art. 40. *Cromer*, a descriptive Poem. 12mo. pp. 64. 2s. 6d. Boards. Ridgway. 1806.

Cromer is a sequestered sea-bathing station on the north east part of the county of Norfolk, skreened from the blasts of the ocean by high cliffs, and celebrated for the sublimity of its maritime views and the beauty of its landscapes. To this place of fashionable resort, the author of this little poem is evidently partial; and to readers who are familiar with the scenery, his smooth blank verse may afford some moments of pleasing recreation. The interest which he excites is, however, that which chiefly depends on local associations, and in which the public at large cannot very cordially participate. He is occasionally pathetic, though rarely sublime; and if his pages present us with few defects, they are also very rarely graced by striking beauties. We do not rank that poetry very high, which we would not gladly peruse a second time; and we fear that this anonymous effusion will hardly bear this ordinary test of original merit.

'Many circumstances common to maritime situation in general,' the author observes, 'and many scenes and incidents of a nature peculiar to Cromer, remain to be described; and the delineation of these,

should this little volume be favourably received by the public, may probably form the subject of a second part.'—If the author enjoyed greater leisure than he seems to possess, he might, perhaps, apply his talents with success to some more ample and elevated theme.

Art. 41. *Poems to Thespia.* By H. Downman, M.D. 8vo. 4s. Boards. Cadell and Davies.

With some persons, the torch of Love burns longer than with others; and if it does not diffuse a radiance, it throws at least a gleam over the decline of life. *Spirat adhuc amor* is Dr. Downman's motto; whence we suppose that he ranks himself in this privileged class, and pleads the long duration of the tender passion as his inducement for continuing to woo the Muse. His doctrine is,

'If Love on tardy wing retires
To kindle new and stronger fires,
His homagers shall still survey
The traces of his earliest ray,
Still in their charmed souls shall last
The conscious sense of joys o'erpast.'

Enraptured with his Thespia, Dr. D. professes to taste of happiness in a high degree, though he describes his situation in life to be 'close on the verge of want.'

'But shall I therefore pine, and not enjoy
Retirement's solid good and learned ease?
Will not philosophy her balm employ,
And give the deepest solitude to please?

'Revoke the word—what solitude is mine?
Am I not blest beyond a monarch's lot!
Possessing thee, what radiant sun-beams shine,
And gild with happiness our rural cot?'

We have on former occasions spoken of Dr. D.'s poetry as easy and flowing, and it continues to display the same features. He tells us that these Elegies are not entirely unknown, and that the greater part have been published before: but he has not sufficiently enabled us to distinguish the new from the old.

Our last notice of Dr. D. was in M. R. Vol. xlviii. N. S. p. 217; where, and in our General Index, other references will be found.

AGRICULTURE.

Art. 42. *Georgical Essays.* By A. Hunter, M.D. F.R.S. L. and E. Vols. V. and VI. 8vo. pp. 584. each Volume. 1l. 1s. Boards. Mawman.

Many years ago, (see M. R. vol. 47. p. 237.) we announced the plan of this work; which is for the most part a compilation from various authors, occasionally interspersed with original essays. Dr. Hunter has endeavoured to render the whole amusing, by not confining himself rigidly to inquiries and discussions strictly georgical; and with agricultural papers he has mixed some which relate to natural history, natural theology, philosophy, political economy, &c.

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When we inform our readers that these two volumes contain seventy-six distinct essays, extracted from the writings of various authors, we shall not be expected to give even their titles. It must suffice to notice those to which Dr. Hunter has affixed his own name, and which are only five in the two volumes: not including those short hints which are introduced in the miscellaneous essays, intitled, 'Experiments and concise Agricultural Observations.'

The first paper by Dr. Hunter (in vol. v.) treats *on the Willow*, of which genus there are thirty-one species, but he enumerates only the fifteen which are planted in this country. These are the *Salix alba*, or white willow; S. *triandria*, or smooth willow; S. *pentandria*, or sweet willow; S. *vitellina*, or golden willow; S. *amygdalina*, or almond-leaved willow; S. *fragilis*, or crack willow; S. *purpurea*, or purple willow; S. *viminalis*, or the ozier; S. *rubra*, or the red willow; S. *babylonica*, or the weeping willow; S. *helix*, or the rose willow; S. *caprea*, or the sallow; S. *hermaphroditica*, or the shining willow; S. *phylicifolia*, or the phylica-leaved willow; and S. *hastata*, or hastated willow. A plate of the crack willow is given, exhibiting its fructification.

Dr. H.'s second essay relates to the *Rot in Sheep*. This disease is not attributed to marsh miasmata, but to the animals called flukes, which are found in the gall bladder and biliary ducts of sheep affected with this malady, and which are produced from water in a state of putrescency. Dr. H. gives it as his decided opinion that the rot in sheep is an animalcular disease; and he inclines to think that something might be expected in the way of cure from Mercury.

Essay 3. (Vol. vi.) *on the Mulberry tree.* Of the six species, the Doctor treats only of the *Morus nigra*, or black mulberry, and *M. alba*, or white mulberry; the latter of which is raised merely for feeding silk worms, and the cultivation of which is recommended in this country, since it has been introduced into Prussia with success. We know not how far such a speculation would succeed. A severe philippic is copied from Evelyn's chapter on the mulberry, against the education and pursuits of modern ladies; whom Dr. H. wishes, but wishes in vain, to transform into the house-wifes of old-fashioned times. To this essay a plate is annexed.

In essay 4. of the *Smut in Wheat*, no new light is thrown on this subject. All that Dr. H. advances is, that 'though this part of natural history is wrapt up in obscurity, it is a singular happiness that the vegetable principle may be destroyed by certain steeps.' Is this proved?

The 5th essay is devoted to the yew tree, or *Taxus baccata*. The botanical characters of this tree are given, and the mode of raising it is specified.

Besides these essays, we find one in vol. 6. without a name, which we conclude to be the produce of Dr. H. viz. *A political Renovation, addressed to the Year* 1812; in which the writer preaches up the necessity of Spartan self denial as the only means of salvation. He recommends that all our plate, both public and private, should be sent to the mint, to be converted into money; that a sixth of every person's property should be applied to the liquidation of the national debt;

debt; that the clergy, renouncing their tithes, should preach the strictest morality; that all places of amusement should be shut up; that we should force ourselves to live on the humble fare that is the produce of our own lands; and that society should be reduced to the three classes of husbandmen, fishermen, and manufacturers. To this advice he is aware that a million of objections may be raised: but he ventures to assert that, unless all the people say Amen to it, we cannot be saved. What the year 1812 may produce, we shall not say: but we are sure that 'Amen' will *stick in the throat* of 1806.

MISCELLANEOUS.

Art. 43. *Light Reading at leisure Hours;* or an Attempt to unite the proper Objects of Gaiety and Taste, in exploring the various Sources of rational Pleasure, the fine Arts, Poetry, Sculpture, Painting, Music, Dancing, fashionable Pastimes, Lives, Memoirs, Characters, Anecdotes, &c. &c. 12mo. pp. 464. 6s. Boards. Ridgway. 1805.

By the title of this miscellany, the nature of its contents is sufficiently indicated. The compiler has collected a literary nosegay, at which the purchaser may smell without producing the headache, and which he has arranged with thought and judgment. His aim seems to be to insinuate reflection in the garb of amusement, and to induce even cursory readers to cherish liberal and virtuous sentiments. The different pieces which form this volume are united by connecting and pertinent observations; and if such publications as are composed from a multitude of others be worthy of encouragement, we cannot withhold it on the present occasion; for these Light Readings are not frivolous.

Art. 44. *The Duellists;* or Men of Honour: a Story, calculated to shew the Folly, Extravagance, and Sin of Duelling. By William Lucas. 12mo. pp. 197. Cundee, &c.

'Did Vice appear,' says the author, 'in her naked deformity, her baleful influence might be confined within a narrower sphere: her shameless front would then be reared in vain, and man would only look on to abhor her: but when she attires herself in a specious garb, the world is deluded, and her contagion spreads in every direction. Thus she teaches that revenge is honour, and murder justice; and many has she persuaded that *duelling* is a virtue.' Impressed by such thoughts, Mr. Lucas exerts his well-intentioned endeavours to dissuade from this fashionable practice; and he has chosen to cast his observations into the novel form, as being the most likely to gain attention from those whom he immediately addresses.—'The readers of novels,' he remarks, 'constitute the greater part of the youthful community. Among these, I hope to take by surprize some unwary idlers, who, betrayed by my title, will be led, unconsciously, to a few simple truths; where they may learn, that of all heroes, the greatest is a *Christian;* because, while the honours of others belong only to time, his will flourish in eternity.'

The tale is interesting, and appropriate to the design; the reflections, with which the different relations and events are accom-

panied, are rational and impressive; and we recommend the volume to a careful perusal, heartily wishing that the benevolent design of the author may be accomplished.

SINGLE SERMON.

Art. 45. *The Fall of Eminent Men in Critical Periods, a National Calamity.* A Sermon preached at the Gravel Pit Meeting, Hackney, September 21, 1806; on occasion of the recent Death of the Right Hon. Charles James Fox. By Robert Aspland. 8vo. 1s. Longman and Co. 1806.

If this discourse was not delivered in one of those splendid and magnificent structures which seem to bid defiance to time, and which shame the puny labours of our days,—if it was not pronounced by a Divine clothed with dignities and distinguished by honours,—it proceeded from a disinterested breast, and each title of it received the sanction of a respectable assembly; in which religious principle braves the dread of singularity, and foregoes the countenance of authority, and from the purity of whose homage no unworthy motive can be supposed to detract. The altar here erected burns not in honour of the powerful Minister, the great public character, and the matchless orator; it offers incense to a rare assemblage of sound principles, bright virtues, and amiable qualities: it is the proper tribute to the man, who, regardless of his own interests, invariably exerted his pre-eminent powers in the service of his country and of humanity.

The whole discourse is in a highly becoming strain, at once instructive and pious.

CORRESPONDENCE.

A *Country Correspondent* is very clamorous against what he calls 'the tricks, deceptions, and under-hand schemes and speculations of book-makers and booksellers,' and he wishes us manfully to expose them: but we must remind him that we do not undertake a warfare against *tricks and deceptions in general*. If any book-maker or bookseller comes before us, and is convicted of having acted dishonorably by the public, we will as usual write against his name, *Hic Niger est*, —and then let him sin again if he dares. We know, as well as our Correspondent, that new schemes are often stated to be free from all bibliopolal interference, when in fact the prime-mover of them may be marked *inter alios*, in his place, *snug*, at the bottom of the title-page.

We are sorry to trespass on the patience of our nautical friend *Posco*: but circumstances have combined to delay our dispatches, and we cannot get under weigh till we receive our sailing orders. The object in question, however, will not be overlooked.

Mr. L. of Sheffield, seems to have reason in his remonstrance; and so have we in the rejoinder which we could make.—His book is *sub judice*.

THE MONTHLY REVIEW,

For DECEMBER, 1806.

ART. I. *Philosophical Transactions of the Royal Society of London, for the Year 1806. Part I.* 4to. 13s. 6d. sewed. Nicol.

CHEMISTRY, ANATOMY, NATURAL HISTORY, &c.

THE Croonian Lecture on the Arrangement and Mechanical Action of the Muscles of Fishes. By Anthony Carlisle, *Esq. F.R.S. F.L.S.*—The structure and action of the muscles of fish are, in many respects, obviously different from those of other animals; and in presenting to us his observations on this subject, Mr. Carlisle begins by offering some remarks on the purposes which are fulfilled by the several fins. Those which are disposed in pairs appear to be the apparatus by which the animal is enabled to turn its body, or to stop its progress; the single fins prevent the rolling of the body; and the tail seems to be principally useful in impelling it forwards. The effect of the individual fins was ascertained by cutting them off separately in a number of fish, and observing the nature of their motions in the various cases.

Mr. C. next describes the formation of the great muscles, which constitute the bulk of the body; their general appearance is well known, as composed of a number of separate flakes, forming distinct arrangements, which the author calls series; and of which there are four; the dorsal, the vertebral, the abdominal, and the ventral. It is observed that the muscular power of fish is very considerable for a short time, so as to be capable of great velocity, but that it is soon exhausted; and Mr. C. remarks that the mechanism of the muscles is such as is known to produce similar effects in other cases, while an opposite structure is found to prevail in those instances in which velocity is sacrificed to power.

Chemical Experiments on Guaiacum. By Mr. Wm. Brande.—In his inquiries respecting this substance, the author first gives an account of its sensible properties, and afterward of its habitudes with different re-agents. Alcohol dissolves very nearly

the whole of it; acids will precipitate it from the solution; and some singular changes take place in the color of the precipitate, when the nitric and oxymuriatic acids are employed, which appear to depend on the different degrees of oxidation that it undergoes in the process. By destructive distillation, guaiacum was found to contain 3 per cent. of lime, but no trace of fixed alkali could be detected. In its general properties, it approaches the most nearly to the class of resinous bodies, but in some circumstances it differs from them,

'1. By affording a portion of vegetable extract.

'2. By the curious alterations which it undergoes when subjected to the action of bodies, which readily communicate oxygen, such as nitric and oxy-muriatic acids; and the rapidity with which it dissolves in the former.

'3. By being converted into a more perfect resin; in which respect guaiacum bears some resemblance to the green resin which constitutes the colouring matter of the leaves of trees, &c.

'4. By yielding oxalic acid.

'5. By the quantity of charcoal and lime which are obtained from it when subjected to destructive distillation.'

On the Direction of the Radicle and Germen during the Vegetation of Seeds. *By* Thomas Andrew Knight, *Esq. F.R.S.*— It is commonly known that, when a seed begins to vegetate, the germen always points upwards, while the radicle as invariably tends to the opposite direction; and that, in whatever manner the seed be turned, these parts still preserve their relative situation. In order to ascertain the cause of this phænomenon, Mr. Knight instituted the following experiments. A number of beans were placed in the circumference of a wheel, which was caused to revolve with rapidity in a vertical direction. After some time, they began to vegetate, and the result was that their radicles were all turned outwards, while the germens shot towards the centre.— Other beans were then placed in the circumference of a wheel which revolved horizontally; in this case the roots pointed outwards, but were at the same time depressed below the level of the wheel, while the shoots all tended inwards, but were somewhat elevated. The more rapid was the motion of the wheel, the less the parts of the plants deviated from the horizontal position.

From these trials, the author concludes that the direction of the radicles and germens depends on the force of gravity, and he proposes to shew how the same power can produce effects apparently so opposite to each other. To elucidate this difficulty, we have only to attend to the manner in which the growth of these parts is effected. The radicle is extended by

new particles successively added to its point, which will naturally attach themselves to its most depending part: while the germen, on the other hand, is lengthened by the expansion of a structure previously organized, in consequence of the force of the sap contained in its vessels. From this circumstance it follows that, when the point of the germen is bent from its natural position, and the sap is accumulated in the lower side, by its propulsive power it will give the part a tendency to shoot towards the opposite side, and will thus bring it back to the perpendicular direction.—Mr. Knight's explanation appears to us simple and ingenious, and his conclusions are very plausible, if not absolutely established.

A third Series of Experiments on an artificial Substance, which possesses the principal characteristic Properties of Tannin; with some Remarks on Coal. By Charles Hatchett, *Esq. F.R.S.*—Our readers will perceive with pleasure that Mr. Hatchett has continued his curious and interesting experiments on the artificial production of tannin. In his last paper, he gave an account of the action of the sulphuric acid on turpentine, resin, and camphor; and the present is chiefly occupied with the effects of the same re-agent on a number of other vegetable substances, including many of the resins, balsams, mucilages, and gums. The result was that the third variety of the artificial tannin is formed in different proportions from the greatest part of them, accompanied by a quantity of coaly residuum.—The paper, which is of considerable length, contains the results of several series of experiments; which, though all tending to the same point, are so far unconnected, that it would be difficult to give any abstracted account of the whole: we shall therefore only select a few of the facts which appear most interesting.

Pure resinous bodies yielded tannin in a large quantity, but little or none was produced from the extracts and gum-resins. It was also procured from linseed oil, wax, and fat: but, if the action of the acid was too long continued, the tannin was converted into a kind of coal.—Some curious experiments were made on roasted vegetable matters. By the operation of roasting, any small quantity of tannin which they might previously have contained was destroyed: but, if a decoction formed from them was treated with nitric acid, tannin was re-produced in a considerable quantity; and it seems probable that, by repeating the process for a sufficient number of times, the whole of them might have been converted into this peculiar substance. It appears likewise that, in the putrefaction of vegetables, the carbon is reduced to a state very similar to that of coal;

and if nitric acid be then applied to it, tannin is also formed.

Mr. Hatchett observes, generally, that acids exercise a considerable solvent power over resinous bodies; the acetous acid dissolves them without altering their composition; while the sulphuric, as we have already stated, in the progress of the solution, converts them first into tannin, and afterward into a kind of coal. The formation of coal appears, therefore, to be the ultimate effect of sulphuric acid on resins; and it exercises an action in some measure similar, on all vegetable substances. This fact leads the author to speculate on the formation of those immense masses of coal which exist in various parts of the world; and, after having noticed the different theories which have been proposed, he concludes that it is most probable that they are derived from vegetable substances which have been mineralized by some unknown process, in which it may be conjectured that the sulphuric acid has borne a principal share.

We learn with regret that Mr. Hatchett does not intend, at least for the present, to pursue any farther the subject of these experiments. Considering them in their full extent, we do not hesitate to characterize them as the most important series of chemical facts which have, for a long time, been laid before the public, both with respect to the discoveries that are immediately communicated by them, and the information which they bestow on the composition of vegetable bodies in general.

An Account of a small Lobe of the human prostate Gland, which has not before been taken notice of by Anatomists. *By* Everard Home, *Esq. F.R.S.*—It had been hitherto supposed that the *vasa deferentia* passed along the division of the prostate gland, in close contact with the bladder: but we learn from Mr. Home's discovery that a small part of the prostate is interposed between them, and that they pass through a circular aperture, formed by the union of this new lobe with the two which have been previously known to us. Mr. Home's discovery is not a matter of mere curiosity; since it would appear that the disease of the prostate, when an obstruction is opposed to the flow of the urine, generally commences in this part, and may be exclusively situated in it; and when this is the case, the disease cannot be detected by the usual method of examination, a circumstance which must materially influence both our opinion concerning the complaint, and our practice in it. From the statement contained in this paper, there seems no doubt of the existence of this small lobe; and

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yet we cannot but express our surprize that it should have been overlooked in a part so frequently and so carefully examined.

MATHEMATICS and ASTRONOMY.

The Bakerian Lecture on the Force of Percussion. By William Hyde Wollaston, *M.D. Sec. R.S.*—On this subject we have lately, on one or two occasions *, expressed our opinion; and we are happy to find that it agrees with that of the learned Secretary, as expressed in this paper.—If seven men pull against one horse, and exactly balance the horse's effort, then we may use the word *force*, and say that the *force* of the seven men equals the *force* of the horse. This kind of force is to be estimated by the product of the matter and of the *virtual* velocity: but then there is another kind of force; or, more properly, it is convenient to use this term separately, or accompanied with an adjective to designate another kind of action.—Seven men employed during the day can raise a weight w through the space s; and ws is the measure of their *force*, the measure of their mechanic force. If the horse raises, in the day, a weight W through a space S, then WS is the measure of his *mechanic force*. In a similar manner, we may compare the effects of mills, steam engines, &c.; and this species of force, called mechanic, varies not as the velocity, but as the square of the velocity:

'But of this quantity of force (says Dr. W.) Newton no where treats, and has accordingly given no definition of it. If, after defining what he meant by the *quantitas acceleratrix*, and *quantitas motrix*, he had had occasion to convey an equally distinct idea of the *quantitas mechanica* resulting from the continued action of any force, he might, not improbably, have proceeded conformably to the definition given by Smeaton, and have added

'——quantitas mechanica est mensura proportionalis spatio per quod data vis motrix exercetur;

or, if speaking with reference to the accumulated energy communicated to a body in motion,

'——proportionalis quadrato velocitatis quam in dato corpore generat.

'But, if we attend to the words of his preface to the first edition of his *Principia*, he evidently had no need of such a definition;

"Nos autem non artibus sed philosophiæ consulentes, deque potentiis non manualibus sed naturalibus scribentes," &c.

'And again, nearly to the same effect in the *Scholium*, which follows the laws of motion, "Cæterum mechanicam tractare non est hujus instituti."

* See our accounts of Carnot,—*Equil. et Mouv.*—and Robison's Mechanical Philosophy.

'In the third law of motion he has on the contrary been supposed to speak of this force from an ambiguity in the signification of the words *actio* and *re-actio*. By these, however, Newton certainly meant a mere *vis motrix* or pressure, as he himself explains them. "Quicquid premit vel trahit alterum, tantundem ab eo premitur vel trahitur. Si quis lapidem digito premit, premitur et hujus digitus a lapide", &c. The same meaning is equally evident from his demonstration of the third corollary to the laws, in which he asserts that the *quantitas motûs* of two or more bodies estimated in any given direction is not altered by their action upon each other. The demonstration begins thus:

"Etenim actio eique contraria re-actio æquales sunt per legem tertiam, ideoque per legem secundam æquales in motibus efficient mutationes versus contrarias partes" Now, if he had considered the third law as implying equality of more than mere moving forces, there could have been no occasion to refer to the second law, with a view thence to deduce the equality of momenta produced.

'Some authors however have interpreted the third law differently, and accordingly have expressed a difficulty in comprehending the simple illustration given by Newton. When they say that action is equal to re-action, they mean not only that the instantaneous intensity of the moving forces, or pressures opposed to each other, are necessarily equal, but conceive also a species of accumulated force residing in a moving body, which is capable of resisting pressure during a *time* that is proportional to its momentum or quantitas motûs.

'If it be of any real utility to give the name of force to this complex idea of *vis motrix* extended through time, as well as that of *momentum* to its effects when unresisted, it would be requisite to distinguish this force always by some such appellation as *momental* force; for it is to be apprehended that for want of this distinction many writers themselves, and it is certain that many readers of disquisitions on this subject, have confounded and compared together *vis motrix*, *momentum*, and *vis mechanica*: quantities, that are all of them totally dissimilar, and bear no more comparison to each other, than lines to surfaces, or surfaces to solids.

'In practical mechanics, however, it is at least very rarely that the *momentum* of bodies is in any degree an object of consideration: the strength of machinery being in every case to be adapted to the *quantitas motrix*, and the extent and value of the effect to be produced depending upon the *quantitas mechanica* of the force applied, or in other words to the space through which a given vis motrix is exerted.'

This passage is well worthy of notice, especially since, in the controversy concerning the measure of force, it deprives those who have been styled Newtonians, of the great authority of Newton.

Mémoire sur les Quantités imaginaires. *Par* M. Buée.—Much has been written on the subject of imaginary Quantities. Euler,

Euler, Foncenex, &c. have inserted in the foreign Transactions distinct memoirs on their nature; and the present author has explained their properties, uses, and powers, through sixty-eight quarto pages. The discussion is rather long; and, to put the reader at once into possession of our opinion, rather tedious, and quite unsatisfactory.

We presume that, before the invention of Algebraical language, signs such as $+$, $-$, $\sqrt{-1}$ had no unborn and embryo meaning, but were hidden in utter darkness. The first two signs were invented for representing compendiously, or rather for indicating compendiously, the operations of addition and subtraction. In an advanced cultivation of the Algebraic Art, and in its extended and varied application, the signification of these signs was extended. After the employment of the radical $\sqrt{\ }$, in the course of an algebraical process, such quantities as these would appear, $\sqrt{(x^2-a^2)}$ &c. In particular instances, x might $= o$: then the symbol would become $\sqrt{-a^2}$ or $a\sqrt{-1}$; and if such symbol occurred in the result of a process, it would signify that the conditions, on which the process had been founded, were absurd, or inconsistent with each other. It would be easy to give instances in which this sign $\sqrt{-1}$ would appear: but in all cases, the sign must result from the previous invention of other symbols and modes of representation.— M. Buée has found an essential and sole meaning of the symbol $\sqrt{-1}$: which, he says, means perpendicularity; and perpendicularity only; and to prove this, he erects a perpendicular, which is equal to the product of two equal lines measured from the point in which the perpendicular cuts the line, contrary ways: that is, if we call a one line, and $-a$ the other, the perpendicular $= \sqrt{a.-a} = \sqrt{-a^2}$. If this be reduced to a plain and intelligible statement, all that can be asserted is that, consequently to certain assumptions, a line p may be represented by $\sqrt{-a^2}$ or $\sqrt{-1}$. M. Buée, however, will probably be adverse to such reduction; since, he says, after having been speaking of the designation of perpendicularity, '*Le signe* $\sqrt{-1}$ *exprime tout cela, et il est le seul qui l'exprime.*'

In order to confirm and illustrate his opinion, M. Buée takes several examples; some from M. Carnot, (*Géometrie de Position*,) as for example the following: a right line (AB) being given, to find in this right line a point K, such that the product AK, BK shall equal a given quantity: for instance, half the square of AB. It is plain that the point K cannot be between A and B: for the greatest rectangle then between the two

parts would equal $\frac{a^2}{4}$; and the resolution of the equation $\frac{a^2}{2} = ax - x^2$ would indicate the same impossibility. The point K must then be taken in the prolongation of the line: in which case, an equation such as $x^2 - ax = \frac{a^2}{2}$ appears; the solution of which is possible, and the value of x resolves the question. The example is a proper one to shew the introduction of imaginary symbols; while the inferences that may easily be drawn from their appearance are so obvious, that they cannot escape the notice of the most inattentive observer, and so satisfactory that they cannot fail to convince a mind that is not bent on a rambling search for unequivocal novelties and mysterious trifles. Yet M. Buée is dissatisfied with Carnot's reasonings. One of the equations, introduced by the algebraical statement, he finds to belong to a circle, of which *the radius is imaginary*; and the second, to an equilateral hyperbola. He employs the same equations as M. Carnot, but, reasoning after his own method, he finds *five solutions*; whereas according to the former there are only two. Deprived of the use of a diagram, we cannot present to our readers the scheme of a circle described with an imaginary radius. Under a slight variation of circumstances, the radius becomes *a broken line*, (*ligne brisée*,) and the abscissa x, '*une ligne brisée formée de deux lignes perpendiculaires l'une à l'autre*,' a broken line formed of two lines perpendicular to each other.—From this account, imperfect as it is, our mathematical readers perhaps may think that very little is gained by the three additional solutions. Indeed, admitting that they can, on certain hypotheses, be put under somewhat of an intelligible form, must they be not perfectly unintelligible to the mere algebraist? May not he say, that the explanation of the language which he uses is fundamentally false; since, in order to introduce such explanation, there must be formed new subjects for the application of the language?

Though surrounded by the grim forms of imaginary quantities, we cannot forbear smiling at the introduction of the third problem:—'*Cette question paroît evidemment absurde; resolvons la.*'—Is not this the extreme of mathematical temerity? *Aude aliquid*, &c.

Problem the fourth is this: let there be two square planes: let the side of one exceed the side of the other by 2 feet, and let the number of square feet contained in the two together be 1. What are the dimensions of the planes?—A person, we apprehend, needs not to have taken large draughts at the mathematical

mitical fount, in order to perceive the palpable absurdity of this question: a mathematician would not put it into equation: M. Buée, however, puts it into equation, resolves it, and then says, 'The values of x are imaginary. The question which they resolve is impossible, if at the same time we suppose these squares *without thickness and without void*, (*sans epaisseur et sans vuides*). But if we suppose them to have some thickness or *some void*, then the question is no longer impossible.' The question, put into algebraic language, is $x^2 + 2x + 2 = \frac{1}{2}$; whence $x = -1 \pm \sqrt{-\frac{1}{2}}$.

'The side of one of the squares (says M. Buée) is $-1 \pm \sqrt{-\frac{1}{2}}$, and the side of the other $+1 \pm \sqrt{-\frac{1}{2}}$; $-1 \pm \sqrt{-1}$ indicate two lines, one of which is perpendicular to the other. Consequently, if $(-1 \pm \sqrt{-\frac{1}{2}})$ indicates a single line, one of the two quantities which compose $(-1 \pm \sqrt{-\frac{1}{2}})$ indicates the length of this line; and the other, the thickness of its extreme point. They cannot express one the *length* and the other the *breadth*, since it is the very essence of a square, expressed algebraically, that its length and breadth should have the same expression. It is the same with $1 \pm \sqrt{-\frac{1}{2}}$.'

Travelling on through these imaginary regions, M. Buée touches with his mystical wand the two squares, which he finds to be perfectly useless as mere planes, and transforms them into a convenient *box* (*boite*). 'This box contains only (says he) planes without thickness. The thicknesses of the sides of the required squares would be the heights of these two halves of the box. The required squares would be its two ends, the one at top, the other at bottom.'—In the next article, he says that $\pm \sqrt{-1}$ has no arithmetical signification, but $\pm \sqrt{-1} \times \pm \sqrt{-1} = (-1^2)$ has one: -1^2 is a *subtractive square*, and consequently forms *a void* in the middle of a full surface. Thence it follows that, when we treat of squares in general, or of planes, the sign $\sqrt{-1}$ may indicate *voids*, instead of indicating perpendiculars:—'But the perpendiculars neither diminish nor augment the lengths of the lines to which they are perpendicular. If then we substitute *voids* (*vuides*) for perpendiculars, and *full spaces* (*pleins*) instead of lines, to which they are perpendicular, these *void or hollow parts* ought not to diminish the *full*. It is necessary then to make an *addition of a void*, and not *a subtraction of a full*: but to add *voids* to a surface is to augment its dimensions, without augmenting the number of square feet which it contains; it is to augment it geometrically, without augmenting it arithmetically, &c.'

The

The author has distinguished the emphatical parts and important passages by putting them in italics, and we have done the same: but to us such parts and passages are the most perplexing and unintelligible. Others are also to us bewildering and intricate; and indeed, in our journey through this whole memoir, we never found ourselves in broad sunshine, but were always either in obscurity and doubtful light, or in total darkness.

We have, as we hope, sufficiently expressed our opinion of this paper. Although it may not be told in "sober sadness," yet it is possible "to speak truth laughingly." After a very slight advance into the memoir, we resolved not to enter angrily into the discussion: but we found that we could not at once keep our countenance and our temper. Instead of serious and solemn confutation, we have quoted one or two passages, which argue for us; and now we take our leave of M. Buée, and of his wonder-working Impossibles, without anger, but not entirely without regret: since the credit of our Royal Society has been slightly impaired, and our own time has been unprofitably occupied.

The Application of a Method of Differences to the Species of Series whose Sums are obtained, by Mr. Landen, by the help of impossible Quantities. *By Mr.* Benjamin Gompertz.—The algebraical representation of the sine and cosine of an arc, by means of the symbol $\sqrt{-1}$, and the base of the system of hyperbolic logarithms, in many cases, greatly facilitates the summation of series, the terms of which involve the sines and cosines of multiple arcs. Thus, if α, β, represent the roots of the equation $x^2+1=0$, then e being the number (2.71 &c.) the hyperbolic logarithm of which $=1$,

$$\text{sin. } z = \frac{e^{\alpha z} - e^{\beta z}}{2\alpha}$$

$$\text{cos. } z = \frac{e^{\alpha z} + e^{\beta z}}{2}$$

$$\text{Similarly, cos. } 2z = \frac{e^{2\alpha z} + e^{2\beta z}}{2}$$

$$\text{and cos. } nz = \frac{e^{n\alpha z} + e^{n\beta z}}{2}$$

Hence might easily be obtained the sum of a series, such as

cos.

cos. z + 2 cos. 2. z + 3. cos. 3 z +, &c. since it would equal

$$\frac{1}{2}\left\{\frac{e^{\alpha z}}{(1-e^{\alpha z})^2}+\frac{e^{\beta z}}{(1-e^{\beta z})^2}\right\}$$

which expression, if the occasion called for it, might easily be transformed into an expression involving cosines.

A similar method might be applied to a series such as

$$\cos. z + 3 \cos. 2z + 6 \cos. 3z +, \&c.$$

and we might conveniently avail ourselves of a theorem given by De Moivre in his *Miscellanea Analytica*, for summing a series, the n^{th} order of the differences of the coefficients of the series being equal.

Euler has employed the exponential expression for trigonometrical lines; and, in several papers in the Petersburgh Memoirs, he has thus solved series similar to those which we have mentioned.

In the method before us, Impossible Quantities are not employed: but, by the aid of certain trigonometrical theorems, of no great difficulty, Mr. Gompertz solves, generally, series such as

$$A \cos. z + B. \cos. 2z + C. \cos. 3z +, \&c.$$

The memoir is long, and somewhat intricate. We must be contented, therefore, to recommend the perusal of it to mathematicians: since any thing like a particular examination of it would lead us into *longueurs*, against which the generality of our readers would vehemently exclaim.

On the Quantity and Velocity of the Solar Motion. By William Herschell, *LL.D. F.R.S.*—The determination of the solar velocity, and of the point in the heavens towards which the sun is moving, seems a favourite object of inquiry with Dr. H. Ordinary difficulties do not deter him; and he possesses, it must be confessed, greater means of information, on subjects like the present, than any other astronomer. We are continually attentive to his discoveries and inferences; and we still hope for more satisfactory information on this curious and doubtful subject, the Solar Velocity, than either his preceding or the present memoir has afforded us.—The distinction between the quantity and the velocity of the solar motion, and the object of this paper, may be understood from the following extract:

'The proper motions, when reduced to one direction, have been called quantities, to distinguish them from the velocities required in the moving stars to produce those motions. It will be necessary to keep

keep up the same distinction with respect to the velocity of the solar motion; for till we are better acquainted with the parallax of the earth's orbit, we can only come to a knowledge of the extent of the arch which this motion would be seen to describe in a given time, when seen from a star of the first magnitude placed at right angles to the motion. There is, however, a considerable difference between the velocity of the solar motion and that of a star: for at a given distance, when the quantity of the solar motion is known, its velocity will also be known, and every approximation towards a knowledge of the distance of a star of the first magnitude will be an approximation towards the knowledge of the real solar velocity: but with a star it will be otherwise; for though the situation of the plane in which it moves is given, the angle of the direction of its motion with the visual ray will still remain unknown.

'As hitherto we have consulted only those proper motions which have a marked tendency to a parallactic centre, we ought now, when the question is to determine the velocity of the solar motion, to have in view the real motion of every star whose apparent motion we know; for as it would not be proper to assign a motion to the sun, either much greater or much less than any real motion which may be found to exist in some star or other, it follows that a general review of proper motions ought to be made before we can impartially fix on the solar velocity; but as trials with a number of stars would be attended with considerable inconvenience, I shall use only our former six in laying down the method that will be followed with all the rest.'

Neither the real nor the parallactic motion of a star can be ascertained till its relative distance be fixed: but what are the means of determining the relative distance? In strictness there are none; and therefore recourse is had to hypothesis. Dr. H. supposes that the relative distance of stars is proportional to their relative lustre; and on such supposition he puts down the proportional distances of

Sirius	1.00	Lyra	1.30
Arcturus	1.20	Aldebaran	1.40
Capella	1.25	Procyon	1.40

Since this is a mere hypothesis, any person is justified in withholding his consent from the conclusions that follow.

After having shewn towards what part of the heavens it is probable that the system is moving, Dr. H. turns his attention to the physical cause of the motion. He conjectures that it may arise from the attraction of large collections of stars discernible by his telescope in the heavens. He conjectures also that the solar system does not move towards those collections in a right line, but rather that round them, or round a point situated within them, the solar system may revolve as a planet revolves round the sun.

In

In the conclusion of his memoir, the Doctor says:

'I must now observe, that the result of calculations founded upon facts, such as we must admit the proper motions of the stars to be, should give us some useful information, either to satisfy the inquisitive mind, or to lead us on to new discoveries. The establishment of the solar motion answers both these ends. We have already seen that it resolves many difficulties relating to the proper motions of the stars, and reconciles apparent contradictions; but our inquiries should not terminate here. We are now in the possession of many concealed motions, and to bring them still more to light, and to add new ones by future observations should become the constant aim of every astronomer.

'This leads me to a subject, which though not new in itself, will henceforth assume a new and promising aspect. An elegant outline of it has long ago been laid before the public in a most valuable paper on general Gravitation, under the form of "Thoughts" on the subject; but I believe, from what has been said in this Paper, it will now be found that we are within the reach of a link of the chain which connects the principles of the solar and sidereal motions with those that are the cause of orbitual ones.

'A discovery of so many hitherto concealed motions, presents us with an interesting view of the construction of that part of the heavens which is immediately around us. The similarity of the directions of the sidereal motions is a strong indication that the stars, having such motions, as well as the sun, are acted upon by some connecting cause, which can only be attraction; and as it has been proved that attraction will not explain the observed phenomena without the existence of projectile motions, it must be allowed to be a necessary inference, that the motions of the stars we have examined are governed by the same two ruling principles which regulate the orbitual motions of the bodies of the solar system. It will also be admitted that we may justly invert the inference, and from the operation of these causes in our system, conclude that their influence upon the sidereal motions will tend to produce a similar effect; by which means the probable motion of the sun, and of the stars in orbits, becomes a subject that may receive the assistance of arguments supported by observation.

'What has been said in a paragraph of a former Paper, where the sun is placed among the insulated stars, does not contradict the present idea of its making one of a very extensive system. On the contrary, a connection of this nature has been alluded to in the same Paper. The insulation ascribed to the sun relates merely to a supposed binary combination with some neighbouring star; and it has now been proved by an example of Arcturus, that the solar motion cannot be occasioned or accounted for by a periodical revolution of the sun and this or any other star about their common centre of gravity.'

The usual Meteorological Journal concludes this part of the volume. Part II. for the present year has just appeared.

ART.

ART. II. *An Enquiry into the System of National Defence in Great Britain.* By John Macdiarmid, Esq. 2 Vols. 8vo. 18s. Boards. C. and R. Baldwin.

WE are ever glad to behold matters of high national interest undergo discussion; since we are persuaded that, provided this investigation be carried on in a sober and temperate manner, it has a tendency to be productive of great public benefit. No small share of merit is also on other grounds, in our opinion, due to persons who thus employ themselves; we mean in a disinterested point of view, because the service rarely leads to profit, but is generally suffered to pass unrewarded if not unnoticed. Even if it has the good fortune to excite attention, and to produce practical advantage, the portion of the author is often no more than cold and affected praise, and oblivion soon overtakes his merits, however considerable they may have been. With critical notice and praise, however, let every just claimant be remunerated.

It is observed by Mr. Macdiarmid that frequently systems of national defence, while they have afforded security against the attempts of external violence, have, by encroaching inordinately on internal resources, accelerated and rendered unavoidable that ruin which they were intended to prevent. To discover the means of averting this fate from Great Britain, and to point out the way by which she may be made secure against external violence, without diminishing her internal prosperity, he states to be the object of the present work.

'With this view, the First Part is occupied in pointing out such circumstances as most distinctly mark the present state of the national prosperity, and of its tendency to advance; in giving a connected view of the principal obstructions to this prosperity which arise from the means employed for defence; and in examining how far these obstructions may be removed, or the prosperity of the nation enabled to advance without alterations in her present system of national defence.

'The Second Part of the work is employed in investigating what improvements may be introduced into our system of national defence, in such a manner as that the nation may at once be rendered more secure against external violence, and sustain less internal injury from the means by which this security is procured.'

A *coup d'œil* of the contents of the volumes will be obtained from contemplating the heads of the chapters.

'Vol. I. Part I. Of the Means by which Great Britain may be rendered secure without diminishing her Prosperity. Chap. I. Of the Prosperity of Great Britain. Chap. II. Of the Obstructions to the Prosperity of Great Britain arising from the Means employed for her Defence, Sect. 1. Influence of the System of Defence on Productive

ductive Industry, Wealth, and Population. Sect. 2. On Freedom, Patriotism, and Good Order. On Morals. Chap. III. Of the Means employed to remove these Obstructions. Chap. IV. Of alleviating the Public Burdens. Sect. 1. What Alleviations are Practicable. Sect. 2. Schemes to reduce the National Debt at once. Sect. 3. Of a Sinking Fund. Chap. V. Of Shortening the Period of War. Part II. Of Improving the System of National Defence. Introduction. Chap. I. Of Foreign Assistance. Sect. 1. Of the Necessity of Foreign Assistance to Great Britain. Sect. 2. Of Allies upon equal Terms. Sect. 3. Of Subsidised Allies. Sect. 4. Of Foreign Mercenaries. Chap. II. Of Augmenting the National Resources applicable to Defence. Sect. 1. Of the Extension of Territory. Sect. 2. Of increasing Intrinsic Resources. Chap. III Of Rendering a People Warlike. Sect. 1. Expediency and Necessity of rendering a People Warlike. Sect. 2. Opinions concerning the Circumstances which render a People more or less Warlike. Sect. 3. Of the Qualities Essential to the Warlike Character of a People.

Vol. II. Part II. Chap. III. Sect. 4. Circumstances which render a People Intrepid. Sect. 5. Hardy. Sect 6. Patriotic. Sect. 7. Skilful and Dexterous in War. Chap. IV. Of a Standing Force. Sect. 1. Of the Necessity and Expediency of a Standing Force to Great Britain. Sect. 2. Of the Number of Troops requisite to form the Standing Force of Great Britain. Chap. V. Sect. 1. Of Levying a Standing Force. Sect. 2. Of Levying Officers. Sect. 3. Of Levying Privates. Chap. VI. Of Military Discipline and the Art of War. Chap. VII. Of Fortifications.'

The notion that wealth and vice go hand in hand, and that opulence inevitably leads to corruption, misery, and ruin, is represented by this author as a theory which can find votaries only among men of distempered fancies. The facts connected with the subject are ably stated, and the reasoning on them is close and fair. Our readers will form an idea of Mr. M.'s style and manner from a few specimens:

'No speculative reasoning with regard to the increasing immorality of the age, can overturn the opposing evidence of facts. Even after the authority of the government was confirmed and acknowledged in every quarter of the kingdom, we find that, in the reign of Henry VIII, a period of thirty six years, there were hanged in England, seventy two thousand rogues and thieves, besides other malefactors. The yearly number, therefore, of criminals of this description who were executed, amounted on an average, to about two thousand. In the firm and vigorous reign of Queen Elizabeth, between three and four hundred thieves and robbers suffered capital punishment every year. But in the present age, although the population of the kingdom is doubled, the average number of those annually executed over the whole of Great Britain for such crimes does not exceed fifty at most. During the year 1804, there were not twenty criminals of every description executed at the Old Bailey. Atrocious crimes of all kinds have diminished. Assassination and poisoning,

poisoning, crimes which argue a greater degree of depravity than any other, and which once were too common, are almost unheard of, and are spoken of with indignant horror.'—

'It is not indeed to be denied, that many vices exist, and many crimes are committed in every opulent nation. But although many have declaimed on the subject, no one has yet given any good reason to shew that an individual must necessarily be vicious because he is opulent; and if this cannot be done, no good reason can be given why a nation, which is merely a collection of individuals, should be vicious because it abounds in wealth. The circumstances which I have stated above afford a strong presumption that vice may be diminished as wealth increases.'—

'To those who can at all separate private and public virtue from religion, it may be necessary to add, that the influence of christianity is every day becoming more apparent. The religion of Christ is no longer considered as an engine of state, by which the minds of men may be held in bondage. It no longer appears a collection of tenets which no one can understand, or of ceremonies and observances of which no one can shew the meaning or use. Its truth becomes every day more apparent, as mankind discover more distinctly that its precepts exactly correspond with the dictates of an enlightened reason. It is found to be the religion fitted for man: the religion of active exertion, which teaches true virtue to consist in the unremitting practice of our duties, in the different situations of life. Without mentioning the visible improvements in social intercourse, evidently flowing from this cause; the numberless institutions supported by private contributions, for the education of the young and helpless, and for the relief of the distressed and the aged, in which Great Britain far surpasses every other country, and which are every day increasing in number, afford a sufficient proof of the progress which the nation is making in practical religion, in the worship of God in Spirit and in Truth.

'I have now recounted a few obvious circumstances, which seem to indicate a strong tendency in our national prosperity to advance; and which appear to justify the following conclusions:

'Our productive industry exhibits the strongest marks of increasing vigour and activity.

'By its exertions the means of subsistence continue to increase, and the population, which necessarily multiplies in proportion.

'The soil of Great Britain affords the means of multiplying its population and productive industry many fold.

'As productive industry is the great and never failing source of wealth, the wealth of Great Britain must necessarily be permanent and continue to increase, while that industry acts and has the means of employing itself.

'Great Britain excels every other nation, and continues daily to improve, in private virtue of every kind, in freedom, patriotism, good order, and religion.

'However contrary the conclusion may be to the complaints, reproaches, and despondent forebodings which are daily spread through the nation; men of plain sense and unprejudiced minds will

not

not scruple to allow, that a nation, where such circumstances exist, must both be extremely prosperous, and have a strong tendency to advance in prosperity. While these circumstances are allowed to have their free action, no argument can be adduced either from reason or experience, to shew that a nation may stop short in her prosperity, or sink into decay.'

Mr. Macdiarmid manifests equal ability in his statement of the obstructions to the general prosperity arising from our system of national defence. He thus sums up his observations under this head, when speaking of this country in her present circumstances:

'It appears that a large number of her most vigorous subjects are withdrawn from her productive industry; that a large quantity of her annual produce is taken from maintaining productive labourers, and consumed in maintaining those who are unproductive: that the capital destined for the maintenance of productive industry is by this means diminished; that the number of labourers who might have been maintained by this capital is therefore lost to her productive industry: that the wealth of the nation is in consequence less by perhaps one-half at the end of the century than it otherwise would have been, and that the population is less in proportion.

'It appears that the freedom of the nation is endangered by the depression of spirit which necessarily follows the enormity of taxation; by a peculiarly vexatious mode of collecting certain taxes; by the vast addition of patronage which is thrown into the hands of the crown; by the great body of armed men continually at the disposal of government; by the introduction into our army of a number of foreign adventurers; by the large portion of her citizens who are taken out of the protection of the civil and placed under the jurisdiction of martial law: and that every encroachment on her freedom tends to destroy the good order, and extinguish the patriotism of her inhabitants.

'It appears that the morals of the nation are in danger of being corrupted by the relaxation of its industry, by the diminution of its freedom, and by too great temptations to violate good faith.

'That these circumstances are sufficient to obstruct, to diminish, and, if not remedied, to ruin the prosperity of a nation, will scarcely be disputed by those who observe the course of human affairs, instead of betaking themselves to frame paradoxes.'

We regret that we have not space even to abridge the writer's important observations on our financial difficulties, or to select any of them for the contemplation of our readers.

The following is his description of the relative situation of our empire at home:

'The population of Great Britain and Ireland, which now together form the seat of empire, amounts to about sixteen millions, and the male population capable of bearing arms to between four and five millions. France, Austria, and Russia, are the only European

countries which are supposed to possess a greater population. The inhabitants of Russia are scattered over a tract of country nearly equal in extent to all the rest of Europe besides. The people are as yet scarcely initiated in the arts of civilized life. The want of internal commerce, and the miserable state of the greater part of the inhabitants, render the utmost revenues of the government little more than adequate to its peace establishment. Civilization being as yet in its infancy, and the government being a despotism, the greater part of the forces it can maintain is necessary to preserve order among its own subjects. Russia, in her present state, could not afford to raise, equip, and maintain for any considerable time, a hundred thousand, or perhaps even fifty thousand men, at a distance from her own frontiers. Austria is possessed of many fine countries and a numerous population. But her territories are disjointed, her different provinces have little feeling of a common interest, her commerce is very limited, and her government is arbitrary. In consequence of these circumstances, the revenues of Austria, and the efforts she is able to make in war, are by no means proportionate to her size. During the last war Great Britain supplied her with money to defend her own territories. No one imagines that Austria is in any degree formidable to Great Britain. France then is the only nation that can be supposed to endanger her security. The population of France is supposed to exceed that of Great Britain and Ireland, by about eight or nine millions. The conquered countries contain about seven millions more. But instead of rendering France more capable of invading her neighbours, these countries, at least at present, rather serve to bind up her hands. A considerable portion of her native troops is employed in overawing them; and the supplies already extorted from them for the maintenance of the French troops, have nearly driven a part of them to that state of desperation which renders a people most dangerous. Even amidst the convulsions of the late revolution, when the minds of the whole people were unsettled, when every motive of hope and fear was employed to recruit the armies, when the national treasury was replenished by the forced resources of confiscation and plunder; it does not appear that all the troops which France maintained, on her own territories and on those of her enemies, ever amounted at any one time to a million. But the efforts which France made during the ferment of a revolution, and in her own defence, are very different from what she can make in ordinary times and for the invasion of an enemy. Her revenue is much inferior to that of Great Britain; nor does it appear that in the present state of her internal wealth, the public burdens can be much augmented. Her resources for maintaining the present war have in part been derived from Spain, Portugal, Holland, and Germany. Her government is again arbitrary, and must be maintained by a considerable internal force. The want of other means obliges her to recruit her armies by compulsion; and the government, for its own safety, must forbear as much as possible to increase the resentment which has already been excited, and which must ever be excited by such violent encroachments on the rights of individuals. France has besides, by her late successes and conquests, rendered

herself

herself obnoxious to all her neighbours; and she cannot expect that, on any reverse of fortune, those alliances, which the fear of her arms has formed and hitherto maintained, will remain unbroken. Her extensive frontiers must always be protected by a powerful force. In such circumstances, if France detaches two or even one hundred thousand men for the invasion of Great Britain, it will be an exertion very dangerous to her own security.'

In the same laudable strain, the author treats the heads of foreign assistance, foreign alliances, and foreign subsidies. We insert the summary of his sentiments on these important subjects:

'The internal resources of Great Britain are to be considered as completely sufficient for her defence, not only in the present arrangement of society, but in any arrangement which it is possible for us to foresee. There can therefore exist no necessity whatever for employing foreign assistance in our system of defence.

'It has appeared that allies upon equal terms are in general to be very little depended upon; that in the present situation of Great Britain in particular no trust can be reposed either in the duration of such alliances, or in their increasing our national security while they last.

'It has appeared that the assistance of subsidised allies is as little to be depended upon, and still less likely to be efficacious. Their defection may be more dangerous; and the money thus employed may be considered as worse than thrown away.

'It has appeared that the introduction of foreign mercenaries into the military establishment is a measure pregnant with the most mischievous consequences; that they are in danger of undermining and finally destroying the liberty of the natives, and that no trust can be reposed in their fidelity against a foreign enemy. It has appeared that native troops will serve all the same purposes with much better effect; that they can be procured at less expence; and that foreign mercenaries are in every respect a source of weakness rather than of strength to the nation.

'From these observations, then, it may be concluded that foreign assistance of every description may without detriment be entirely relinquished in our system of national defence. Whatever obstructions arise from this cause to the prosperity of Great Britain, whether from the waste of her wealth, the dangers to her freedom, or the other circumstances allied to them, may thus be removed without rendering the nation less secure.'

The mischievous consequences, of various kinds, which are attendant on national bankruptcy, are here forcibly displayed. Our reason and our feelings are engaged on the side of good faith; and the impolicy as well as the disgrace of violating it are set before us in the strongest light:—but, ignominious and pernicious as Mr. Macdiarmid justly represents such a catastrophe to be, he is clearly of opinion that, on our present sys-

tem, it must at no very distant period overtake us. It is not in declamation that he deals while treating this subject, but rather, we fear, in something that approaches very nearly to demonstration. His reasoning is certainly calculated to rouse our public men; who, it must be owned, have been thrown on most difficult times, and have an arduous part to perform.

We do not see that the policy of our colonial system, and of our navigation acts, has any immediate connection with the subjects which the author brings under discussion. Many important observations on the former of these topics occur in a very ill-digested performance, which we have lately had occasion to notice *: but the views here given of it are partial and contracted. Our navigation code is treated with great perspicuity and felicity, but the investigations are in our judgment rather out of place in the present work.

The author's plans for rendering the nation warlike, (which occupy most of the second volume), if they be not profound, display a respectable knowlege of human nature, and human manners and affairs; while those which he proposes for our defence are, we suspect, more ingenious and plausible than just and solid: but, if the statesman will decline the schemes which are here submitted to his consideration, he will meet with various hints and suggestions which it will not be wise in him to disregard. Most of the councils here given are excellent, but many of them have the misfortune of coming too late: though we fear that, had they been interposed earlier, they would not have met with a better fate than they experienced when proceeding from the mouths or pens of others. On the subject of Military Discipline, Mr. M. coincides much with and quotes often from Brig. Gen. Stewart's and Sir R. Wilson's late pamphlets; especially in reprobating our practice of military floggings. To fortifications he is wholly adverse.

To conclude: the present writer is a zealous and a grave, but neither a gloomy nor an illiberal monitor. His intentions are of the most pure and honourable kind; and his services intitle him, in our estimation, to the acknowlegements of all good subjects and lovers of their country.

Mr. Macdiarmid has also published a work on *the Principles of Civil and Military Subordination*, which will be the subject of our future notice.

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* Brougham on Colonial Policy, Rev. Vol. I. N. S. p. 1.

ART. III. *Practical Observations concerning Sea Bathing:* to which are added, Remarks on the Use of the Warm Bath. By A. P. Buchan, M. D. of the Royal College of Physicians, London. Crown 8vo. 5s. Boards. Cadell and Davies.

THE indiscriminate manner in which sea-bathing is practised, by persons of all ages and constitutions, must in many instances prove injurious. As in some states of the body it is capable of producing the most beneficial effects, it is obvious that, in the opposite conditions, it must be hurtful; and yet such is the present current of fashion, that an annual migration to the sea-coast is regarded not only as a means of preserving the health against all impending ills, but also as the method of removing every complaint to which the human frame is liable. A work therefore like that before us, the object of which is to point out those states of the body in which sea-bathing is more particularly indicated, and those in which its use might be followed by any injurious consequences, is of unquestionable importance.

Dr. Buchan commences by some 'general observations on cold bathing', in which he first describes the effects produced on the body by the shock of a sudden immersion in the sea, and afterward by a longer continuance in the same medium. One of the most obvious, and at the same time the least pleasant of its effects is that which is produced on the respiration, which is rendered short and convulsive. Different opinions have been offered to account for this circumstance: but Dr. B. conceives that it depends on a degree of torpor being induced by the external cold on the cutaneous vessels, with these the vessels of the lungs sympathize, and hence it becomes necessary to use a voluntary exertion of the respiratory muscles in order to overcome the difficulty arising from an obstructed circulation through them.

Considering how much attention has been paid to the effects of temperature on the body, it is remarkable that we should be still in doubt respecting the operation of the cold-bath on the circulation. Dr. Currie, in his experiments, found the number of pulsations to be diminished, while the present author has observed the action of the arteries to be accelerated, and it appears that other experimentalists have met with the same result. Probably this seeming contradiction may be attributed to the circumstance of these gentlemen having directed their attention almost exclusively to the *velocity* of the pulse, considering this as the sole criterion of the force of the circulation.

We have next some remarks on the glow of heat which generally succeeds immersion in the cold bath; and which is

justly regarded as a proof that its operation on the system is favourable. It appears to be unattended with any absolute increase in the heat of the body, and to depend altogether on the surface becoming more sensible to the usual temperature of the atmosphere, after it has been exposed to a comparative degree of cold.—Perhaps the most important advantage, that is to be sought from the employment of sea-bathing, is that it may enable the body to bear a more extensive range of temperature, without experiencing any of those bad effects which follow from the sudden variations in the weather that so frequently occur in this climate. The evils of our changeable atmosphere are much augmented by the habit, which is now so generally adopted, (particularly by females,) of employing a thin covering of dress, and excluding most carefully the access of cold air from their overheated apartments. Our moist and variable climate should be counteracted by cool rooms and warm clothing.

Dr. Buchan next proceeds to offer a number of judicious observations on the time and manner of bathing. He objects to the prevailing custom of plunging into the sea early *in* a morning, while the atmosphere is cold, and the body enfeebled by the nocturnal perspiration.

'I have frequently been shocked (he says) at seeing delicate invalids of both sexes, apparently just risen, and before the vital functions had resumed their proper energy, standing pale and shivering on the bleak beach, or waiting in a bathing room chilled by streams of cold air rushing through opposite doors and windows, and expecting, apparently with a degree of horror, their turn to go into the water. From bathing in this state of the body, no possible advantage can be derived.'

Two chapters of this work are devoted to the consideration, first of those complaints for which sea-bathing is beneficial, and afterward of those in which it is found to be injurious. In general, it is in chronic diseases that its good effects are the most obvious; and among these, in none is it found to be more serviceable than in the different forms of scrophula. Repeated experience has also decidedly marked its good effects in chorea, hypochondriasis, hysteria, and in the latter stages of chin-cough; while it is to be entirely avoided in inflammatory affections of the viscera, and, according to the opinion of our author, in many of the cutaneous affections.

The volume concludes with some observations on the use of the warm bath, which Dr. Buchan regards as, in many cases, a salutary application; and he attempts, as had been previously done by Darwin and Currie, to controvert the general prejudice entertained against it in consequence of its *supposed* relaxing effects. This idea appears to have arisen from the excess to which the

the practice was carried in the earlier periods of the Roman empire, when the temperature of the baths was raised to an excessive degree, and other customs were adopted of the most debilitating nature. The example, however, of the Romans during the period of their republic, and that of some of the northern nations of Europe at this day, afford abundant evidence of the safety of warm-bathing. We agree with Dr. B. in thinking that the moderate use of the tepid bath will be found serviceable in retarding the approaches of old age, in different states of chronic weakness, in several cutaneous diseases, and more especially in obviating the effects of severe fatigue.

ART. IV. *An Epitome of the Natural History of the Insects of New Holland, New Zealand, New Guinea, Otaheite, and other Islands in the Indian, Southern, and Pacific Oceans:* including the Figures and Descriptions of one hundred and fifty-three Species of the more splendid, beautiful, and interesting Insects, hitherto discovered in those Countries, and which for the most part have not appeared in the Works of any preceding author. The Figures are correctly delineated from Specimens of the Insects; and with the Descriptions are arranged according to the Linnæan System, with Reference to the Writings of Fabricius and other Entomologists. By E. Donovan, F.L.S., Author of the Natural Histories of the Insects of China, India, &c. 4to. Six Guineas. Boards. Rivingtons, &c.

IT may be proper to remind the reader that Mr. Donovan, some years ago, published a volume on the entomology of China, which was succeeded by another on the insects of India and of the islands in the contiguous seas. The present is intended as the third of a series, completing a general epitome of the insects of Asia, and forming, with the two preceding, the first part of an extensive work intitled *General Illustrations of Entomology.*

Most of the animal and vegetable productions of Australasia have a peculiar physiognomy, which it is not easy to define, but which is readily recognized by the discriminating observer. The present ingenious and indefatigable zoologist appears to have bestowed his accustomed pains and accuracy, in the delineation of that portion of them which his design embraced. His figures are eminently distinguished by the richness and brilliancy of the colouring, by elegance of the forms, and appropriate varieties of attitude. Should the number of species described be reckoned somewhat limited, and many of the descriptions be regarded as dry and scanty, let it not be forgotten that the work is a professed epitome, and that the remote

regions named in the title-page have as yet been very imperfectly explored by the eyes of the naturalist. Some important circumstances, however, have contributed to enhance the present publication. The Banksian cabinet, it is well known, is comparatively rich in Australasian entomology; and to this cabinet the author had unreserved access. In mentioning his own collection, Mr. Donovan informs us that,

'Besides a number of those species found in the vicinity of our settlement in New South Wales, he has been long possessed of a select number of scarce insects collected by Mr. Bailey, the astronomer, who sailed in one of the expeditions with Captain Cook; and since the death of the late Mr. Drury, he has further enriched his cabinet with many others discovered in New Holland, and adjacent islands, at the time they were visited by Sir Joseph Banks.

'The author has also farther to acknowledge the benefit he has derived from inspecting two other cabinets of celebrity in this country, without the assistance of which the present illustration would have been far less copious and interesting, than it is at this time: these are the cabinet of Mr. Francillon, and that of A. Macleay, Esq. to both of whom he begs leave to express his warmest thanks for this testimony of their friendship.'

The species here described are, one of *Melolontha*, *Cerapterus*, *Brentus*, *Lixus*, *Rhynchænus*, *Tettigonia*, and *Geometra*; two of *Lucanus*, *Cerambix*, *Saperda*, *Lamia*, *Fulgora*, *Sphinx*, *Musca*, and *Tabanus*; three of *Erotylus*, *Prionus*, *Clytus*, *Stenocorus*, *Tortrix*, *Tinea*, and *Thynnus*; four of *Curculio*, and *Cossus*; five of *Cetonia*; seven of *Chrysomela*, *Cicada*, *Cimex*, and *Noctua*; ten of *Buprestis*; twelve of *Bombyx*; and forty-six of *Papilio*.

From the non-descripts, we select the account of

'CERAPTERUS MACLEAII.

Generic Character.

Antennæ compressed, pinnated, with the first joint concave, and placed transversely, and that at the extremity large, and rounded at the apex: head very small, with the eyes prominent; thorax flat, somewhat heart shaped, truncated, and narrower than the elytra: wing cases length of the abdomen, and embracing it at the sides; body oblong.

'*Specific Character.*

Entirely brown, with the legs simple.

Cerapterus Macleaii: totus brunneus, pedibus simplicibus.

'A non-descript species of this singular genus has been received by our kind friend Mr. Francillon from New Holland. This is a diminutive but most curious creature, and is especially remarkable for the structure of the antennæ, which latter appear to considerable advantage under the lens of the opake microscope.

'In its general habit, this insect approaches the Paussus genus; with which the juvenile Entomologist, attentive only to the magnitude

tude and club-like form of the antennæ, might easily confound it. The difference between those (*these*) insects is, indeed, obvious on more close inspection; the Pausus having only two joints in the antennæ, of which that at the extremity is by far the largest; while the antennæ of the true Cerapterus are furnished with several joints, all which are of a compressed form, pinnated, and terminated at both extremities with one larger than the rest.

'The genus Cerapterus is described by Swederus, in the Transactions of the Swedish Academy for the year 1788, but does not appear to have been noticed by any other author. The description given by Swederus is taken from an insect which he names *Cerapterus Latipes*, in the collection of General Davies of Blackheath, and which he states to be a native of Honduras, but erroneously, as we are assured that gentleman obtained the insect Swederus mentions from Bengal. Another species of Cerapterus was lately brought from the same country by Mr. Fichtel, who consigned it to the Imperial Cabinet at Vienna. Our Australasian insect, therefore, appears to be the third species of this genus at present known, and being perfectly undescribed, we beg leave to name it in compliment to our good friend A. M'Leay, Esq. S.L.S.'

Much remains to be known with respect to the habitudes of most of the little creatures which pass under the author's review: but he has at least the merit of preparing the way for farther elucidation and inquiry, and of contributing an elegant and important accession to the library of the entomologist.

ART. V. *Communications to the Board of Agriculture;* on Subjects relative to Husbandry, and Internal Improvement of the Country. Vol. IV. 4to. pp. 446. 18s. Boards. Nicol. 1805.

BY the very nature of its establishment, the Board of Agriculture acquires a pre-eminence over our other agricultural societies; and, considered as an appendage of government, its influence must be extensive. It is therefore not in the least surprizing that, on a question of great national importance, proposed by this Board to the public at large, in consequence of a requisition from the House of Lords, between three and four hundred Essays should have been transmitted; especially if we recollect that our farmers are not now mere *terræ filii*, but that many of them pursue husbandry animated with a love of science as well as with a love of gain. Indeed, the former, if not always necessary to insure our success in the latter, promises to afford the most steady and effectual assistance. Particular circumstances may defeat the plans and provisions of science: but generally (or *in the long run* as the country people say,) the principles of true philosophy, reduced to practice, will be profitable to man. For this reason, we not only take pleasure

pleasure in observing the diffusion of knowlege among our agriculturists, but are ready on all occasions to concur with any measures which promise its extention. We are pleased, for instance, to see the farmer now instructed to appreciate the qualities of different soils by the application of chemical tests, and to supersede the vague conjectures of ignorance by real knowlege. It is not, however, so easy as some persons would imagine, to lay down general rules. Experiment must be added to experiment, result must be compared with result, and the communications of intelligent practitioners in one country or district must be perused in conjunction with those who are situated in various others, before any thing like decision should be hazarded.

On this principle the Board of Agriculture proceeded, when they offered premiums, by public advertisements addressed to every part of the kingdom, for Essays on "*the best Method of converting Grass-Lands into Tillage, and, after a certain Time, of restoring them to Grass again, with Improvement, or at least without Injury;*" and though the orthodox doctrine on this subject has been ascertained with tolerable certainty by the Essays already published, the Board was not willing that the community should lose all the Hints that were scattered in those prize Essays, which it would now be unnecessary to print at length. From these, therefore, extracts or selections are made, which constitute the first part of the volume now before us. The arrangement is under the following heads:—On certain Soils and the Cultivation;—Draining;—Paring and Burning;—Manuring;—Fallowing;—Operations of Tillage;—Courses of Crops;—Culture of the Crops introduced on breaking up Grass Land;—Grasses;—Feeding or Mowing;—Live Stock;—Rent;—Grazing and Tillage compared;—Various Subjects. As the papers are in number *one hundred and seventy-seven*, it is impossible for us to specify them all. We must speak chiefly of general results, and dwell only on select particulars.

Some of the processes detailed under the first head merit preservation, and are worthy of being consulted by practical men. One farmer gives, for instance, an account of a method by which he made a portion of land of 93 acres, now let at 22*l.* 10*s.*, worth at least 100*l.* per annum. This is improving.—Of the advantages of Paring and Burning, the opinion is becoming very unanimous. We are presented with extracts from a long list of papers relative to this subject, in which the practice is strongly recommended, and the objections to it are obviated. It is remarked by one correspondent, who occupies a farm consisting of *a clay and chalk* soil; (viz. Mr. Morris Birkbeck of Warnborough near Guildford)

'By paring and burning, that portion of the turf which contains from three fourths to four-fifths of the undecayed fibres is at once converted into a substance the most favourable to vegetation; and the spongy quality is completely corrected, whilst not more than two inches in depth need be disturbed: thus securing in an effectual manner the best preparation for grain, and the means of the restoration of the turf.

'Objections lie against this practice, from the supposed waste of vegetable matter; and some persons alledge that the soil itself suffers diminution.

'The latter opinion is not entertained by those who are aware of the refractory nature of earths in general; and the former will probably lose much of its weight, when it is considered, that the fixed principles of plants which are the result of combustion, carbon, phosphate of lime, and fixed alkali, are speedily converted into vegetable nutriment: and that it is only by combustion, or a slower decomposition, which also suffers the volatile parts to exhale, that this change in the vegetable fibre can be effected: therefore the competition in bulk, supposing that the criterion, is not between the ashes of burnt vegetables, and the vegetables in a perfect state, but between the ashes, and the result of this slow decomposition, when as nearly approaching to vegetable nutriment. A great reduction takes place even in rotten dung, before it is fitted to enter the vessels of plants; and in the comparison, the value of the time saved should be thrown into the scale. That something is lost by this process, to the particular field, the volumes of smoke which are seen rolling over the hedges plainly testify; but as this is principally water, coloured by a small portion of oil, it is probably of less importance than the carbon which escapes in gas, when the combustion is complete. The same effects are also produced by fermentation.'

Another writer (Mr. William Wright of Ranby, near Retford) speaks thus of the practice on *thin lime-stone* land:

'I am sorry to hear of the objections of many to paring and burning, under the idea that it diminishes the best soil, which by a frequent repetition, would eventually impair its natural fertility. Plausible as this may appear at first sight, I conceive it is not founded in fact; on the indefinite term of "frequent," I shall only observe, that this practice is neither necessary nor profitable upon land recently laid down, but upon swarth of ten or fifteen, and upon some lands of twenty years standing, the surface will be so thickly matted with vegetables, that on separating the soil from the pared sod, the soil so taken will be found in quantity very small indeed; and I may venture to assert, will be more than restored by the returning ashes of the whole. To corroborate this opinion, I will state the practice of a friend of mine, and his father before him, and of others before them, for near a century past; the estate is their own freehold, and has been in the family for several generations. It is thin lime-stone land, in the West Riding of Yorkshire. They have constantly taken up their swarth by paring and burning, after laying about ten years. The soil is so thin in some places, that the ploughshare scalps the rock, yet no diminution of soil is in the least discovered.'

Under

Under the head of manuring, the operation of fire on land is farther evinced by a paper on *burning stubble*, by Mr. William Curtis of Lynn:

'In a former period of my life, I occupied, under a grandfather, a farm of nine hundred acres of land, with as great diversity of soil as is, I believe, to be found in the same compass, in any part of the kingdom. During this occupation, I made many experiments of renovating old pasture land by tillage, and afterwards returning it to its original state. Amidst a variety of these essays, the following appeared to me the most worthy of imitation: I recollect breaking up two pieces of old pasture land, of an exact similitude of soil and aspect. The first piece I ploughed with a common Norfolk plough in the beginning of March, with furrows of about four inches depth. I then harrowed in, broad-cast, four bushels of oats per acre, rolling the land with a very heavy roller, as soon as the soil was sufficiently dry to permit the operation. The crop proved abundant; nine quarters per acre came to the bushel, exclusive of a very great loss which was scattered in the field: the oats were shorn, leaving the stubble about eighteen inches high. The first fine day after the oats were carried off, I took the advantage of a fair wind, and by the help of a candle and lantern, I so completely set fire to the standing stubble, as to consume every particle of it that appeared upon the surface; but previously to my so doing, I used the precaution of mowing the verges of it to prevent any injury being sustained by the surrounding hedges. This operation completely destroyed every weed and seed that grew, leaving the surface entirely covered with ashes. As soon as harvest was finished, I ploughed the land of a depth just sufficiently to conceal the ashes, and about a fortnight afterwards, I ploughed it again two inches deeper than before. By this variation in ploughing, the ashes became completely intermixed amongst that portion of the soil designed for vegetation. In the month of November I sowed it, broad-cast, with three bushels of wheat per acre, which I ploughed in furrows of about four to a yard, and at a pitch rather less than that at which it was at first broken up. This crop, like the last, proved extremely advantageous; its produce being full five quarters per acre.'

An essay without a name recommends the use of dung from the stable as soon as made: but this practice must be liable to serious objections, especially in many cases. The reason against manuring in frosty weather, given in another paper, is certainly well founded; yet it must be recollected that, when the earth is locked up by the frost, the team has often nothing else to do. A sweeping declamation, also anonymous, is offered against *summer fallowing*, in which we are told that 'winter and summer to land is the same as day and night to man:' but, though fallowing has been injudiciously pursued, and recourse has been had to it in cases in which it was not necessary, so that a loss has been sustained which might have been avoided, yet there are circumstances under which it may be expedient; and it is no argument to tell us that 'meadows,

coppices, and hedge-rows, produce crops year after year for ever.'

We have often observed, with concern, the little pains taken by farmers to secure their shocks of corn from the effects of rain, when standing in the field. Heavy showers, in time of harvest, are not unusual; and much injury is often caused by them, and much trouble occasioned by opening the sheaves. The hint suggested, therefore, in the following short extract, on the use of cap sheaves, we would recommend to general attention; particularly as it will enable the farmer, without fear, to give his crop field-room, and prevent his hurrying it, before it is thoroughly dry, into the barn or stack:

'HARVEST.—*By Mr. William Elmhurst, near Horncastle.*

'I like to have my wheats cut rather green, not to stand till ripe, so as to shake; and I always have mine bound in smallish sheaves, set eight only together; four of the largest, two against two, and the two smallest at the ends, so that they prop and support each other; and the two longest tied ones, opened well and drawn up close to each other, over the other six; and by so doing, I scarcely ever have a stack blown down even with a very strong wind; the two cap sheaves must be tied together by twisting, and a little of the but ends of the sheaves (on both sides) together; and when that is done, and the cap sheaves spread nicely over the other six, neither wind nor rain will hurt the wheat, if it stands out for three, four, or five weeks, being so well covered below the ties: for no one practical failing, in a farmer, is greater, or more ridiculous and injurious, than carrying his crops, of any sort, too hastily; as there is ten times more corn injured by being in too great a hurry, than by its stopping too long in the field; and when wheats are cut rather green and covered, as above, the straw will feed the corn, and make the flour better and finer.'

A report on the utility and consumption of Winter Tares, by Mr. Malcolm of Stockwell Place, is worthy of preservation:

'In the month of May, tares will, in ordinary seasons, be fit to be fed off. Sheep should be folded on them, the manner of doing which is not generally known, and if known, is so very seldom practised, that I scarcely ever saw above two or three instances, where any thing like a prudent plan was adopted. I may therefore be excused the liberty of entering more into a detail on that subject. The month of May is a period of great and natural anxiety with the flock as well as stock farmer; he finds in this month very great difficulty to procure the necessary food to keep on his flock after turnips; and he either has recourse to some common, if near at hand, which by the bye is only keeping them alive, or else he must give up some of his best pasture or meadow for their use. But if he be provided with a good succession of tares, he hurdles off a certain portion of them, and turns his flock into that part so hurdled off. These

These animals, with stomachs as voracious as possible, rush into the field, and instead of eating up the tares clean and all before them, trample and destroy more than they eat; it is just the same with clover, instead of which let a certain portion be cut across the field, as far as occasion may require, and you have hurdles and stock for the purpose. This first allotment should be mown, and carried clear off the field; either into a nice well littered yard, apart from the neat cattle, and put into low racks; these racks to be moved about the yard at every replenishing; and which, by the immense quantity of urine provoked by the tares, they will nearly saturate the yard. I prefer this mode to feeding them in a close; because dung, at any distance from a large town, is an article of so much value. A portion of the tares may be given *de die in diem* to the neat cattle and cart horses in the yard. After a sufficient space of ground is cleared, the shepherd must cut some fresh tares, which he will place in racks, and distribute over the ground that was first cut; moving the hurdles forward as often as necessary, until the whole field is fed off, and dressed alike. Between Morton on the Wold and Tewksbury in Gloucestershire, I have observed them using a hurdle, or what is more generally called a wattle, made of oak, leaving out the middle rail, for the purpose of dividing off the land, and enabling the sheep to put their heads through and feeding themselves. In order to keep the sheep separate and at the same time to give strength to the wattles, a certain number of upright laths are placed at equal distances, sometimes four, in others five, and these are well secured by pins to the cross rails. I do not however altogether approve this scheme; for in the eagerness with which sheep feed, and as by this mode the whole force, if not weight, of the animal is opposed to the hurdle or wattle, it is not an unusual thing to see them drop, and remain unable to move for a long time. These wattles also are very expensive, being at some places as high as six shillings each; the former mode has the advantage. If from the heat and dryness of the weather the tares cannot be fed off fast enough, that is before the blossoms begin to decay, they had better be mown and made into hay, which if well managed will produce the sweetest and most nutritious of any in the farm. I have grown from two to two tons and a half on an acre; and sometimes more upon a smaller scale; and when cattle break into the rick yard, I have always found them leave good clover, meadow, or trefoil, hay, untouched, and feed upon the tare hay; a proof, this, beyond all the arguments or treatises in the world. In fattening off old ewes and weathers, and in improving of lean neat cattle, I know of no sort of provender so valuable.'

One paper occurs on the culture of Hemp; which, though that subject was not included in the inquiries of the Board, it has been thought proper to insert. It is written by Mr. John White of Wykeham, who truly represents the growth of this article as an useful branch of agriculture, which is greatly on the decline. As the communication is short we shall transcribe it:

'In

'In my neighbourhood, great quantities of hemp and flax used to be grown, but their culture is now dwindled to a mere nothing. A few weeks back I was conversing on the subject of hemp and flax with a neighbour of mine, who two or three years ago was a considerable grower of those articles; and respecting the decline of their cultivation, I soon found that we were both of one opinion. His observation was, that in this neighbourhood so little land is allowed to be ploughed, and the price of corn is at the same time so exceedingly high, that people, especially the little farmers, who are not allowed to plough but a few acres, were obliged to cultivate their hemp-lands with corn for their domestic uses, the price being so exorbitant, that if a man did not grow it himself, he could not afford to buy it. The decline in this article (hemp) in my memory, and within these last thirty years, has been wonderful indeed; and it is but a very few days ago that I heard a very respectable man who is a rope-maker, say, that since the misunderstanding with the Court of Petersburgh had taken place, he did not know how to procure hemp at any price to carry on his trade; and I declare that within these last twenty years, I have seen as capital good hemp sold in ——— market at three shillings per stone, as I this day saw sold in the same place at eleven shillings and sixpence. If the growth of hemp and flax are of any serious consequences to this country, as I think it must, then some immediate and effectual methods must be adopted for the restoration of it. The bounty which was formerly granted, of threepence and fourpence per stone upon the growth of it, though in fact very irregularly paid, would not be sufficient at this day to act as any kind of stimulation to the grower. It is not my business here to propose any plan to restore the cultivation of hemp and flax, though I am persuaded it may be done.'

Among the essays on Grasses, we find one in which the *plantago lanceolata*, or pointed leaved plantain, is reprobated as a pernicious weed which it is surprising that any man should attempt to cultivate. In another, the Carraway plant is recommended as beneficial to sheep, and suited to all strong soils.

Whether fields recently laid down to grass should be first fed, or mowed, is a point on which agricultural doctors are not agreed. The opinions here advanced militate with each other.

We have been compelled to pass over numerous particulars in the first part of this volume, which consists of 148 articles; and we must take our leave of it by noticing the last paper, which dissuades from the use of Thatch on farm-houses and offices, on the ground of its robbing the dung-hill. Where cheap covering can be obtained, this hint should not be disregarded. On men of property, in particular, it should not be lost.

The second part is intitled *Miscellaneous Papers*. The first is Lord Carrington's Speech, delivered at the Board, on quitting

quitting the Chair, March 15, 1803; in which he justifies the conduct of the Board during his presidency, and adverts with proper spirit to some unhandsome and groundless insinuations which were thrown out against it, in consequence of the measures which it pursued to obtain a general inclosure act, the want of which is a great obstacle to the internal improvement of the country. Lord C. explains the domestic concerns of the Board, and notices the impartiality with which the premiums were adjudged. This speech is intitled to the praise which it received.

No. 2. is an Essay on the Management of Forests, by M. Pannelier D'Annel, printed at the King's Printing Office in Paris, in 1784, and translated from the French original, by Sir John Talbot Dillon, Knt., Under Secretary to the Board of Agriculture. The object of this paper is to reprobate the practice of suffering forest trees to grow in masses, without proper thinning, to a great age; and to lay down rules for the regular felling of timber.

Three papers next occur, each claiming premiums offered for Irrigation. Plans of the lands irrigated are annexed. In one instance, (that of the Rev. R. B. Clough of Eriviart, near Denbigh, North Wales) a very considerable improvement of a farm was effected, as must be evident on a mere inspection of the maps representing its original and present state.

No. 6. consists of a list of seeds from Sumatra, &c. sent by Dr. Campbell, of Fort Marlbro', to Lord Carrington, for the purpose of being forwarded to our West India Islands, as additions to their vegetable productions; and a few, which are remarkable more for their beauty than their utility, are directed to be conveyed to Mr. Aiton, his Majesty's Botanical Superintendant at Kew. It is pleasing to observe the efforts that are made by philosophical men, to extend the blessings of Providence; and it is reasonable to hope that such endeavours, as those of Dr. C. and others, will be crowned with success. The reader will perceive by the following article, which we shall transcribe, that the valuable Teak-tree is already become an inhabitant of the West Indies:

'*On the Introduction of the Teak Tree into Barbadoes.*—*By* NATH. LUCAS, *Esq. of Lynxford Hall, Norfolk.*

Tektona grandis, Linn. *Suppl.* p. 151.
Hort. Malabar, IV. 57. Tab. XXVII.

'In May or June 1799, being in Barbadoes, I received sundry East India seeds from Langford Millington, Esq. a Member of this Board, requesting me, by desire of the Board, to distribute them in the Island. No time was lost in so doing: but not a single seed of any

any kind vegetated, except one of the teak wood; and that was at Sunbury, an estate belonging to John Henry Barrow, Esq. of Hill Park, in the county of Kent.

'The soil in which this single seed vegetated is a very rich black mould, upon white clay, in the orchard, north of the dwelling house.

'Being again in the Island in July, 1803, I visited the tree, in company with Mr. Barrow, and was astonished to see what progress it had made in so short a period of time. From a memorandum in writing, taken on the spot under the tree itself, at that time, I found it upwards of twenty-five feet high, thriving most luxuriantly, and at least five inches in diameter six feet from the ground. Being an evergreen, the leaves very large, and the lateral branches very numerous and extensive, it was bowed down very considerably by their weight, and the force of the trade wind, though it was in a sheltered situation. On these accounts, Mr. Barrow was under the necessity of cutting off the lateral branches to keep it more upright: and one of these branches was sent to me, and is now offered to the inspection of the Board, through the favour of A. B. Lawtest, Esq. V. P. L. L. to whom I had given it.

'The servant, to whose care its delivery to me was intrusted, most unfortunately barked it before I received it; and being under the necessity of leaving the island immediately, I had not time to procure another specimen.

'The length of the branch was considerable; but it was cut short to enable me to convey it with conveniency during the voyage, and my subsequent journey home into Norfolk.

'The wood is very compact, small grained, and heavy, as will be noticed in the specimen. Its growth is very rapid, if we consider the texture of the wood: the tree had not flowered when I left the island.

'It must prove a most valuable acquisition to the West Indies; particularly in those islands where lands are of little value, and can be suffered to remain encumbered with trees. But it must be valuable in all; for being an evergreen, with very large thick leaves, and a quick grower, it will be planted for ornament. Its use in building the small colony craft will be great indeed; for the property of this timber in resisting the worm renders it invaluable; and its duration in tropical countries is far greater than any other ship timber with which we are acquainted.

'The cedar (*Cedrela odorata* of Brown, p. 158.) and the white wood (*Bignonia pentaphylla* of Brown, p. 263,) both of which resist the worm, are now becoming very scarce in Barbadoes, and were almost exclusively used in building the small vessels; even trees originally planted or left for ornament have been cut down.

'European oak lasts but few years indeed there; and the *termites* are so fond of it as food, that they can hardly be kept from it by any precautions, if the vessels be laid ashore; and oak timbers laid partly in the water and partly ashore, have frequently been seen eaten by them to the very edge of the water.'

Mr. Curwen communicates the plans of Friendly Societies instituted among his colliers, and also an account of a machine for washing and steaming potatoes with which he feeds his horses. Two plates are subjoined.—This paper is followed by another, in which the baking of potatoes for feeding stock is recommended, with the plan of an oven, by Mr. Pierrepont: one short essay, however, intervenes, on feeding sheep, by Mr. Estcourt. These experiments decide in favour of feeding sheep with turnips and hay in a warm open shed.

Mr. Davy's essay on *the Analysis of Soils, as connected with their Improvement*, must be instructive and amusing to the agriculturist. It is divided into distinct sections, and is written with the greatest plainness. The component parts of soils are defined, the mode of separating them and of ascertaining their respective quantities is explained, and a description is given of the necessary apparatus. The young agricultural philosopher will be attracted by this discussion; and in order to give an idea of its utility, we shall quote one section, *on the Improvement of Soils, as connected with the Principle of their Composition.*

'In cases when a barren soil is examined with a view to its improvement, it ought in all cases, if possible, to be compared with an extremely fertile soil in the same neighbourhood, and in a similar situation: the difference given by their analyses would indicate the methods of cultivation; and thus the plan of improvement would be founded upon accurate scientific principles.

'If the fertile soil contained a large quantity of sand, in proportion to the barren soil, the process of amelioration would depend simply upon a supply of this substance; and the method would be equally simple with regard to soils deficient in clay or calcareous matter.

'In the application of clay, sand, loam, marle, or chalk to lands, there are no particular chemical principles to be observed; but when quick lime is used, great care must be taken that it is not obtained from the magnesian limestone; for in this case, as has been shewn by Mr. Tennant, it is exceedingly injurious to land. The magnesian limestone may be distinguished from the common limestone by its greater hardness, and by the length of time that it requires for its solution in acids, and it may be analysed by the process for carbonate of lime and magnesia in Section IX.

'When the analytical comparison indicates an excess of vegetable matter, as the cause of sterility, it may be destroyed by much pulverization and exposure to air, by paring and burning, or the agency of lately made quicklime. And the defect of animal and vegetable matter must be supplied by animal or vegetable manure.'

Of Dr. G. Pearson's paper, which follows, on *the Use of Green Vitriol*, &c. we have already given an account in our last Volume, p. 94. Mr. Dodgson affords useful hints on burning

burning lime with peat, as does Mr. Fisher on feeding horses. No. 15. gives the crop of a water-meadow of nine acres at Priestley in Bedfordshire. The valuation of the produce for one year is stated at 150l. 5s. or 16l. 13s. 8d. per acre.

These short papers are succeeded by three interesting essays on the subject of assigning cottages to the poor, intitled *Account of a Cottager*, by Sir Wm. Pulteney, Bart.—*An Account of the Result of an Effort to better the Condition of the Poor in a Country Village; and some Regulations suggested by which the same might be extended to other Parishes of a similar Description*, by Thomas Estcourt, Esq. M.P.—*Observations on the Means of enabling the Cottager to keep a Cow, by the Produce of a small Portion of arable Land*, by Sir John Sinclair, Bart. M.P.; to which is annexed the *Case of a Cottager*, by Sir Henry Vavasour, Bart. By the side of these, we shall place No. 25. *Account of some Cottagers*, by Thomas Babington, Esq. M.P. and No. 30. *Reasons for giving Lands to Cottagers to enable them to keep Cows*, by Thomas Thompson, Esq. Each of these gentlemen proceeds on the same principle, and establishes the same facts. Mr. Estcourt justly observes that 'one of the best species of charity is that which enables the poor man to exert with effort and with honest freedom, that strength and those faculties which Providence has blessed him with for the benefit and support of his family;' and Sir John Sinclair asks whether 'any one can figure to himself a more delightful spectacle, than to see an industrious cottager, his busy wife, and healthy family, living in a comfortable house, planted by himself, cultivating their little territory with their own hands, and enjoying the profits arising from their own labour and industry? or whether it is possible for a generous landholder, to employ his property with more satisfaction, or in a manner more likely to promote, not only his own, but the public interest, than by endeavouring to increase the number of such cottagers, and encouraging, by every means in his power, the exertions of so meritorious, and so important a class of the community?'—We have so often stated our conviction on this subject, that it is unnecessary to repeat it here: but we cannot refrain from expressing our satisfaction at the support which it receives from these communications; which demonstrate that the poor, if they were liberally treated, would improve in good habits, and cease to be a nuisance and a burden.

The Rev. E. Cartwright's *Experimental Essay on Salt as a Manure, and as a Condiment mixed with the Food of Animals*, details some nicely conducted experiments, and obtained the gold medal: but we question whether they will be regarded

as satisfactory. At the end, however, he has published a remedy for diseases in hogs, which is worth knowing: it is antimony. 'I can safely aver, (adds Mr. C.) that when taken in time, there are few internal diseases which hogs are subject to, that will not yield to antimony in some form or other. That form which I prefer is emetic tartar, as lying in small compass. I give it in doses from five to forty or fifty grains, according to the age and strength of my patient, and I believe still larger doses might be given with equal safety, as I do not recollect a single instance in which the animal seemed to suffer from being over-dosed.'

No. 22. includes Lord Meadowbank's *Observations on Manures*. It has been often remarked that manures, in the common practice, are too much exhausted in dung-hills before they are put on the land; and in order to avoid this evil, some persons have gone to the opposite extreme of carting it on the land from the stable door. Lord M. recommends a middle course. His doctrine is that

'The first made dung should be retained in a state of fermentation, so slow or imperfect that it may suffer little till, after being turned over with the later made dung, it forms one powerfully fermenting mass; and that then it should be put into the soil, when the process is so far advanced that it will be completed, when at the same time little loss of substance has yet been suffered, and when what volatile matter is afterwards extricated will diffuse itself through the soil. In these circumstances every thing is lodged in the soil that the dung can yield, either in point of mass or activity; and at the same time it is in a state when most likely to act as a powerful ferment, for promoting the putrefaction of the decayed vegetables lying inert in the soil.'

In treating *on the Culture of Beans*, Mr. Curwen recommends that they should be cut green.

Sir Joseph Banks's *Short Account of the Cause of Blight in Corn* has been already noticed in M. R. Vol. xlvi. N.S. p. 422.

Mr. Wright, of Pickworth, Rutlandshire, presents the results of a series of experiments on burnt-straw, stable-dung, and rotten dung, as manures. In one instance, burnt straw bears away the palm: but, as one swallow does not make a summer, neither does an individual experiment ascertain the validity of a principle for general practice.

Dr. Belcher affords (No. 28.) the result of experiments on the salts of urine as a manure. He found that so small a weight as five grains of the *soda phosphorata* and of the *ammonia phosphorata*, mixed with sifted gravel in a pot, made the produce more than quadruple to that which took place in the pot in which only gravel was used. Supposing the urine of cattle

cattle to be equally productive with human urine, Dr. B. calculates that every hogshead, which is imprudently suffered to flow out of a farm-yard, carries away seven pounds and a half of dry fetid matter.

A letter from Dr. Campbell to Lord Carrington, dated Fort Marlbro', March 5, 1804, affords the pleasing information that the nutmeg and clove trees are perfectly naturalized in the island of Sumatra, and have found there a congenial climate and soil. Dr. C. strenuously recommends that a light sailing vessel should be sent from Jamaica to Sumatra, for the purpose of importing the black pepper vine into the West Indies, where he is confident that it would flourish.

Mr. Cotes, after much display, gives directions for making what he calls *a Potatoe fallow* on strong soils: but strong soils are not well adapted to Potatoes; and the efficacy which he attributes to a two bout ridge, in creating new earth, appears to us imaginary.

Sir Henry Vavasour offers an account of an humble *seminary for agricultural education*, established in his own village; the object of which is to instruct the infant poor, by means of a garden attached to the parish school-house, in the whole process of horticulture, including grafting, pruning, mixing manures, &c.

On the Form of Animals. By Henry Cline, Esq. Surgeon. The very judicious remarks contained in this paper merit circulation among all breeders of domestic animals. Mr. Cline exposes the serious evils which have resulted from the opinion, that the breed of animals is improved by the largest males; and his doctrine is that, 'when the male is much larger than the female, the offspring is generally of an imperfect form; but if the female be proportionally larger than the male, the offspring is of an improved form.' Examples of the truth of this position are adduced. 'The great improvement of the breed of horses in England arose from crossing with those diminutive stallions, Barbs, and Arabians; and the introduction of Flanders mares in this country was the source of improvement in the breed of cart-horses. The form of the swine has also been improved, by crossing with the small Chinese boar.' On the other hand, 'when it became the fashion in London to drive large bay horses, the farmers in Yorkshire put their mares to much larger stallions than usual, and thus did infinite mischief to the breed, by producing a race of small chested, long legged, large boned, worthless animals.' Mr. Cline's general conclusion is, that 'it is wrong to enlarge a native breed of animals; for in proportion to their increase of size, they

become worse in form, less hardy, and more liable to disease.'

In giving an outline of the multifarious contents of this volume, we have been obliged to observe a degree of brevity which may not in all cases be satisfactory, and still this article occupies more space than we can with convenience assign to it. Our readers will perceive by it that the communications to the Board of Agriculture continue to be ample and various; and that, like the publications which occasionally issue from other societies, the contents of the volume before us are of unequal merit.

A first part of Vol. V. is recently published.

ART. VI. *Short Discourses to be read in Families.* By William Jay. 2 Vols. 8vo. 18s. Boards. Williams and Smith, &c.

THE art of preaching is professed by many and understood by few. Common hearers are not captivated either by cold reasoning or by pompous declamation. In order to awaken and keep alive an interest in their minds, the orator must accommodate himself to their habits of thinking; his language must be familiar without being vulgar; he must dissect the human heart with adroitness; his explanation of scripture must be easy and natural; and his exhortations to practice must appear to flow obviously from his premises, and be urged by motives which make a forcible appeal to the man and to the christian. Discourses which are admired in the closet, by men of cultivated minds and refined taste, do not make a strong impression on popular assemblies. The looser harangues of extemporary preachers are known to command attention, when laboured argument and well turned periods excite languor and yawning; and mere ranters draw crowds, while frigid reasoners address themselves to empty pews. What should preachers learn from these facts? We answer: they should study the qualities of that eloquence which is adapted to the multitude; they should consider that, though the ranter often abounds in nonsense and tautology, he generally talks to be understood and felt; and it is worth while to analize the source of that satisfaction which the multitude derives from his addresses. It is to be feared that a part of the charm consists in what may be called the *oddities* and *excentricities* of popular preachers, and that some are followed on the same principle which carries auditors to the representation of a comedy or a farce: but this is not the whole of the motive, nor the prevailing cause with the majority. There is a cap-

a captivating eloquence which is not comic; there is a mode of preaching which is at once serious and popular; which is undebased by indecorous sallies, and yet is animated and attractive. By this middle course, the mass of hearers is accommodated, and the judicious few are not disgusted. We are ready to allow that this is a medium not easily attained: but the trial should be made, especially by regular ministers, to prevent the inroads of fanaticism.

Mr. Jay is a preacher who discovers some of the leading traits of the popular orator. With a memory completely stored from the scriptures, he possesses an easy habit of explaining them. He has a *knack* of placing little incidents in a practical point of view. His divisions are clear, his sentences are short, and his march of thought is rapid. He does not labour points of doctrine: but assuming the articles of his orthodox creed as data, he converts them to moral purposes. His arguments and illustrations are levelled, sometimes with extreme familiarity, to the meanest capacities. In his manner, he aims at originality; and though his mode of dividing subjects displays a general sameness, it is evident that he is solicitous of variety. He certainly has the power of keeping hearers awake. Each text is so ramified, that every part may produce a distinct effect. The application of the characters and circumstances which occur in gospel history, to the use of modern christians, is forcible; and the great object of the preacher is to induce professors to shew their faith by their works.

These short discourses, then, are calculated to answer the purpose for which they are composed. They are intended to be of such a length that they may be read in fifteen or twenty minutes, though most of them will require more time for the delivery; and the lessons which they afford are chiefly deduced either from 'the *historical* parts of scripture which hold forth the duties of religion in examples or instances, or from the *figurative* which explain divine things by resemblance.' Mr. Jay tells us that his wish has been to engage the particular attention of servants and children, but that he has not confined his views to them. To shew his catholicism, though a dissenter, he has prepared discourses adapted to all the great festivals of the Established Church.

The Address to Masters of Families, which precedes these discourses, is manly and spirited. It exhorts them to act on a steady principle of duty, independently of the example of others. We highly applaud Mr. Jay for venturing to reprobate that *religious dissipation*, as he terms it, which induces Christians to sacrifice the duty of family worship and exhortation, to the habit of what he calls 'lounging in places of

public worship.' He does not, however, specify the mischiefs which may arise from Sunday-evening Lectures, by affording pretexts to servants and children for being absent from home in the evening. Harm rather than good, we fear, often results from evening-lectures; and we appeal to the sober sense of the author of these family discourses, whether he ought to countenance them, and by evening preaching aid the cause of 'religious dissipation.'

Fifty-three discourses are contained in the two volumes before us, the titles of which are Vol. I. Returning from a Journey; God the best of Fathers; Saturday Evening; The Eye of God always upon us; the Death of Jesus (Good Friday); Confidence in God composing the Mind; Spring; The happy Family; The Sight of Christian Friends enlivening; The Christian indeed! (before the Lord's Supper); The final Change (Easter); Religious Things, pleasant Things (Lord's Day Evening); Nearness to the Cross; The Throne of Grace; Summer and Harvest; the Funeral of a Youth; Fears removed; The profane Exchange; Nathaniel; The Characters of Sin; Acquiescence in the Will of God; The Child Jesus (Christmas); The Design of our Saviour's coming (Christmas); The Union of Prayer and Watchfulness; The Tree of Life; Backsliding reproved; The Misery of contending with God; Communion with the Saviour inseparable from Holiness. (Vol. II.) A Check to Presumption; Review of Life (Last day of the year); Our Ignorance of Futurity (New year's day); Religion more than Formality; Autumn; The Design of Affliction; the End of the Saviour's Exaltation; Religion makes us profitable; The Cure of blind Bartimeus; Winter; Christians not of the World; Weak Grace encouraged; Martha and Mary; God abandons the Incorrigible; The Ascension of our Saviour; The Prayer of Nehemiah; An Address to Youth (the first Day of the year); The Unbelief of Thomas (Easter); Contentment with little; Our Duty in Relation to the Spirit (Whitsunday); The Ascension of Elijah; the Punishment of Adoni-Bezek improved; The cheerful Pilgrim; Sin ruins a Kingdom (for a Fast Day); The Saviour comforting his Disciples (after a funeral).

It will hence appear that Mr. Jay has chosen a variety of interesting subjects; and his discussion of them presents a multitude of serious reflections, which "come home to men's business and bosoms," in the various relations of life. His reproofs are directed to particular cases, and cannot easily be parried. We do not subscribe to all his positions: but, as it is impossible not to applaud his uniform aim, we shall not be minute critics on the present occasion. We shall satisfy

ourselves

ourselves with making two or three selections, to indicate the familiar style of these discourses.

Having commented on the truly affecting passage recorded by John, xix. 25—27, in which our Saviour bequeaths the care of his mother to the disciple whom he loved, the preacher thus proceeds:

'This is very instructive. It reminds us, first, of the indigence of our Lord and Saviour. Many talk of poverty, but he *was* poor. In ordinary cases he was sustained by alms; in extraordinary ones by miracles. When he came to die, he had no personal property, or landed estate to leave. All he had to bequeath was his wearing apparel, and even this never came to his mother: *they parted his raiment among them, and for his vesture did they cast lots.*

'What becomes then of riches? Are we such fools as to fall down and worship this idol of general adoration? Does money produce—does it imply worth? *Silver and gold I have none,* says Peter—So then a man may be an apostle and be moneyless. *Foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head*—why then a being may be *the brightness of the father's glory, and the express image of his person,* and be destitute!—But alas! all this will not keep numbers from thinking money the summit of all excellency. O money; money can add charms to ugliness; money can transform wrinkles into youth: money can fill brainless heads with wisdom, and render nonsense oracular; money can turn meanness into virtue, and falling like snow can cover a dunghill, and give it the appearance of whiteness and innocency!'

In the Sermon on Martha and Mary, Mr. Jay fairly appreciates the character of the former, and makes some sort of vindication of her: but he gives her what Dr. Johnson would call *a hard knock* at parting:

'Martha, instead of a plain repast, *was cumbered about much serving*; and was all anxiety to furnish an entertainment, which, while it was rendered unnecessary by the plainness and piety of the visitants, allowed her no degree of leisure, and engrossed all her time and attention. Thus she deprived herself of an opportunity to hear our Saviour's discourse. This she should have prized. He was no ordinary teacher: his stay was not likely to be of long continuance; she knew not when the blessing would come again in her way.

'This was not all. She rudely breaks in upon the devotion of the company; interrupts our Lord's discourse; condemns her sister as idle; and tries to involve our Saviour in the quarrel. *Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.* Here we see ill humour, fretfulness, snappishness: she is *troubled about many things*; and in her heat, her temper boils over, and scalds others. I pity Martha's servants. It is easy to guess how they would be found fault with, when their mistress could go and scold in the presence of the twelve apostles, and the Son of God.'

It is impossible to read the last sentence without a smile:—or perhaps also the protest of Mr. Jay, in this discourse, against the practice of inviting ministers to good dinners.

Many pretty remarks are offered on the subject of Winter. We transcribe one of the divisions:

'Fourthly, this season calls upon us to exercise benevolence. Sympathy is now more powerfully excited than at any other period; we are enabled more easily to enter into the feelings of others less favored than ourselves. And while we are enjoying every convenience and comfort which the tenderness of Providence can afford—O let us think of the indigent and miserable. Let us think of those whose poor hovels, and shattered panes cannot skreen them from the piercing cold. Let us think of those whose tattered garments scarcely cover their shivering flesh. Let us think of the starving poor, who, after a struggle which to relinquish, give up their small pittance of bread, to get a little fuel to warm their frozen limbs. Let us think of the old and the infirm; of the sick and the diseased. When evening draws on, let us reflect upon the scene so exquisitely touched by the pencil of sensibility—

"Poor, yet industrious, modest, quiet, neat,
Such claim compassion in a night like this,
And have a friend in every feeling heart.
Warmed while it lasts, by labor all day long
They brave the season, and yet find at eve,
Ill clad and fed but sparely, time to cool.
The frugal housewife trembles when she lights
Her scanty stock of brush-wood blazing clear,
But dying soon, like all terrestrial joys,
The few small embers left she nurses well;
And while her infant race, with outspred hands
And crowded knees, sit cow'ring o'er the sparks,
Retires, content to quake, so they be warmed."

'O let *the blessing of them that are ready to perish come upon us.* Who would not *labor that he may have to give to him that needeth,* Who would not deny himself superfluities, and—something more—that his bounty may visit *the fatherless and the widows in their affliction.*

'Ah! ye unfeeling, ye worldly-minded, that *stretch yourselves upon your couches – that chant to the sound of the viol—that drink wine in bowls, and anoint yourselves with the chief ointments, but are not grieved for the affliction of Joseph:* O ye who can repair to every avenue of dissipation and trample on so much distress, and shut your ears against so many groans in your way thither—on what do you found your title to humanity?—Thy judgment is to come. Or do you lay claim to religion?——Merciless wretch, can knowledge or orthodoxy save thee?—*Whoso hath this world's good; and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word; neither in tongue; but in deed and in truth. If a brother or sister be naked, and*

destitute of daily food, and one of you say unto them, depart in peace: be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? even so, faith if it hath not works is dead, being alone.'

Mr. Jay occasionally introduces passages of poetry, which enliven his addresses; and if others were, with judgment, to follow his example, their discourses would be more striking and impressive.

The Sermon on the punishment of Adoni-Bezek concludes with this exhortation:

'Abhor cruelty. It is equally disgraceful to religion and humanity. It renders you unpitied of God and man. I hope none of you would be so dreadfully savage as this monster, to torture and mangle your fellow creatures, if you had it in your power. But let me speak a word for the poor brutes, who cannot speak for themselves, though unhappily they have the power of feeling. My dear little friends! Never torment animals. Never sport with the misery of insects. Never cut off their legs or wings. God's tender mercies are over all his works. He hears the young ravens that cry. Be followers of God as dear children.'

These humane sentiments are rather awkwardly affixed to the history of the destruction of the Canaanites; in which event, cattle as well as men suffered miserably *.

On the unbelief of Thomas, it is observed that

'It is possible for a good man to be overtaken in a fault. He is sanctified but in part. He may be checked in his course, and chilled in his zeal; his hope may decline; his faith may stagger through unbelief. Indeed where is the believer who has not reason to cry out with the father of the child, *Lord I believe, help thou my unbelief.* The apostles themselves prayed, *Lord increase our faith.* But there is a difference between impressions and principles; between a wrong step, and a wrong course. Let us not judge of a character by a single action. Thomas had true faith, notwithstanding this instance of unbelief. And he soon recovered from his infirmity.

'—Yea, it was over ruled for good. It ended in the humiliation and zeal of this disciple; and in the greater confirmation of thousands, ever since. For if those who have attested the things reported unto us in the gospel, had been men of easy and hasty persuasion, their deposition would have been suspicious—but we find that they were men full of pertinacious doubts, who admitted nothing, till evidence extorted conviction. His unbelief, therefore, is the means of strengthening our faith. To which we may add, that it serves also to honour our Lord and Saviour, not only by evincing more fully, the truth of his resurrection, but also in discovering the excellency, and amiableness of his character.'

* Joshua, xi. 6.

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We leave our readers to judge how far these passages justify the character which now, and on a former occasion (see Rev. for January 1803, p. 83.), we have given of Mr. Jay as a preacher.

Had the author confined himself to the length of the first sermon, viz. eight pages, he would in our opinion have rendered them still more acceptable to most families. Discourses occupying from 16 to 20 pages are long enough for the pulpit.

ART. VII. *Lectures on Natural Philosophy*: the Result of many Years' practical Experience of the Facts elucidated. With an Appendix: containing a great Number and Variety of Astronomical and Geographical Problems; also some useful Tables, and a comprehensive Vocabulary. By Margaret Bryan. 4to. 2l. 12s. 6d. Boards. Kearsley, &c. 1806.

THIS is the second work which, on subjects that are abstruse and are usually placed apart from female curiosity, has within these few years been submitted to our criticism by Mrs. Bryan *; and we can truly say that she is a very ingenious and industrious writer. At the approach of a fair lady, indeed, with less merit than Mrs. B. possesses, the rugged brow of criticism ought to be smoothed; and the public ought not violently to blame us if, for a while, we forget the rules of severe justice, and the sentences of angry reprehension.

On various philosophical subjects, much useful information is collected and arranged in the present volume. Optics, Hydrostatics, Magnetism, Electricity, Mechanics, Astronomy, &c. are treated; and if the depths of these sciences are not sounded by the aid of analytic formulæ, yet those of their truths which are most useful, most simple, and most easy of apprehension, are culled for the acceptance and information of the reader. They are not offered in a form which is repulsive and disgusting, but with decorations too splendid, and in verbal dresses rather too fine and spangled for their nature and condition. This, we must observe, ought to have been otherwise. The simple truths of science cannot be too simply expressed. Intended neither to awaken nor to inflame the passions, nor to delude the understanding, they need not the allurements and captivations of phraseology: they are the offspring of patience and of industry; and it ill befits their origin, education, and pretensions, to affect the gorgeous and gaudy apparel of the children of fancy and of sentiment.

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* See Rev. Vol. xxvi. N.S. p. 406. for Mrs. B.'s System of Astronomy.

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To her great honor be it said that, throughout the work, Mrs. Bryan appears zealous for the interests of morality and religion, and that every page testifies to her piety: but, although there be nothing more excellent as a mental habit and feeling than piety, yet, as the lady was professedly writing on Philosophy and Mathematics, she ought perhaps to have put some restraint on her strong disposition to the feelings of religious gratitude, and to their expression. The reader is called too frequently to exercise his thankful adoration. Philosophy is the handmaid of Religion:—the wisdom and goodness of God are most perspicuously displayed in the regulations of the planetary system, and in the curious contrivances by which animal life is supported and defended:—the paw of the monkey and the stomach of the camel confound atheism:—but the mechanical operations of engines call with less earnestness for the devotion of man. An air-gun, no doubt, is a curious contrivance: but, in the contemplation of it, Mrs. B. finds an excitation to piety. Little disposed to throw ridicule on subjects that are in any way connected with our serious duties, yet we could not forbear smiling at the following passage, which immediately succeeds to the description of the valves, ramrod, and trigger of an Air-Gun:

'How does each new subject raise our admiration of the kind, provident, and protecting goodness of our great Creator! Surely no one can be so blind as not to perceive in the wonderful processes of nature a regular arrangement of causes and effects, produced by infinite Wisdom and Beneficence. How greatly, then, ought we to rejoice in every opportunity that enables us to contemplate our Creator in his works! This exercise of our reasoning powers strengthens our judgment, and elevates our ideas of religion and morality, placing them in their proper rank—the first in our esteem and admiration. Through the properties of air we have already investigated, we trace the hand of an all-wise Providence liberally bestowing benefits on creatures dependent on his goodness. Yet the unthinking many disregard these evidences, and, till roused to reflection, feel not the gratitude for them which must glow in the breast of the natural philosopher.'

In page 104, this sentence is inaccurate or obscure:

'We may reasonably conclude that water is a fluid, from its combination with fire in an active state; for when that fluid is quiescent, the particles of water adhere together, no active force inducing a separation of them; and supposing fire to reside with air in the interstitial vacuities between the particles of water, yet when inactive it does not increase its volume: from which also we infer, that the elementary parts of water are solid.'

Did our leisure permit, and the necessity of the case demand it, we could extract several other passages that require

require to be re-moulded, and cast over again. If we were resolved to censure, we cannot conceal that more than one opportunity of critical reprehension presents itself: but, if we would commend, we must for ever despair of reaching the exaltation of Mrs. B.'s commendatory style:

'The idea of the application of gunpowder to the purposes of fire-arms was first intimated by Roger Bacon in the thirteenth century. In 1280 he wrote a treatise on this application of it. His ideas have since been much improved on; and the theory of projectiles is clearly understood in the present day, through the effective energetic mind and liberal communication of that great and most sublime mathematician Dr. Charles Hutton, who has calculated these effects with the minutest accuracy, and brought this science to the greatest perfection.'

The present treatise is handsomely printed, and the plates are neatly executed. It is not adapted for those rough males who migrate from the north to learn Mathematics and Wranglership in the University of Cambridge: but, with the softer and fair sex, it will serve profitably to relieve the duties of the needle, the lessons of the harpsichord, and the conjugations of Chambaud.

To Mrs. Bryan we wish to be polite, and our jealousies are not hitherto excited; yet we shall guard our peculiar provinces with care and watchful suspicion. Their borders may be visited for curiosity and amusement, but against a formal inroad and invasion of female Philosophers we shall take arms. In our code, we have written that Politics, Greek, and Analytics, are generally forbidden to the ladies: too much study will spoil their engaging faces and their fascinating manners; for Voltaire, in his laughter, has spoken some truth when he says; "*Voyez toutes nos dames, elles ont l'esprit plus agréable que les hommes; leurs lettres sont écrites avec cent fois plus de grace; elles n'ont sur nous cette superiorité que parce qu'elles ne savent pas* le Latin."

ART. VIII. *The Doctrines of Heathen Philosophy, compared with those of Revelation.* By Joseph Priestley, LL. D. F. R. S. 8vo. Printed at Northumberland, in America; sold in London by Johnson, price 4s. Boards.

WHATEVER ground for controversy the external evidences of Revelation have afforded, we find scarcely any matter for debate on that kind of evidence which results from the nature of its contents. Here the appeal is made to facts which are at once strong and conclusive. Men may doubt the existence

existence of miracles, and resist the testimony deduced from prophecy: but, if the system, in behalf of which it is contended that Divine Power has been exerted, be intrinsically superior to every *thing* that has proceeded from human wisdom, they must at least admit that it merits their first respect and acceptance. Thus the doctrines of Revelation may be said to stamp a credibility on the history of its miraculous introduction, in as much as they are worthy of being supernaturally ratified.—This was the strong ground which Dr. Priestley occupied in his last controversy with, or rather appeal to, Infidels; and the impression which his arguments made on his own mind may be satisfactorily collected from the joyful hope which he experienced in the concluding scene of his mortal life. In the posthumous publication before us, we perceive with pleasure that the zeal of this truly great and good man for the cause of Christianity in general was superior to his zeal for particular tenets; and as an evidence of the liberal spirit by which he was instigated in this composition, he dedicates it to the Rev. Joseph Berington, a Catholic Priest in England, and to the Right Rev. William White, the Bishop of the Episcopalian Church in the United States.

The argument in behalf of Revelation, derived from the consideration of its superior excellence, has indeed been often employed, but by no writer with more fairness and conciseness than by Dr. P. in the present tract. He compares the doctrines concerning the worship of Deity and concerning human conduct, which prevailed in antient Greece, and which are preserved in the poetry of Hesiod and Homer,—as well as the subsequent philosophy of Pythagoras, of Socrates, of Plato, of Aristotle, of Marcus Antoninus, of Epictetus, of Arrian, of Seneca, and of Epicurus, with the theological and moral principles which are inculcated in the Sacred Scriptures; and he fully proves that the teachings of Christ and his Apostles surpass, in value, all that arrogated to itself the title of science among the Greeks and Romans.

In that part of the work which is intitled 'Socrates and Jesus compared,' Dr. P. delivers his opinion on *the Demon*, by which Socrates pretended that communications were at times made to him. We were not a little surprised, however, on finding Dr. P. incline to the notion, that Socrates was occasionally favoured with *divine* intimations. 'I do not see (says he) any thing unworthy of the Divine Being in his distinguishing this extraordinary man in this way.' This remark is not only weak, but singularly out of place; for if Socrates had enjoyed the benefit of Revelation, how could the doctrines of this Grecian Sage be contrasted with Revelation? Moreover, had

had the Divine Being distinguished this extraordinary man by supernatural communications, could he have remained an idolater?—It is but fair to add that Dr. P. seems afterward ashamed of this unguarded assertion; since, at the conclusion of the Essay, he says that his opinion is unsettled, and he shall probably revert to his former notion that, by his Demon, Socrates only meant his own good sense.

It is now impossible for us to ascertain the private sentiments of Socrates concerning the Deity. He certainly died an idolater; and there is no evidence for concluding that he was a believer in the *divine Unity*: but we cannot, with Dr. P., question the possibility of arriving by the mere light of nature at a firm belief of the Unity of God. What is the opinion of St. Paul on this subject, Romans, i. 20.?

The doctrines of the antient philosophers are here generally contrasted with those of Revelation, under the heads of *God and his Providence*, of *the Human Soul*, of *Virtue and Vice*, and *of Death and its Consequences*.

In his examination of the philosophy of Plato, the author does not omit to notice the protection which it extended to Polytheism, and the opposition which even this philosopher inculcated against all changes in the exteriors of the national religion; with which Dr. P. contrasts the doctrine of our Saviour:

"There should also (says Plato) be a general law to prevent any person from making what gods or what sacred rites he pleases; and for this reason no persons should have chapels for worship in their own houses, but perform their worship in public, and be punished unless they do so. If any person, not from childishness, but from depraved impiety, act in this manner, by sacrificing either in private or in the public worship of the gods, let him be condemned to death as impure; and let the regulators of the laws judge concerning the motives of his conduct." (De Leg. Lib. 10.)

'So intolerant were the wisest and best disposed of all the heathens with respect to religion, that we cannot wonder at the dread they entertained of christianity, when it began to spread, as it was according to their ideas, the height of *impiety*; aiming at nothing less than the overthrow of every thing that was deemed the most sacred, and what had been established from time immemorial, and on which it was universally taken for granted that the well-being of every state depended.

'But Christ was fully aware of this difficulty, and he apprized his followers of it. He enabled them, however, to overcome it, though they were forewarned that they should be *hated of all men for the sake of his name*, that is, merely for being christians, and that *they who killed them would think they did God service*; which was actually the case, both with respect to Jews and heathens. And great as this obstacle was, which made all that was powerful in the world the enemy of christianity, it finally triumphed; and it is now the prevailing

ing religion in all those countries in which Jupiter, Juno, and numberless other objects of heathen worship, were most revered, but whose names are now to be learned from history only. This is an argument of peculiar importance with respect to the evidence of christianity, but can only be felt and understood by those who are acquainted with the opinions and prejudices of the heathens at the time of its promulgation. And these opinions and prejudices appear now to be so unreasonable, and extraordinary, that a faithful account of them is barely credible. That Plato was both sensible of the great ignorance of the common people on the subject of religion, and of the hazard that might be the consequence of informing them better, appears from his saying (Timæus,) "It is a difficult thing to discover the nature of the creator of the universe, and being discovered, it is impossible to expose the discovery to vulgar understandings."

After having, in a subsequent chapter, reviewed the works of Aristotle, the Doctor subjoins these judicious remarks:

"We have seen the result of the speculation, and laborious researches, of the most acute and sagacious of all the Grecian philosophers, of a man who, with respect both to genius and industry, may be classed among the first of mankind, on these most important subjects. But notwithstanding marks of superior good sense, and discernment, in the writings of Aristotle, we do not find in them any real advance in theological or moral science. And as to any *practical use* of his doctrines, it appears to be something less than the world was in possession of before.

"As to the great object of heathen philosophy in general, which was to enable men to bear the evils of life, and the fear or the pains of death, he never, that I recollect, so much as mentions the subject; but treats of generation and dissolution merely as natural phenomena, to be explained upon physical principles, but he never regards them in a moral light. On the consequence of death, and a state of retribution after it, he is likewise wholly silent; probably from not believing any thing either of the notions of the vulgar, or the refined speculations of Plato. Had the subjects been much upon his mind, he must have treated of them, and with seriousness, as in themselves highly interesting to himself; as well as to the rest of mankind.

"What is peculiarly remarkable in Aristotle, is that though he *reasons* much, and disputes with wonderful subtlety, he seems to have *felt* nothing. He never expresses himself with any warmth, or any degree of sensibility, when he is treating of the most important subjects; but writes concerning God, and the soul, and of virtue and vice, with as much coolness as he describes his plants and animals. How different, in this respect, as well as in many others, are the writings of Aristotle from the Psalms of David, the writings of the prophets, and other devotional and moral articles in the books of scripture, penned by men of no uncommon ability of any kind, but deeply impressed with the importance of the subjects on which they write, and having more knowledge of them. They know infinitely

more of God, and of his constant attention to the affairs of men, individuals as well as nations, and therefore they write as if they were really sensible of his presence with them, and his unremitted attention to them, as the proper author of all the good and evil that fell to their lot They regarded him not only as their moral governor, and final judge, but as their father, and their friend; and thence were led to address themselves to him on all interesting occasions.

'What is there, in this respect, in all the heathen writings to compare with the language of the Psalms? To quote a few verses out of thousands, I shall just transcribe the beginning of the 116th Psalm. *I love the Lord because he has heard my voice, and my supplications. Because he has inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell got hold upon me. I found trouble and sorrow, then called I upon the name of the Lord, O Lord I beseech thee, deliver my soul &c. &c.*

'I am tempted to add the beginning of the 139th Psalm. *O Lord thou hast searched me and known me. Thou knowest my down sitting and my uprising Thou understandest my thoughts afar off. Thou compassest my path, and my lying down and art acquainted with all my ways For there is not a word in my tongue, but lo. O Lord, thou knowest it altogether Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me. It is high, I cannot attain unto it.*

'This is language that comes from the *heart*, implying a feeling sense of the intimate presence, and constant inspection, of God, naturally producing a *direct address* to him, which does not appear ever to have been made by any of the philosophers.'

Some pertinent remarks are offered on the Stoical doctrine of indifference to pleasure and pain, and the little consolation afforded by the principles of Epicurus. We cannot make specific extracts, but shall insert the general summary made by Dr. P. at the end of this work:

'We have seen that, at the commencement of our enquiry, all the more intelligent Greeks retained the belief of the existence of one Supreme Being, the maker of the world, and of all things in it, though aided by a multiplicity of inferior ones in the government of it: of the constant attention of this great Being to all human affairs, of his love of virtue, and abhorrence of vice, and of such an administration of the world, as that the wicked will generally meet with their due punishment, and the virtuous with their proper reward; that the souls of all men are immortal, and will be more fully rewarded or punished, according to their deserts, in a future state. But as we have advanced, we have found these principles and motives of moral conduct grow more obscure, till at last they entirely vanished; other principles, utterly inconsistent with them, being generally received; as that of the derivation of all human souls from the substance of the Supreme Being, and their final absorption into the same source again, all individual consciousness being thereby lost. The last of these sects, viz. that of the Epicureans, who discover more good sense, and consistency in other respects, disclaimed

all belief of wisdom and design in the construction of the universe, and of the providence of God in any of the affairs of men. At this time, too, the last period of heathen philosophy, all the sects without exception, had abandoned the belief of a future state of any kind. And yet, with respect to mental ability, the founders of these sects may be classed among the first of the human race, sagacious, thoughtful, and laborious in the extreme What prospect was there, then, of the world ever becoming more enlightened by human wisdom, and the experiment was continued a sufficient length of time, from Pythagoras to Marcus Antoninus, a space of about seven hundred years.

'But what men could not do for themselves, it pleased God to do for them; and after giving much light to one particular nation, *in the fulness of time* he sent Jesus Christ, with abundant evidence of a divine mission to be the light of the whole world. His doctrine, in a reasonable time, through the instrumentality of men to appearance the least qualified for the undertaking, and in spite of all opposition from power, from prejudice, and from heathen philosophy, established itself, to the utter overthrow of all preceding religions, which having been maintained from time immemorial, and thought to be connected with the well being of every state, had ever been held the most sacred. At present no doubt is entertained by any christian of the being or providence of God in this state, or of a righteous retribution in another: so that nothing is wanting, no *principle* or *motive*, whatever, to the virtue and happiness of man, but his receiving this divine light, and living according to it.'

The view which is given of Christianity in these pages is full of consolation, and is not only adapted to strengthen our faith, but, by excluding points of controversy, is calculated for all communions. The volume is very incorrectly printed.

Art. IX. ΕΠΕΑ ΠΤΕΡΟΕΝΤΑ. Or, The Diversions of Purley. Part II. By J. Horne Tooke. 4to. pp. 516. 11s. 6d Boards. Johnson. 1805.

MANY years have elapsed since the *Winged Words*, which constitute the *Diversions of Purley*, were first announced to the readers of the Monthly Review. In our Number for January 1787, (Vol. lxxvi.) we explained to them the *singular* meaning of the *double* title which Mr. Horne Tooke had chosen to give to his etymological researches, and presented to them a view of the contents of the first part of his performance. A greatly enlarged edition called on us again to speak of it, in the 27th Vol. of our New Series, p. 423.—and once more we are gladly summoned to attend him, in the prosecution of his arduous and eminently successful studies.

Few men, perhaps, of the present age, can boast a name more familiar to the popular ear than Mr. Horne Tooke:—in Great Britain more particularly as a politician, and throughout Europe as a scholar. His Επεα Πτεροεντα will "wing" his fame through future ages; and as long as the first chapter of the present volume exists, the world will possess a striking picture of the mind of the author. It presents in miniature his turn of thought, his leading qualities, and his predominant habits; and it discovers, in a high degree, the acuteness which distinguishes him, the discontent which preys on his temper, the bent of his reflections, and his style of writing. While, however, it seems to be a simple disclosure of the favourite political tenets of the writer, and a vindication of his public conduct, it happily elucidates a very important grammatical discovery, which the greatest part of the volume is devoted to support. The whole is thrown into the form of a dialogue between two characters, namely, the author (H) in *propriâ personâ* and his friend the late unsuccessful candidate (F) for the representation of the county of Middlesex. It opens with the subject of the Rights of Man, and early in the conversation the disciple asks:

'F. Must we always be seeking after the meaning of words?

'H. Of important words we must if we wish to avoid important error. The meaning of these words especially is of the greatest consequence to mankind; and seems to have been strangely neglected by those who have made the most use of them.

'F. The meaning of the word RIGHT?—Why—It is used so variously, as substantive, adjective, and adverb; and has such apparently different significations; (I think they reckon between thirty and forty) that I should hardly imagine any one single explanation of the term would be applicable to all its uses.

'We say—A man's RIGHT.
A RIGHT conduct.
A RIGHT reckoning.
A RIGHT line.
The RIGHT road.
To do RIGHT.
To be in the RIGHT.
To have the RIGHT on one's side.
The RIGHT hand.

'RIGHT itself is an *abstract idea*: and not referring to any sensible objects; the terms which are the representatives of *abstract ideas* are sometimes very difficult to define or explain.

'H. Oh! Then you are for returning again to your convenient *abstract ideas*; and so getting rid of the question.'—

'H. RIGHT is no other than RECT-*um* (*Regitum*), the past participle of the Latin verb *Regere*. Whence in Italian you have RITTO; and

and from *Dirigere*, DIRITTO, DRITTO: whence the French have their antient DROICT, and their modern DROIT. The Italian DRITTO and the French DROIT being no other than the past participle *Direct-um.*

'In the same manner our English word JUST is the past participle of the verb *jubere.*

'DECREE, EDICT, STATUTE, INSTITUTE, MANDATE, PRECEPT, are all past participles.

'F. What then is LAW?

'H. In our antient books it was written *Laugh*, *Lagh*, Lage, and *Ley*; as *Inlaugh*, *Utlage*, *Hundred-Lagh*, &c.

'It is merely the past tense and past participle Lag or Læg of the Gothic and Anglo-saxon verb ΛΛΓϚΛΝ Lecgan ponere: and it means (something or any thing, *Chose*, *Cosa*, *Aliquid*) *Laid down*—as a rule of conduct.

'Thus, When a man demands his RIGHT; he asks only that which it is *Ordered* he shall have.

'A RIGHT conduct is, that which is *Ordered.*

'A RIGHT reckoning is, that which is *Ordered.*

'A RIGHT line is, that which is *Ordered* or *directed*—(not a random extension, but) the shortest between two points.

'The RIGHT road is, that *Ordered* or *directed* to be pursued (for the object you have in view.)

'To do RIGHT is, to do that which is *Ordered* to be done.

'To be in the RIGHT is to be in such situation or circumstances as are *Ordered.*

'To have RIGHT or LAW on one's side is, to have in one's favour that which is *Ordered* or *Laid down:*

'A RIGHT and JUST action is, such a one as is *Ordered* and *commanded.*

'A JUST man is, such as he is *commanded* to be—qui *Leges Jura-que* servat—who observes and obeys the things *Laid down* and *commanded.*

'The RIGHT hand is, that which Custom and those who have brought us up have *Ordered* or *directed* us to use in preference, when one hand only is employed: and the LEFT hand is, that which is *Leaved*, *Leav'd*, *Left*; or which we are taught to *Leave* out of use on such an occasion. So that LEFT, you see, is also a past participle.

'F. But if the laws or education or custom of any country should *order* or *direct* its inhabitants to use the LEFT hand in preference; how would your explanation of RIGHT hand apply to them? And I remember to have read in a voyage of De Gama's to Kalekut (the first made by the Portuguese round Africa) that the people of Melinda, a polished and flourishing people, are all *Left-handed.*

'H. With reference to the European custom, the author describes them truly. But the people of Melinda are as *Right-handed* as the Portuguese: for they use that hand in preference which is *Ordered* by their custom, and *Leave* out of employ the other; which is therefore their LEFT hand.'—

'F. Every thing then that is *Ordered* and *commanded* is RIGHT and JUST!

'H. Surely. For that is only affirming that what is *Ordered* and *commanded*. is—*Ordered* and *commanded*.

'F Now what becomes of your vaunted RIGHTS of man? According to you, the chief merit of men is obedience: and whatever is *Ordered* and *commanded* is RIGHT and JUST! This is pretty well for a Democrat! And these have always been your sentiments?

'H. Always. And these sentiments confirm my democracy.

'F. These sentiments do not appear to have made you very conspicuous for obedience. There are not a few passages, I believe, in your life, where you have opposed what was *Ordered* and *commanded*. Upon your own principles, was that RIGHT?

'H. Perfectly.

'F. How now! Was it *Ordered* and *commanded* that you should oppose what was *Ordered* and *commanded*? Can the same thing be at the same time both RIGHT and WRONG?

'H. Travel back to Melinda, and you will find the difficulty most easily solved. A thing may be at the same time both RIGHT and WRONG, as well as RIGHT and LEFT. It may be *commanded* to be done, and *commanded* not to be done. The LAW, Læx, Lag, i. e. That which is *Laid down*, may be different by different authorities.

'I have always been most obedient when most taxed with disobedience. But my RIGHT hand is not the RIGHT hand of Melinda. The RIGHT I revere is not the RIGHT adored by sycophants; the *Jus vagum*, the capricious *command* of princes or ministers. I follow the LAW of God (what is *Laid down* by him for the rule of my conduct) when I follow the LAWS of human nature; which, without any human testimony, we know must proceed from God: and upon these are founded the RIGHTS of man, or what is *ordered* for man. I revere the Constitution and constitutional LAWS of England; because they are in conformity with the LAWS of God and nature: and upon these are founded the rational RIGHTS of Englishmen. If princes or ministers or the corrupted sham representatives of a people, *order*, *command*, or *lay down* any thing contrary to that which is *ordered*, *commanded* or *laid down* by God. human nature, or the constitution of this government; I will still hold fast by the higher authorities. If the meaner authorities are offended, they can only destroy the body of the individual; but never can affect the RIGHT, or that which is *ordered* by their superiors.'

These extracts, if regarded as illustrations of the notions which the author entertains of the class of words to which the terms *right*, *justice*, and *law* belong, are in our judgment happy and satisfactory: but if they were intended to throw new light on or to give fresh confirmation to any political tenets, we freely declare that we regard them as having completely failed of their object. These passages contain no demonstration; all is assertion; and in our opinion the conclusions go beyond the author's professed principles. It is here laid down that civil authority is to be administered according

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to certain general laws; and that, when it is at variance with those laws, it is no longer intitled to regard. This is not simply declaring that the good of the society is the end of civil government, and asserting the right of resistance generally; it extends much farther, and claims in favour of the private subject a right, in every instance in which government errs from its original design, to disobey it; and of this error it makes the individual himself the judge. At least, all this is claimed by the ingenious author personally; and we are not aware that he prefers it on the ground of the superior talents and attainments which distinguish him, but suppose that he is to be considered as asserting a right which he admits to belong to all his fellow-subjects equally with himself. It then appears that the doctrine of this dialogue, which is so ingenious as a grammatical comment, and which is in every view of it eminently lively and piquant, goes much beyond the point for which the able author would contend, were the gratification of indulging in a species of *double entendre* out of the question. It is somewhat unusual to attempt the exemplification of a doctrine when it has scarcely been stated, much less established; and it would seem to be equally unfortunate that its application should lead to errors which are too palpable to admit either of defence or of explanation. Let us not, however, impute the blame to the theory, which is in no degree chargeable with it; the *faux pas* has been occasioned by a puerile love of point, to which the extraordinary mind of this ardent, indefatigable, and most successful inquirer is subject. If he stumbles in the vestibule, let us only follow him into the interior of the temple, and we shall discover the strength, symmetry, and beauty which characterize the fabrics of truth; though we observe, placed here and there, utensils and ornaments which are very little in character with the nature and design of the edifice.

The greater part of this volume is occupied by the consideration of the terms which have been represented very generally as the signs of abstract ideas.

That abstract ideas had no archetypes *in rerum naturâ*, that they were mere *entes rationis*, has been the universal sentiment since the extinction of the realists; who, at the revival of letters, died away with the rest of the subtile race denominated the schoolmen. The sound judgment of Hobbes protected him from the wrong notions into which Locke fell in this particular; and the error of that great and excellent man discovered itself under the analysis to which the functions of the mind were subjected by the exquisite subtilty of Berkeley. He laboured to shew, that the contrivance, which others before him supposed to have been applied to the idea, belonged only to

the term, and that the abstraction respected the sign and not the impression. Here he was followed by Mr. Tooke in the former volume of Επεα Πτεροεντα. The contrivance, it had before been manifested, applied to the term; and therefore this was no new disclosure: but the praise of original discovery on this head of language unquestionably belongs to the present author. He has not been contented to say that the contrivance only goes to the term, but he has ascertained what the contrivance is. He altogether discards the term *abstraction*, and substitutes for it that of *subaudition*, which at once unveils the whole mystery. Mr. Tooke finds that the words which have been represented as the signs of abstract ideas, and have been called also abstract terms, are either present or past participles, and in a few instances adjectives, or the third person singular of the indicative; *subauditum* in the one case, the substantive, and in the other *aliquid*. These participles and adjectives he traces in the modern and the antient languages, in the Anglo-saxon and in our present tongue. He arranges the Anglo-saxon participles according to their formation, whether by the addition of participle terminations, such as *en*, *ed*, and *t*, or by changes of the characteristic letters, that is of the letters which precede the infinitive termination. The bulk of the work being thus occupied, the remaining part of it is devoted to inquiries into the nature of nouns adjective, and into the properties and character of participles.—If, in the last two chapters, fewer brilliances flash on us than in those which precede them, we have continually reason to admire the extraordinary sagacity and sound judgment which are displayed by the author in his investigations.

In the second chapter, those words are alone considered, of which the etymology may be found in the antient and foreign languages. At the commencement of the dialogue, the pupil says:

'Is this manner of explaining RIGHT and JUST and LAW and DROIT and DRITTO peculiarly applicable to those words only, or will it apply to others? Will it enable us to account for what is called *Abstraction*, and for *abstract ideas*, whose existence you deny?

'H. I think it will: and, if it must have a name, it should rather be called *subaudition* than *abstraction*; though I mean not to quarrel about a title.

'The terms you speak of, however denominated in construction, are generally (I say *generally*) Participles or Adjectives used without any Substantive to which they can be joined; and are therefore, in *construction*, considered as Substantives.

'An *Act* — (aliquid) *Act*-um.
A *Fact* — (aliquid) *Fact*-um
A *Debt* — (aliquid) *Debit* um.
Rent — (aliquid) *Rendit*-um. redditum.

Tribute

Tribute — (aliquid) *Tribut*-um.
An *Attribute* — (aliquid) *Attribut*-um.
Incense — (aliquid) *Incens*-um.
An *Expanse* — (aliquid) *Expans*-um, &c.

'Such words compose the bulk of every language. In English, those which are borrowed from the Latin, French, and Italian, are easily recognized; because those languages are sufficiently familiar to us and not so familiar as our own: those from the Greek are more striking; because more unusual: but those which are original in our own language have been almost wholly overlooked, and are quite unsuspected.'

The pupil then adopts this principle, and produces many instances in proof of its justice.

In the third chapter, the author treats of those words of which the roots are English or Anglo-saxon; and those which he examines are chiefly participles formed by the terminations *ed*, *t*, and *en*. A few adjectives, similarly terminated, enjoy the rank of substantives. In the antient English and the Saxon, the participles are seen to be very similar to our modern substantives in sound, and nearly so in the spelling. From a few specimens, the reader will discern the views of the author, and become acquainted with his manner of supporting them:

'ODD—Is the participle *Owed*, *Ow'd*. Thus, when we are counting by couples or by pairs; we say—One pair, two pairs, &c. and one *Owed*, *Ow'd*, to make up another pair. It has the same meaning when we say—An ODD man, or an ODD action: it still relates to *pairing*; and we mean—without a fellow, *unmatched*, not such another, one *Owed* to make up a couple.

"So thou that hast thy loue sette unto God,
In thy rembraunce this emprint and graue,
As he in soueraine dignitie is ODDE,
So will he in loue no parting felowes haue."
Sir T. More's Workes. *Rules of Picus*, pag. 28.

'HEAD—Is *Heaved*, *Heav'd*, the past participle of the verb *To Heave*: (As the Anglo-saxon heapob was the past participle of heapan) meaning that part—(of the body—or, any thing else) which is *Heav'd*, *raised*, or *lifted up*, above the rest.

'In Edward the third's time, it was written *Heved*.

"And I say an other strong aungel comyng down fro *Heuene*, keuerid or clothid with a cloude, and the reyn bow in his *Heued*.
Apocalips. Chap. 10. Verse 1.)

"The *Heuedes* of holy churche, and they holy were,
Christe calleth hem salt."
Vision of P. Ploughman. fol. 84. pag. 1.

"Persons and priests that *Heueds* of holy kyrke ben."
Vision of P. Ploughman. passus 16, fol. 84. pag. 2.

'WILD

'WILD -is *Willed, Will'd* (or self-willed) in opposition to those (whether men or beasts) who are tamed or subdued (by reason or otherwise) to the will of others or of Societies.

'FLOOD—is *Flowed*, Flow'd.

"And sens it rayned, and al was in a FLOODE."
Troylus. boke 3. fol. 176. p. 1. col. 1.'

'FIELD.—This word, by Alfred, Gower, Chaucer, &c. was always written ꝑelꝺ, *Feld.* It is merely the past participle *Felled, Fell'd*, of the verb *To Fell*, (ꝑællan, Be-ꝑælan): and is so universally written *Feld* by all our old authors, that I should be ashamed to produce you many instances. FIELD *land* is opposed to *Wood-land*; and means——Land where the trees have been *Felled.*

"In woodes, and in FELDS eke,
Thus robbery goth to seke
Where as he maie his purchas finde,
And robbeth mens goodes aboute
In woode and FELDE, where he goth oute."
Gower. lib. fol. 116. pag. 2. col. 2.

"In woode, in FELDE, or in citee,
Shall no man stele in no wise."
Gower. lib. 5. fol. 122. pag. 1. col. 1.

"Maple, thorne, beche, ewe, hasel, whipulere,
Howe they were FELDE shal not be told for me."
Chaucer *Knyghtes Tale.* fol. pag. 2. col. 2.

"My blysse and my myrthe arne FELDE, sickenesse and sorrowe ben alwaye redy."
Testament of Loue. boke 1. fol. 306. pag. 2. col. 1.

'In the collateral languages, the German, the Dutch, the Danish and the Swedish, you will find the same correspondence between the equivalent verb and the supposed substantive.

German *Fellen*	—	*Feld.*
Dutch *Vellen*	—	*Veld.*
Danish *Fælder*	—	*Felt.*
Swedish *Falla*	—	*Felt.*

'CUD—To chew the CUD, i. e. To chew the *Chew'd.* This change of pronunciation, and consequently of writing, from CH to K and from K to CH, is very common and frequent in our language; and you will have more than one occasion hereafter to notice what obscurity, difficulties, and errors it has caused to our etymologists.'

Thus the word *blind, blined, blin'd*, he tells us, is the past participle of the old English verb to *blin*, (A. S. *Blinnan*) to stop;—and *Bread* is the past participle of the verb to *bray* (French *Broyer*,) i. e. to pound, or to beat to pieces; and the *subauditum* is corn, or grain, or any other substance.

Mr. Tooke here takes occasion to expose certain alterations that have been wantonly made in the text of Shakspeare, and to vindicate the original reading; which he effects in his usual superior

superior manner, while he treats the critics with his accustomed severity:

'The first Folio, in my opinion, is the only edition worth regarding. And it is much to be wished, that an edition of Shakspeare were given *literatim* according to the first Folio: which is now become so scarce and dear, that few persons can obtain it. For, by the presumptuous licence of the dwarfish commentators, who are for ever cutting him down to their own size, we risque the loss of Shakspeare's genuine text; which that Folio assuredly contains; notwithstanding some few slight errors of the press, which might be noted, without altering.'

A faulty emendation of our great bard leads Mr. T. to his very ingenious explanations of the words *it* and *that*. He observes that *it* is written *hit* in our old writers; and, alluding to one of his opponents (the learned Dr. Burgess, Bishop of St. David's,) who has the good fortune to be treated with much respect by him, he continues thus:

'I must suppose that when he had noticed innumerable such instances, he would then have gone still farther back, to our original language: and there he would have found this same word written þit, þyt, and þæt: which might perhaps, have plainly discovered to him, that this pronoun was merely the past participle of the verb hAITAN þætan, nominare. And, upon application, he would have found this meaning, viz, nominatum i. e. *The Said*, perfectly to correspond with every use of the word IT in our language. Having observed this, he would have smiled at our grammatical arrangements; and would not have been in the least shocked to find (as he would often find) the word IT used in the following manner,

"The greate kynge, IT whiche Cambyses
Was hote."

Gower. lib. 7. fol. 158. pag. 1. col. 1.

"When King Arthur had seene them doe all this, hee asked Sir Launcelot what were those knights and that queene. Sir, said Launcelot, I cannot shew you no certaintie, but if Sir Tristram, or Sir Palomides. Wit yee well of a certaine IT beene they and la beale I sond." *Historie of Prince Arthur* 3d part. chap. 98.

'For he would be well aware, that IT, (or *The Said*) is (like all our other participles) as much masculine as feminine, and as plurally applicable as singularly. And from this small inlet, perhaps, (if from no other quarter) the nature of all the other pronouns might instantly have rushed upon his mind, and have enabled him to perform satisfactorily his contract with the public.

'F. I have often remarked, amongst all our old writers, a similar use of the word THAT; which, as well as IT, is applied by them indifferently to plural nouns and to singular. For instance; in that *Traictise* you have quoted, by Dr. Martin, (who wrote accurately and

and was no mean scholar) we meet with such sentences as the following;

"Patrones elected many into THAT holy ordres, nether of age, nor of learnyng, nor of discretion, woorthie to take so high a function." pag. 2.

"The temporall menne at THAT dayes did much extolle and mayntaine chastitie." pag. 47.

"The midwife, christenying the child, added not THAT solemne wordes, nor any man promised the same for him." pag. 113.

"There was a statute or ii deuyſed to take away THAT peines of the church, that were before alwayies ordenied and used against maried priestes." pag. 140.

"To the entente they might the more fully and frely repose them selues in THAT unspeakable joyes with which Christe feedethe them." pag. 284.

So, in the *Hist. of Prince Arthur*. 3d part. chap. 98.

"And so three of them were come home againe, THAT were Sir Gawaine, Sir Ector, and Sir Lionell."

Sir Tho. More uses it in the same manner.

"This pleasure undoubtedly farre excelleth all THAT pleasures that in this life maie be obteined" *Life of Picus*. pag. 12.

"THAT euyll aungels the deuilles." Pag. 386 of his workes.

'Now I have always hitherto supposed this to be a careless and vicious manner of writing in our antient authors; but I begin to suspect that they were not guilty of any false concord in this application of the word. When treating formerly of the *Conjunctions*, I remember, you left THAT unexplained. I thought it not very fair at the time; and you gave but a poor reason for the omission. Will you oblige me now, by informing me whether you think the etymology and meaning of THAT will justify this antient use of the word?

'H In my mind, perfectly. For THAT (in the Anglo-saxon Ðæt, i. e. Ðeab, Ðeat) means *Taken, Assumed;* being merely, the past participle of the Anglo-saxon verb Ðean, Ðegan, Ðion, ϕIhʌN, Ðicgan, Ðigian, sumere, assumere, accipere; to THE, to *Get*, to *Take*, to *Assume*.

"Ill mote he THE
That caused me
To make myselfe a frere."
Sir T. More's Workes. page 4.

'IT and THAT always refer to some thing or things, person or persons, *Taken, Assumed*, or *Spoken of* before: such only being the meaning of those two words. They may therefore well supply each other's place: as we say indifferently, and with the same meaning, of any action mentioned in discourse; either—"IT is a good action;" or, "THAT is a good action;" i. e. *The Said* (action) is a good action; or, *The Assumed* (action) is a good action; or, The action, *Received* in discourse, is a good action.

'THE (our *Article*, as it is called) is the Imperative of the same verb Ðean: which may very well supply the place of the correspondent Anglo-saxon article ꝥe, which is the Imperative of ꝥeon, videre: for

for it answers the same purpose in discourse, to say—*See* man, or, *Take* man. For instance;

"THE man THAT hath not musicke inn himselfe
Is fit for treasons." &c. Or,
THAT man is fit for treasons," &c.

TAKE man (or SEE man;) TAKEN man hath not musicke, &c. SAID man, or TAKEN man is fit for treasons, &c.

'This analysed method of speech must, I know, seem strange and aukward to you at first mention; but try it repeatedly, as I have done for years; apply this meaning frequently on every occasion where THE and THAT are used in the language; and I fear not your conviction. But if the experiment should fail, and leave you in the smallest doubt, we will then enter farther into the subject: for we must hereafter return to it.'

Having in the last chapter employed himself on the words which are formed from participles and adjectives ending in *it*, *t*, and *n*, the author next examines the derivations of those participles which are formed by a change of the characteristic letters; or those which precede the infinitive terminations *an* or *gan*, *can* or *gean*, *ian* or *gian*, as *i* or *y*, which are changed into the broad *a*, *o*, or *u*, and in more recent times into *ou*, *oa*, *oo*, or *ai*. The characteristic letters *e* and *a*, and the diphthongs *ai*, *æ*, *eo*, *ii*, *ea*, *io*, also undergo similar alterations, and supply a very large proportion of the nouns substantive in our language.

In tracing the etymology of the phrase *scot* and *lot*, it is said by the author to have been

'A great mistake, into which both the Italian and Latin etymologists have fallen, to suppose that all the Italian must be found in the Latin, and all the Latin in the Greek: for the fact is otherwise. The bulk and foundation of the Latin language is Greek; but great part of the Latin is the language of our northern ancestors, grafted upon the Greek. And to our northern language the etymologist must go, for that part of the Latin which the Greek will not furnish: and there, without any twisting or turning or ridiculous forcing and torturing of words, he will easily and clearly find it. We want therefore the testimony of no historians to conclude that the founders of the Roman state and of the Latin tongue came not from Asia, but from the North of Europe. For the language cannot lye. And from the language of every nation we may with certainty collect its origin. In the same manner; even though no history of the fact had remained; and though another Virgil and another Dionysius had again, in verse and prose, brought another Æneas from another Troy to settle modern Italy, after the destruction of the Roman government; yet, in spite of such false history, or silence of history, we should be able, from the modern language of the country (which cannot possibly lye) to conclude with certainty that our northern ancestors had again made another successful irruption into Italy, and again grafted their own language upon the Latin,

as

as before upon the Greek. For all the Italian, which cannot be easily shewn to be Latin, can be easily shewn to be our Northern language.

'It would therefore, I believe, have been in some degree useful to the learned world, if the present system of this country had not by a

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that virtuous and harmless good man, Mr. Gilbert Wakefield. For he had, shortly before his death, agreed with me to undertake, in conjunction, a division and separation of the Latin tongue into two parts: placing together in one division all that could be clearly shewn to be Greek; and in the other division, all that could be clearly shewn to be of Northern extraction. And I cannot forbear mentioning to you this circumstance; not to revive your grief for the loss of a valuable man who deserved

but because, he being dead and I speedily to follow him, you may perhaps excite and encourage some other persons more capable to execute a plan, which would be so useful to your favourite etymological amusement. I say, *you* must encourage them: for there appears no encouragement in this country at present

which swarm amongst us as numerously as our volunteers

with this advantage, that none of the former are ever rejected on account of their principles.'

More of *politics* occurs, but we may be excused from quoting it. We entertain a high opinion of the memory of the person here named, but we do not think that he was so *blameless* as he is represented by Mr. Tooke. Feeling much respect for the author and for him in their several lines, we do not regard them as infallible in affairs of state and government; and, as far as it respects Mr. Tooke, we can support this opinion from passages in the volume before us. Though all that it contains, even the political matter, seems to have been very carefully weighed, and elaborately and pointedly as it is expressed, we must be allowed to regard it, in the connection in which it appears, as so much rubbish which is not only inconvenient, but even offensive. To make an invaluable literary performance the vehicle of private spleen and rancour is an impropriety which none would more sensibly feel, and more loudly censure, than the author himself, in any other case than his own. It is indeed lamentable to discover that a mind so superior, and so accomplished, should be so much under the dominion of the bad passions, as to be guilty of a violation of decorum which happily is not less rare than it is inexcusable.

* Mr. Tooke thus leaves blanks for the words and sentences which 'the fears of his printer' do not permit him to express.

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It is here positively asserted that the founders of the Roman state came from the north of Europe, and not from Asia, because it is said that language connot lie. We are not disposed to dispute this account of their origin: but we have some doubts whether the evidence, founded on the circumstance of there being several terms common to both languages, is so conclusive as it is here represented. Which was the borrowing language? The Goths at an earlier period, and the tribe of them denominated Saxons at a later, had maintained much intercourse with the Romans before their several dialects were committed to writing; and it will scarcely be doubted, then, that these barbarous tongues were enriched in consequence of this commerce. The Goths had long served as mercenaries in the Roman armies, and the Saxons were converted to Christianity by Roman priests. He must be a hardy disputant indeed, and wedded in no ordinary degree to system, who, when he reflects on these circumstances, will assert that the northern dialects borrowed nothing from the Roman at the period of which we are speaking.

An old English or Anglo-saxon verb is often the prolific parent of a large family, between the individuals of which we trace little resemblance either in sound or sense, though it be demonstrable that they have all one common origin. Of the numerous specimens of this sort with which this volume abounds, our limits will only permit us to allude to one or two:

'SHEER, SHERD, SHRED, SHORE and SCORE, SHORT, SHORN, SHOWER, SHARE and SCAR, SHARD, SHIRE, SHIRT and SKIRT — All these, so variously written and pronounced; and now so differently and distinctly applied; are yet merely the past participle of ſcinan, *To Shear*, to cut, to divide, to separate. And they were formerly used indifferently.'

'TALL, TOLL, TOOL, TOIL, TAILLE — All these words, as well as TILT, however different they may at first sight appear, are all one word, with one meaning: and are the past participle of the Anglo-saxon verb tilian, *To Liſt up, To Till.*'

In the same manner, *Town*, *Tun*, and *Ten* are the past participles of the A. S. verb tynan, to inclose, the one inclosing *houses*, the second *liquor*, and the third *numbers*. The reflections cast, in these parts of the discussion and elsewhere, against

against Dr. Johnson, can only injure the author. If the literary gigant, being ignorant of the antient northern dialects, and consequently a bad etymologist, and if he be chargeable with very considerable failings, still he has left behind him a reputation which contemptuous sneers, though conveyed in the most ingenious work of the age, in vain attempt to reach.

We have observed that the author traces words the most dissimilar to one common stock, and this in a way that falls little short of demonstration; thus *Bough*, *bay*, and *buxom* come from the same root; *rogue*, *array*, and *rigor*, *rigid*; *shoulder* and *shilling*; *brook* and *breeches*; *room* and *brim*; *stage*, *stag*, *stairs*, *stony*, *stye*, and *stirrup*; *stride* and *yesterday*; *lace* and *luck*; *wages*, *keg*, and *key*; *grave* and *grotto*; and also *hell*, *hed*, and *hall*.

In the fifth chapter, Mr. Tooke treats of another source of abstract terms; or another method, as he expresses it, of shortening communication by artificial substantives; or instances in which one word stands for a whole sentence: the word used for this purpose being the present indicative of a verb. At the head of this class of terms, is placed *Truth*; part of the author's account of which we shall submit to our readers, as highly worthy of their attention:

'Like the other words, TRUE is also a past participle of the verb ΤΡΑΝΑΝ, Tpeopan, confidere, to think, to believe firmly, to be thoroughly persuaded of, *To Trow*.

'Marke it, Nuncle.
Haue more then thou showest,
Speak lesse then thou knowest,
Lend lesse then thou owest,
Ride more then thou goest,
Learne more then thou TROWEST." *Lear* pag 288.

'This past participle was antiently written TREW: which is the regular past tense of TROW. As the verbs *To Blow*, to *Crow*, to *Grow*, to *Know*, to *Throw*, give us in the past tense, *Blew*, *Crew*, *Grew*, *Knew*, *Threw*. Of which had the learned Dr. Gill been aware, he would not, in his *Logonomia Anglica*, pag. 64. have told us that TRU, ratus, was "verbale *anomalum* of I TROU, reor."

'Of this I need not give you any instances; because the word is perpetually written TREW, by all our antient authors in prose and verse, from the time of Edward the third to Edward the sixth.

'TRUE, as we now write it; or TREW, as it was formerly written; means simply and merely—That which is TROWED. And, instead of its being a rare commodity upon earth; except only in words, there is nothing but TRUTH in the world.

'That every man, in his communication with others, should speak that which he TROWETH, is of so great importance to mankind; that it ought not to surprize us, if we find the most extravagant and exaggerated

ggerated praises bestowed upon TRUTH. But TRUTH supposes ankind: *for whom* and *by whom* alone the word is formed, and *to whom* only it is applicable. If no man, no TRUTH. 'There is therefore no such thing as eternal, immutable, everlasting TRUTH; unless mankind *such as they are at present*, be also eternal, immutable, and everlasting. Two persons may contradict each other, and yet both speak TRUTH: for the TRUTH of one person may be opposite to the TRUTH of another.'

The substantive *truth* is the third person singular of the indicative *trow*. It was formerly written *Troweth*, *Trowth*, *Trouth*, and *Truth*; and it means—(aliquid, any thing, something) that which one *troweth*, i. e. thinketh or firmly believeth.

In like manner we have *Girth*—that which girdeth, gird'th, girth. *Warmth*—that which warmeth. *Health*—that which healeth or maketh one to be hale or whole. *Mirth*—that which dissipateth, viz. care, sorrow, from the A. S. verb Myrran, to scatter, &c. *Growth*—the third person of *to grow*. *Birth*—the third person of *to bear*. *Sloth*—that which sloweth, or maketh one slow, from the A. S. verb Slawian. *Mouth*—that which eateth, from the A. S. verb Mitian, *edere*. *Smith*—one who smiteth. Antiently this word was applied to all who smite with a hammer, including carpenters as well as those who were employed in working metals. The French appellation, *carpenter*, was not in general use in the reign of Edward III.

We have now reached the close of the etymological part of this volume; and having given to it the best consideration of which we are able, we are fully satisfied that the author has established his hypothesis:—indeed, we complain rather of a redundance than of a want of proofs. It is not without surprize that we find the similarity, in almost every instance, so great between the stock and its scions, and the variations so satisfactorily explained. Had the author prefixed to his disquisitions more general observations on etymology,—descanted on the manner in which accident, caprice, and association combine to affect it,—and shewn how words are formed from fragments of other words, from compounds, and from whole sentences,—had he attended to convertible letters and syllables, and to transpositions,—he would have considerably shortened his labours, and have rendered less of reasoning and fewer examples requisite in the particular cases.

If in the chapter which treats of Adjectives we meet not with so much novelty as in those which precede it, we every where perceive that, on each head of grammar, the author leaves all his predecessors far behind; and if no discovery gives interest to this part of the subject, it is enriched with some original observations, which are both striking and practically important.

ant. The true doctrine respecting adjectives is contained in the following propositions, which are here inserted from former grammarians:

Adjective imports the general notion of *pertaining to.* (Wilkins.)

Adjectivum respectivum nihil aliud est quam ipsa vox substantiva, *adjectivè posita.* (Wallis.)

Quodlibet substantivum adjectivè positum degenerat in adjectivum. (Ib.)

Ex substantivis fiunt adjectiva copiæ addita terminatione y, &c. (Ib.)

Mr. Tooke classes adjectives as among the most convenient abbreviations used in language, but not as essential to it; and he therefore does not reckon them among the parts of speech. He observes that the Mohegan, a language very general among the Indian natives of North America, is wholly without adjectives.

A curious occurrence in the history of our language is stated with great distinctness and precision, and accompanied by an important observation, in the following passage:

'The same word is not sometimes an Adjective and sometimes a Substantive. But it is true that some languages have such defects, that, for want of an adjective distinction to some of their terms, they are forced to attribute the term itself without any adherent intimation of its attribution. Which defect (viz. the want of an *adjective* termination) was, I suppose, originally the case with all terms in the rude state of all languages: and this defect still continues most in the most imperfect and unimproved languages. The want of an *adjective* termination to the signs of ideas, is more easily borne in languages where the *added* sign is closely joined to the sign which it is intended to accompany. But, without an *adjective* termination, all transposition would be excluded: and therefore the transposed languages are never so deficient in this respect, as the others. In English, instead of *adjectiving* our own substantives, we have borrowed, in immense numbers, *adjectived* signs from other languages; without borrowing the *unadjectived* signs of those same ideas: because our authors frequently found they had occasion for the former, but not for the latter. And, not understanding the nature of language, or the nature of the very benefit they were receiving; they did not, as they might and should have done, improve their own language by the same contrivance within itself; but borrowed from other languages abbreviations ready made to their hands.'

Thus, while the substantives are English, as *boy, man, woman, mind, birth, life,* &c. the adjectives are of foreign origin, as *infantine, puerile, virile, human, female, feminine, mental, natal, vital,* &c.

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'The adoption of such words as these, was indeed a benefit and an improvement of our language; which however would have been much better and more properly obtained by *adjectiving* our own words. For, as the matter now stands, when a poor foreigner has learned all the names of things in the English tongue, he must go to other languages for a multitude of the *adjectived* names of the *same things*. And even an unlearned native can never understand the meaning of one quarter of that which is called his native tongue.'

The case in fact bears the hardest on the unlearned native; because most foreigners, who have occasion to acquire our language, are acquainted with the Latin, to which our imported adjectives are ultimately to be traced.

On the subject of participles, Mr. Tooke observes that originally the English language was confined to two, but that our authors have since borrowed four more from other languages; they proceeded in regard to new participles just as they did in regard to new adjectives; they did not abbreviate their own vernacular words in imitation of what had been done in foreign dialects, but adopted the terms themselves from other languages; and thus again is the stranger, who learns our verbs, obliged to seek the meaning of our participles in other tongues.

We have, says Mr. T., the same occasion to connect the verb with a noun, as a noun with a noun,—or, as he expresses it, to *adjective* the verb, as to adjective the noun: the one and the other are effected by terminations. Not only may the simple verb, he observes, be adjectived, but every mood and every tense of the verb are capable of and actually undergo the same transmutation. Moods and tenses are themselves abbreviations; they are simply the circumstances of time and manner added to the verb. As the English has few of these modal and temporal abbreviations, it is impossible that it should contain the secondary abbreviations, or those which consist of moods and tenses made into participles.

Mr. Tooke states, after Perizonius, that the participle has all that the noun adjective possesses, and something more, because the verb has something more than the noun. Every verb has a sense of its own, distinct from manner and time.—Since the participle bears the same relation to a substantive that an *adjectived* noun bears, he proposes that the participle should be called a verb adjective. As case, gender, and number are no parts of the noun, but merely circumstances which frequently attend it, and in some languages are expressed by signs which have coalesced with the noun; so mood, tense, number, and person, are no parts of the verb, but circumstances which frequently accompany it, and which in the same manner in some languages are expressed by signs which have coalesced with it.

The proper application of these coalesced words to nouns has been called *declension*, and to verbs *conjugation*. As the noun adjective signifies all that the unadjectived noun imports, so is the signification of the verb adjective commensurate with that of the unadjectived verb.

The English verbs adjective are here reckoned to be six; the simple verb adjective, two adjective tenses, and three adjective moods:

The simple verb adjective; or the indicative present adjective.

The past tense active adjective.

The future tense active adjective.

The potential mood active adjective.

The potential mood passive adjective.

The official mood passive adjective.

The present indicative participle, as it has been hitherto called, the author denies to have any relation to manner and time; he therefore denominates it simple verb adjective; and its termination is *ing*, as liv-*ing*.

The past tense active adjective is obtained by adding *ed* or *en* to the past tense: but such is the imperfection of our language, that, in the same manner as the noun is often used adjectively without a termination, so is the past tense used adjectively without any addition to it.

Of the future tense active adjective we have very few instances in the English language; *future*, *venture*, and *adventure* form the whole catalogue. The author wishes that a long arm were made, and that this family were increased by transfers fom the Latin.

The potential mood active adjective has its termination either in *ive*, or *ic*; as *operative*, *imperative*, *lucrative*, &c. and *energetic*, *specific*, *soporific*, &c.

The potential mood passive adjective has its termination in *ble*, as *amiable*, *affable*, &c.

In our language, however, words occur which terminate in *ble*, as *agreeable*, *amicable*, &c. which have no passive signification; and the author gives a very learned and ingenious account of their introduction.

We have also very few words that range under the head of the official mood passive adjective; *legend*, *prebend*, *reverend*, *dividend*, *memorandum*, are all that the author enumerates.

It has been a matter of dispute among critics, whether our language has been the more benefited or injured by the additions which have been made to it in modern times. This point, however, Mr. Tooke with the utmost facility decides in the most satisfactory manner. He inquires what the additions

tions have been, and investigates their nature. The language, he tells us, has not much increased its stock of complex terms; nor does he regard such acquisition as worthy of being coveted. Our antient tongue, he says, was very destitute of abbreviations in the manner of signification of words; and our early authors, being pressed by this defect, endeavoured to remedy it. They perceived that other languages were possessed of the abbreviations of which they were in want: they did not stop to consider the nature and origin of them, and the manner of their adoption: they did not give themselves the trouble of investigating the contrivance which was the parent of them, in order to proceed in the same manner with their own language, and by similar methods to procure for it similar conveniences: but they took a much shorter course; they seized the terms themselves, and engrafted them on the discordant stocks of an heterogeneous dialect. The consequence has been that our roots belong to one language, while our derivatives are taken from another; that the defects of our tongue have been supplied at the expence of its uniformity; and that our dialect is a medley rather than a language. For having supplied the defects of our language, we are unquestionably highly obliged to our predecessors: but had they effected this in a more scientific manner, had they deduced the improvements from their original stock, had these been made to grow out of the proper materials, and had the artists consulted the genius and uniformity of the language in the additions which they were making to it, the obligations would have been of a higher nature, and would have intitled the benefactors to warmer acknowlegements. The present author is of opinion that the Greeks and Romans were not aware of the advantages which, in this particular, distinguished their languages.

Mr. Tooke's able decision on this important question being closed, his attentive disciple thus addresses him:

'F. It seems to me that you rather exaggerate the importance of these abbreviations. Can it be of such mighty consequence to gain a little time in communication?

'H. Even that is important. But it rests not there. A short close, and compact method of speech answers the purpose of a map upon a reduced scale: it assists greatly the comprehension of our understanding: and, in general reasoning, frequently enables us, at one glance, to take in very numerous and distant important relations and conclusions, which would otherwise totally escape us. But this objection comes to me with an ill grace from you, who have expressed such frequent nausea and disgust at the any-lengthian Lord with his numerous strings, that excellent political swimmer, whose tedious reasons, you have often complained are as—"two grains of wheat hid in two bushels of chaffe."

'And here, if you please, we will conclude our discussion for the present.

'F. No. If you finish thus, you will leave me much unsatisfied; nor shall I think myself fairly treated by you.

'You have told me that a *Verb* is (as every word also must be) a *Noun*: but you added, that it is also *something more*: and that the title of *Verb* was given to it, on account of that distinguishing *something more* than the mere nouns convey. You have then proceeded to the simple *Verb adjectived*, and to the different *adjectived Moods*, and to the different *adjectived Tenses* of the verb. But you have not all the while explained to me what you mean by the naked simple *Verb unadjectived*. Nor have you uttered a single syllable concerning that *something* which the naked verb unattended by *Mood*, *Tense*, *Number*, *Person*, and *Gender*, (which last also some languages add to it) signifies *More* or *Besides* the mere Noun.

'What is the *Verb*? What is that peculiar differential circumstance which, added to the definition of a Noun, constitutes the *Verb*?'

How bold is it on the part of the author thus to terminate? Will no philosopher anticipate the discovery which the sage of Wimbledon refuses as yet to impart to the world? Does the problem baffle the sagacity of every man but one? The challenge is singular in the history of letters.—Has he alone the clue in the labyrinth of Grammar, and are the mysteries of the temple known exclusively to him? He is inexorable to the pressing entreaty of his docile attendant:

'We will leave of here, (he says,) for the present. It is true that my evening is now fully come, and the night fast approaching; yet, if we shall have a tolerably lengthened twilight, we may still perhaps find time enough for a farther conversation on this subject: And finally, (if the times will bear it) to apply this system of Language to all the different systems of Metaphysical (i. e. verbal) Imposture.'

Most cordially do we wish that the twilight may be long and cheering; and that the hierophant may survive the quinquennium, and live to take again the aspiring candidate by the hand, in order to dismiss him an epopt. We are less anxious to learn the Roman and Greek mysteries, than to penetrate the arcana which are to effect so entire a revolution in human knowlege as is here intimated. Are we to understand Mr. Tooke as condemning all the existing metaphysics; and that he makes no distinction between Aristotle and Locke, between Reid and Hartley? Is etymology to prove that the great law of association is a dream, that the factitious nature of the passions is an invention, and that the influence of motives is a baseless theory? We do not anticipate changes to this extent, nor suppose that we shall expel Locke, Hartley, and Stewart from

from our foremost shelves, and lodge them with the schoolmen and the logicians. Be the consequences, however, what they may, the ingenious author may rely on every attention from us, that is due to services so pre-eminent in their kind as his undoubtedly are; and that we shall cheerfully pay him that deference which we owe to one who so far excels all other grammarians; who, though he may not boast of all the lore which some critics may have amassed, has established a superiority on the basis of skill and judgment, as marked and decisive as ever distinguished the proudest names in the republic of letters. It is probable that we shall not widely err, if we assert that of all the discoveries of this age, those of our author are most creditable to human sagacity and ingenuity. If he has been proscribed civil distinctions, and if it has been denied to him to become, like Lord Bacon, the head of the law, his name will descend to posterity as having rendered services to human knowlege not less brilliant than those of the philosophical chancellor. In the farther prosecution of his present inquiries, not only is his country but the cause of letters most materially interested; and we trust that he will live to do justice to his own fame, and to fulfil the expectations of the scholars of every nation. Be his politics ever so objectionable, we own that, were we his sovereign, we should think ourselves honoured by protecting him; and we should have his statue placed among those of the great men who did honour to our reign.

It is of the general doctrines of these volumes that we would be understood as speaking; some criticisms on particulars we intended to have introduced: we had also designed to have made a few observations on the nature and limits of the benefits which language can derive from etymology, and to have adverted to others of the more important concomitant causes which affect its nature and qualities: but this article is already extended to a size which exceeds its due proportion. We had proposed, likewise, to have animadverted on one or two of the more gross of the political effusions with which Mr. Tooke has chosen to deform his pages: but we wish to take our leave of him under the impressions so honourable to him, and so pleasing in themselves, which have been called forth by an impartial review of his literary labours and services. We can scarcely forbear, however, from asking where was that sagacity which analyzed the indeclinable parts of speech, which discovered the true theory of grammar, which traced with such precision the formation of our language, and which so fully laid open the contrivances to which the most finished dialects owe their superiority,—we say, where was this matchless discernment, when an invidious comparison between the present

epoch and the reign of Athelstan escaped the pen of the author? Disappointment corrodes his heart. Why should it? His name will be in frequent mention, when those of the men whom he envies shall have been long consigned to oblivion:—but we are told that he undervalues the immortality of fame. Thus it is; that when we are secure of that which is most rare, we estimate it as of little value, and sigh only for that which is more common and which we know is destined to elude our grasp.

ART. X. *Specimens of Scarce Translations of the Seventeenth Century, from the Latin Poets.* To which are added Miscellaneous Translations from the Greek, Spanish, Italian, &c. By Robert Walpole, Esq, B. A. of Trinity College, Cambridge. 12mo. pp. 176. 4s. Boards. Mawman.

WE have more than once adverted to the extreme difficulty of executing a translation which may preserve the spirit and beauties of the original, without the addition of extraneous ideas, and at the same time without sacrificing the idioms and the elegance of the substituted language. When successful attempts of this kind occur to the observation of the scholar, it is his duty to record them as literary curiosities, and as models for future essayists in the same arduous department of letters. In the present collection, the examples have much more merit than we are apt to ascribe to the age in which they were written, and consequently deserve to be rescued from the total oblivion which was fast overtaking them.

The subjects are Byblis and Caunus, from Ovid, translated by Oldham; Ovid, Eleg. 1. 2. by Creech; Horace, Ode 1. 4. Supposed by the Earl of Rochester; The Phœnix of Claudian, in French, by Motin; Ovid, Eleg. 1. 9. Supposed by the Earl of Rochester; Horace, Ode 1. 3. in French, by Du Perron; Ovid, Epist. 10. Anonymous; Ovid, Eleg. 1. 4. by Sir C. Sedley; Ovid, Epist. 1. in French, by Du Perron; Ovid, Epist. 8. Anonymous; Ovid *de arte amandi*, 1. 681. &c. in French, by the President Nicole; Ode from Gallus, by Cotton; Martial, book 8. epigr. 77, by B. Jonson; Ovid, Trist. 3. 3. by Vaughan; Lines from Claudian's Rape of Proserpine, in French, by the President Nicole; Tarquin and Lucretia, from Ovid's Fasti, by Creech; Epigram ascribed to Virgil, in French, by Pierre de Mouchault; and an epistle from Aulus Sabinus, by an anonymous writer.

The sources whence these specimens have been extracted, and which are now of difficult access even to many of the learned, are, a book printed in 1681, containing some original performances,

ances, by Oldham; a collection of miscellaneous poems, 1684; *La Cresme des bons vers*, 1622, and giving extracts from the works of Ronsard, Malherbe, and others; a translation of the Epistles of Ovid, by several hands, 1680; *les Oeuvres de Mons. le Président Nicole*, 1661; a Collection of Poems, by Charles Cotton, 1689: '*Olor Iscanus*, a collection of some select poems and translations, written by Mr. Henry Vaughan, Silurist,' 1651; and '*Les Oeuvres de P. Virgile Maro, Prince des Poëtes Latins*,' &c. 1608.

It is not a little remarkable that a rare combination of fidelity, spirit, and easy elegance, characterizes most of the specimens which Mr. Walpole has selected. If, in some instances, the version be unnecessarily diffuse, in others it is extremely close, without partaking of servility. Obsolete expressions very rarely occur: but extreme nicety of rhymes seems not to have been cultivated. Some feeble or harsh lines occasionally mar the harmonious tone of the measure; yet, with a few alterations, a majority of the pieces would reflect credit on the most reputable translators of the present day. The French specimens are chiefly deficient in spirit and conciseness: but they possess an ease and a *naïveté*, which, if they excite not admiration, never fail to please.

The story of Byblis and Caunus has in general suffered little by passing through the hands of Oldham.—A short quotation will exemplify his manner:

"*Spes tamen obscœnas animo dimittere non est*
Ausa suo vigilans. Placida resoluta quiete,
Sæpe videt quod amat. Visa est quoque jungere fratri
Corpus; et erubuit quamvis sopita jacebat.
Somnus abit: silet illa diu; repetitque quietis
Ipsa suæ speciem; dubiaque ita mente profatur."

"Nor dare she yet with waking thoughts admit
A wanton hope; but when returning night
With sleep's soft gentle spell her senses charms,
Kind fancy often brings him to her arms;
In them she oft does the lov'd shadow seem
To grasp, and joys, yet blushes too in dream.
She wakes, and long in wonder silent lies,
And thinks on her late pleasing ecstacies;
Now likes and now abhors her guilty flame,
By turns abandon'd to her love and shame:
At length her struggling thoughts an utt'rance find,
And vent the wild disorders of her mind.'

Oldham, however, is sometimes too paraphrastic. Thus the lines

"*Aut,*

" *Aut, hoc si nequeo, peream precor ante, toroque*
Mortua componar, positæque det oscula frater,"

are feebly expanded into,

' No, let me banish this forbidden fire,
Or quench it with my blood, and with 't expire:
Unstained in honour, and unhurt in fame,
Let the same grave bury my love and shame:
But when at my last hour I gasping lie,
Let only my kind murderer be by;
Let him, while I breathe out my soul in sighs,
Or gaze 't away, look on with pitying eyes:
Let him (for sure he can't deny me this)
Seal my cold lips with one dear parting kiss.'

This last line, which Pope would not have disowned, was worthy of more suitable companions.

After having conveyed the full import of doubt and agitation, which are finely expressed by

" *Incipit; et dubitat; scribit; damnatque tabellas:*
Et notat; et delet; mutat; culpatque, probatque;
Inque vicem sumtas ponit, positasque resumit,"

the translator adds these unmeaning lines;

' Unsteady her resolves, fickle and vain,
No sooner made, but strait unmade again;
What her desires would have she does not know,
Displeas'd with all whate'er she goes to do.'

Similar examples might easily be adduced.—In a few instances, on the contrary, the genuine amount of the sense is either reduced, or aukwardly exhibited. The stanza

' Gods! what a scene of joy was that! how fast
I clasp't the vision to my panting breast!'

is not equivalent to the voluptuous ecstacy of the original;

" *Prob. Venus, et tenera volucer cum matre Cupido,*
Gaudia quanta tuli! quam me manifesta libido
Contigit! ut jacui totis resoluta medullis!"

The neatness and felicity of

" *Fer has, fidissime, nostro.*" . . . .
Dixit, et adjecit, post longo tempore. . . . "*fratri.*"

are miserably exchanged for

" Go carry this with faithful care," she said,
" To my dear ...." there she paused a while, *and staid,*
' And, *by and by*, " brother,".. *was heard to add.*'

A frequent recurrence of incorrect rhymes may be pardoned, on account of the laxity which formerly prevailed in this respect: but *delight* and *great*, *increase* and *disguise*, *meet* and *delight*,

delight, *kiss* and *eyes*, cannot well be tolerated in the small compass of eight successive lines.

To offer particular strictures on the shorter passages would carry us beyond proper limits; and we have already noted their general merits. We shall now only add that the two by Creech are distinguished by fidelity and tender simplicity, that the anonymous versions are executed with considerable success, and that Motin's translation of the Dying Phœnix possesses the charms of grace and freedom, without deviating from the meaning or spirit of the original.

Of the smaller poems at the end of the volume, those intitled 'from the Greek' are admitted by Mr. Walpole himself to be *imitations* from the Anthologia: but he has neither inserted nor referred to the originals, having 'scarcely ever noted their places in Jacob's collection;' and he thinks that 'they will easily occur to the mind of the classical reader.' We really wish, however, that he had submitted to the trouble of producing the originals; for so very free and so greatly expanded are these versions, that 'the classical reader' will scarcely recognize them. We shall quote two of them, to illustrate this remark:

'O say what mean those frequent sighs?
Why heaves, my fair, thy sorrowing breast;
Why on each lovely feature rest
Dark clouds of grief, and dim those eyes
With show'rs of sorrow streaming?

'O tell me all; to sooth thy mind
Friendship its aid shall soon impart.
Bid joy again illume thy heart,
With balmy hands thy wounds shall bind,
Each dimpled smile recalling.

'Say, do I ken aright?—The youth.
Who oft, caressing and caress'd,
Upon thy lips the kiss impress'd,
And swore the vows of love and truth,
The sigh impassion'd heaving,....

'Say, hast thou seen his circling arms,
While rapture bade his bosom glow,
And joy's high current madd'ning flow,
Clasp to his heart some fair one's charms,
Thy long-lov'd form unheeding?

'No answer! Yet, too well I guess
Thy grief, and well thy eyes reveal,
And tell, what thou would'st fain conceal,
What jealous pangs thy heart oppress,
Each tortur'd sense inflaming.'—

'On

'On a Picture of Sappho.

'Yes, sure 'twas Nature's self who drew
That mien, those features, which I view,
Who thus pourtray'd the Lesbian's form;
I mark her eyes, that seem to rove
Full fraught with fancy and with love,
And sparkling glow with passion warm.
I mark, around her shape and air
What graces play and hover there;
How well the pencil's power has trac'd
The genius of the heaven-born Muse,
And all the charms and roseate hues
That e'er the queen of beauty grac'd.'

The prototype of the former of these will be found, in *six lines*, in Mœcius, *apud Brunck*, II. p. 237. Epigr. III.; and the other, (less diffused) in eight lines, in Demochæris, *apud Brunck*, *Analect.* Vol. III. p. 70. IV.—All these pieces are of an amatory complexion, rather too closely bordering on the refined voluptuousness of the new school, yet breathing something of a Grecian air. The first is, perhaps, the most pleasing:

'O would that I were some soft gale
Which fans with perfum'd wing the air,
That from thy lips I might inhale
Each balmy sweet that lingers there,
And drink thy fragrant sighs!

'And would that I were yon red rose
In vernal pride and radiance drest,
That, cull'd by thee, my lively glows
Might grace a while, my fair, thy breast,
And veil its snowy charms!'

The Latin Alcaic stanzas consist of a translation from the first part of the fourteenth *Canzone* of Petrarch, and are certainly intitled to praise. After the finely flowing version, however, of the same passage, by Voltaire, we are not easily reconciled to the kind of measure which is here adopted.

Of Mr. W's translations *into* the Greek language, we shall not here undertake a minute examination. We have often given our opinion of these attempts in general; and Mr. Walpole's attainments in Attic learning were displayed much in detail, in our account of his Fragments of Greek poets, Rev. Vol. 49. N. S. p. 225.

To conclude: in this little volume, of which the contents may to some appear rather trivial, we readily perceive an union of talents, taste, and classical knowlege; and we hear with pleasure that it was undertaken during the hours of relaxation from a performance of a more serious cast.

ART.

ART. XI. *Dissertations, Essays, and Parallels.* By John Robert Scott, D.D. 8vo. pp. 382. 7s. Boards. Johnson.

IT is stated by the author of this volume that most of the papers which it contains were written several years ago, that some of them were honoured with the first prizes in the University of Dublin, and that they are now submitted to the public in order to ascertain how far the writer may be justified, in bestowing farther labour on other productions which he has in reserve, with a view to the decision of the same tribunal. To us it appears rather singular that he should delegate so many of his juvenile performances to this trial, and so few of his more matured compositions; the reverse of which arrangement would on many accounts have been more proper, would have been dealing more fairly with his judges, and would probably have done himself greater justice. Some of these earlier attempts, however, manifest enough of promise, and his later efforts display sufficient marks of advancement, to warrant the conclusion that he is qualified to appear with repute as an author.

The productions before us, indeed, possess various degrees of merit: but all of them indicate marks of literature, and a turn for thinking. In the Academical exercises, the topics are mostly appropriate, and are in general duly discussed: but it often happens, as might have been expected, that considerations closely connected with the subject are overlooked. The specimens of the labours of the author's riper years possess more decided merit. Through the essay *on the Influence of Taste on Morals*, a train of just reasoning prevails; and the facts, which are decisive of the point in debate, are with great discretion rather intimated than disclosed. This latter circumstance is a feature which will not fail to strike good judges, and to inspire them with favourable prepossessions; it is a proof of a fine *tact*; which, in authorship as well as in many other lines, is a prime requisite to eminent success.

No. 1. of these papers, a Dissertation on the Influence of Religion on Civil Society, is one of those which obtained prizes at the University; and, all circumstances being weighed, it deserves considerable praise. If, however, the author never loses sight of the question, and if the ideas are all pertinent, still their want of precision and *definiteness* betray the youthful writer. The objections which he raises he is for the most part able to refute: but many are never urged which a profound opponent would have been very ready to have introduced; and we meet with more than a solitary instance of that pertness which almost invariably attends us in the spring of life. A caviller would object to the author that it was *superstition*, and not religion which

which lent its aid to form the social union, and assisted the first movements of bodies politic; and an adversary would also contend that, having been auxiliary to society in its early stages, its interference in its farther progress becomes not only unnecessary but pernicious. He might farther maintain that the principles, which impel us to enter into society, would operate to strengthen and cement the union, and dispose us to the partial sacrifices which the preservation of so great a common blessing required; or he would allege that religion, like science, letters, or arts, is only indirectly beneficial to society. We mention these objections not because we disagree in opinion with the writer, but in order to shew that the paper takes but a partial and limited view of the subject. The notions entertained by the author on this topic will appear from what follows. Having attempted to shew that society is unable to realize and render permanent the blessings at which it aims, he observes:

'But notwithstanding these defects are alike striking and unavoidable, yet are they not remediless, the condition of man hopeless; nor has this lord of the creation been slightly provided with the means of happiness by the supreme first cause of all things. For Religion is at hand to assist the cause of Civil Society, well adapted to remedy its defects, to make up for its deficiencies, and to give to its orders, its decrees, and its sanctions, strength, stability, and support. Ensuring to the magistrate the permanency of the state and the obedience of the subject, from the solemn external tie of oaths, and to the people the unmolested enjoyment of their rights from the internal bond of conscience by it imposed; the blessings of security, of peace, and of order, spontaneously spring from Civil Society; which thus, having laid its foundation on the broad basis of public utility and general good, at length hides its aspiring head within the shadow of the throne of the Most High. Religion being now united, and, as it were incorporated with Society, mutual advantages to each flow from their union; as the former is enforced by the temporal punishments of vice and iniquity imposed, for its own safety, by the latter; whilst it, in return, is more than doubly repaid for this service by the efficacy of those motives to action which the former makes known, establishes, and applies.

'For holding forth to the virtuous rewards of value immense, and duration infinite, Society receives from this union that aid which its poverty prevented it from bestowing on the deserving; and which, from ignorance of the motives of human actions, it was incapacitated to bestow with justice, had it even possessed the means of rewarding. The fear of divine punishment for villainy and vice, that first and firmest pillar of Society, now combining its force with these rewards, and operating in conjunction with civil sanctions, the two grand principles of political community are called into action: those principles of reward and punishment which all legislators, speculative or practical, have seen to be essential to the well being of the state, but which

which without the aid of Religion, they have ever been unable effectually to establish.

'Indeed when the human mind is once thoroughly impressed with a due sense of Religion, or of the existence, attributes, and providence of the Eternal, sentiments of duty supersede the necessity of civil sanctions, and the virtues of the citizen arise from the character of the man. From his belief of an overruling providence, he feels himself obliged to the duties of (what moralists call) imperfect obligation, those duties so essential to the comfort of life; whilst the actions which laws can neither reach, nor sufficiently enforce, are performed with promptitude and alacrity, having it indelibly impressed on his mind that the law was not made for a man of conscience. As he is convinced that no crimes can be hidden from him to whom the secrets of all hearts are known, hypocrisy, fraud, and deceit, are banished from his conduct, and his most private not less than his most public actions, conformed to the rules of infinite wisdom, purity, and goodness. Called on to take a part in the busy scenes of active life, the dignity of his virtue sheds a lustre on the most exalted station, whilst his conscientious discharge of its functions scatters blessings over the happy land; and in the calmer scenes of sequestered retirement their milder radiance spreads around them a glory which illumines even the obscurity of his retreat.'

Dr. Scott's Dissertation *on the Progress of the Fine Arts* was published some years ago, and was briefly mentioned in our Review, with considerable objections to it in point of style. We know not whether this paper has since undergone any revision, but a second perusal of it has inclined us to a more favourable opinion of its matter.

The former part of the essay *on Writing History* bears the marks of a juvenile production, being composed in a very angry style, and betraying no small share of conceit. In this part, a hideous picture appears prominent; which is intended, as we suppose, to represent a very celebrated historian of our own times. We scruple not to pronounce it a disgrace to the writer. With all its faults, and we have no desire to dissemble or diminish them, we do not hesitate to say that the work, which is here so severely censured, is an honour to our age, as well as one of the proudest literary monuments of which our country can boast. Strangely constituted is that mind which would regard, as an account of the performance in question, an exaggerated statement of its faults. It is very practicable to avoid its errors, but not easy to match the mass of excellence which characterizes it; and we fear that, in this degenerate age, we are not likely soon to witness the appearance of a publication equally valuable and splendid.—The remainder of the paper has little in it that offends, while it abounds with sensible observations. Dr. Scott very properly represents impartiality as the first qualification of an historian; but, should he ever appear

in that character, from the specimen of it with which as a critic he has furnished us, and to which we have just adverted, we suspect that it would not be that in which he would most shine.—Having already recommended the essay on *the Influence of Taste on Morals*, we shall content ourselves with making a few short extracts from it, in order to attract towards it that attention which we think it deserves:

'It is allowed on all hands that the faculty of *Taste*, in the modern sense of that word, is excited in the mind by the contemplation of outward objects through the intervention of our bodily organs: that it is no native and inherent power totally independent of adventitious circumstances, but that its very existence depends on the agency of external objects; in the apprehension, the selection, and the judicious judgment of which its vitality consists. Now the virtues and vices of mankind have no representative forms that strike our organs, and by the impulse thence communicated are enabled to raise pictures of beauty and deformity in the mind; and therefore they cannot affect this faculty of Taste in the same manner, nor in a like degree, as the productions of the arts are confessed to do. Wanting the essential quality that calls forth its energies, that is form, it is utterly impossible for them to rouse or agitate it in that way which the theory we are considering supposes; and therefore it is impossible for it to be so influenced by them as to be induced decidedly and invariably to prefer virtuous to vitious, moral to immoral conduct.'—

'It is to be remembered that the human mind is not a mere mirror, reflecting objects presented to it without agitation, emotion, or passion; but is so constituted, for wise and gracious purposes, as to be strongly moved by the view of external beauty, which rouses feelings, excites emotions, and creates desires, which reason is to regulate and restrain, but cannot root out. And though it is not easy to say from whence several of the mental powers and energies primarily spring, nor whence they derive their actuating principle; it yet seems tolerably clear, from a variety of observations, that the faculty which we denominate *Taste* arises, in the first instance, from some more delicate constitution of the bodily organs; rendering them more acutely sensible than commonly happens to the impressions of external objects, and more vigorously agitated by the impulses of outward forms. Hence independent of all culture, indeed of all reflection, various external objects excite in persons of this organization lively perceptions of pleasure and disgust, to which others of a different frame and constitution are so totally strangers as often to be hardly capable of being convinced of their existence. They are delighted with what is beautiful in the diversified productions of animal and vegetable life, or in the inanimate formations of brute matter; and they are offended with the view of what is unsightly in them: most frequently without being able to assign to themselves any cause for either the one or the other feeling. This is the groundwork, whereon education, cultivation, and observation, diligently and duly applied, raise to its topmost height of excellence the faculty we are considering: and, when thus improved, the elegant and graceful forms

forms produced by the ministry of the arts become its favourite and adequate object, which it scrutinizes with accuracy and estimates with judgment. But such a bodily conformation as this is manifestly most liable to be ensnared by the seductions of sensual pleasure; which applying itself solely to our corporeal nature must act with much more force and power on systems of such increased irritability, than on those of a grosser and more sluggish make. That enticement, which languidly strikes with a transient impulse the latter, strongly firing with a permanent impression the former: the one being, as it were, a solid mass of inert matter, which leisurely and slowy melts into fusion by the vigorous application of continued heat; the other a magazine of nitrous combustibles, where the smallest spark accidentally falling kindles an instant and wide-spreading conflagration. This implies no defect in the original frame of any of the species, nor is it here intended to insinuate any such; for we have superior principles and more coercive motives, fully equal to the task if duly exerted, given us to direct and govern all our animal feelings; whose vividness may exalt the merit of mind in properly swaying them, but whose less ardent vivacity is, doubtless, more easily regulated. Now as almost all the deviations of man from moral rectitude arise, either immediately or mediately, from the captivating allurements of sensual pleasure, it seems sufficiently obvious that the influence of *Taste*, which evidently depends in the first instance on the keenness of our senses, must be, so far, unfriendly to morals.'—

'It is evidently invidious, and to none more than to us can it be irksome, to enquire how the testimony of experience sanctions the sentiments we have supported; as such an enquiry must incidentally expose characters, on many accounts respectable, in a humiliating and disgraceful light. But though we sincerely reverence the memories of the great patrons of the arts, and of those illustrious artists whose works have immortalized their names; a greater reverence is certainly due to the cause of truth and justice. Now experience, as far as the testimony of history can be depended on, strongly corroborates the pernicious influence that it has been here attempted to shew, the predominant power of Taste has on morals: it almost uniformly recording the persons, who have most eminently distinguished themselves in the patronage or the execution of the arts, as little less notorious for their personal vices. Than the family of Medici, first citizens and then sovereigns of Florence, there can scarcely be pointed out one in the long annals of time more highly possessed of the faculty of taste in its greatest perfection; or who more generously and usefully applied it to the cultivation and encouragement of every art of elegance and of every work of ornament: insomuch that the revival of the arts in Europe, and whatsoever we now enjoy of excellent or admirable in them, is in no small measure owing to the enlightened judgment and the liberal patronage of that deservedly respected house. Yet review the unprejudiced accounts of their lives, the features of which have clearly not been distorted by any perverseness of literature, for from literary men they nor merited nor received such treatment: and you read in them the

narrative of a tissue of crimes each more enormous and flagitious than the other. Nor decency, nor morals nor religion nor any other principle divine or human appearing to rule their actions, but that of gratifying their sensual appetites to the utmost extent. The contemplation of such vices none will deny to be in itself hateful; but doubly so from reflecting what otherwise conspicuous personages have been so shamefully defiled by them.

'From the patrons if now the eye be removed to the professors of the arts, to those distinguished men whose celebrity constitutes an era in the profession, and in whom *Taste* reigned with sway supreme; that same experience, which witnesses so loudly against the morals of the former, will be found to bear as irrefragable testimony against those of the latter. Of them some of the most illustrious are found to have fallen martyrs to their vices in the very flower of their age, before half the thread of life was spun: others involved in such difficulties by their shameless immoralities as all their talents being unable to support them under, reduced them to languish out a miserable existence in penury and infamy: some glorying in their vices to such a degree as apparently to have confounded all ideas of right and wrong in moral conduct; and others so notoriously sacrificing their name and their reputation to the indulgence of even the most odious vices, as to acquire from their practice appellative denominations, better known than their names.'

We think that the author has been by no means fortunate in the characters which he has selected for comparison, in the subsequent papers: viz. the parallels between William III. of England and Henry IV of France,—Cardinals Ximenes and Richelieu,—Augustus Cæsar and Louis XIV,—Maximilian de Bethune Duke of Sully and William Pitt Earl of Chatham. Not in any instance do they seem to us happily to pair together, but rather to be united by a strange association of ideas. It is true, however, that in this great law of mind, Hume makes contrast as well as resemblance an operative principle; which may in some measure account for the parallels here introduced. Though the parties are not well assorted, the ingenuity of the author is able to render the descriptions interesting; and they answer the purpose of shewing that he is well qualified for historical researches, and master of a good narrative style.

What characters in history so little resemble each other as those of Sully and William Pitt the first? The likeness, it strikes us, is greater between Maximilian and William Pitt the second. Sully was an able financier, as well as economical; he was also, if we believe his own account, no contemptible war-minister, but fortunately for him he was not often called on the Theatre of War, while unfortunately for our grand pilot, and for his country, *he* had large experience on it. In alluding to the good, the honest, the patriotic Sully, Dr. Scott does not take no-

tice

tice of the effect of his own Memoirs in reducing the monarch, and magnifying the minister; yet if we readily absolve the upright favourite of Henry from conscious disingenuousness, we cannot vindicate him from something very like inordinate self-partiality.

Detestable as was the man, seldom has the political world exhibited so able a statesman as Richelieu. Dr. Scott appears to us rightly to apprehend his character, and very correctly to have sketched it; and it is a character which deserves to be studied as much as any in modern history.

ART. XII. *A Collection of modern and cotemporary Voyages and Travels:* containing, I. Translations from foreign Languages of Voyages and Travels never before published. II. Original Voyages and Travels never before published. III. Analyses of new Voyages and Travels published in England. Vol. I. 8vo. 15s. Boards. R. Phillips.

NEXT to novels, voyages and travels constitute the most fashionable kind of reading; and therefore the caterers for public curiosity have attempted various collections of writings of this description. The volume before us contains a very amusing selection; and being printed in a small type, it includes a considerable quantity of matter. In the first Number, we are presented with a translation from the French of *the Travels in Istria and Dalmatia, drawn up from the Itinerary of L. F. Cassas, by Joseph Lavallée*, a work originally published in folio with many splendid engravings, and of which we gave some account in Vol. 38. N. S. p. 449. To this version copies of some of the numerous plates given in Lavallée's folio are annexed, which may satisfy those who have not seen the originals. As for the translation, though we believe that is generally faithful, it is occasionally deformed by blemishes. At p. 73. we read of 'hair black and *stingy*,' 'and *dishrevelled* limbs,' for *lank* and *shrivelled*; and at p. 82. 'abundant *transpirtation*' for *perspiration*.—The next work narrates *Travels through Denmark, Sweden, Austria, and part of Italy, in* 1798, *and* 1799, *by Charles Gottlob Küttner*, translated from the German, which was published at Leipsic, in 4 volumes 8vo. in 1802, and was reviewed in our Appendix to Vol. 38. N. S. p. 532. By the close printing here adopted, these four volumes occupy in the translation only 200 pages. Our character of M. Küttner as a traveller will be justified by a perusal of his work in English; and we may add that, as this gentleman, who is a Saxon, is very partial to our country and our countrymen, his details are more calculated than those of foreigners generally are for our meridian,

He represents Norway to be the Swisserland of the North: but his accounts of Denmark and Sweden, though favorable to those countries in point of scenery, are not flattering to the inhabitants, who seem to be deficient in energy of character. For the amusement of the reader, and to exemplify this translation, we shall copy the portrait of the present king of Sweden:

'The King, who has a good figure and an open countenance, is uncommonly grave, for a person of his age; (28.) it is even said, that he has never been seen to laugh. I once had an opportunity of observing him for about a quarter of an hour, during which time he sat beside the Queen, without moving or uttering a word. I have been informed by persons intimately acquainted with the court, that he entertains a very high idea of his dignity, and that he is extremely solicitous to avoid every thing derogatory to his rank. Though his youth invites to familiarity, yet he knows how to keep every one at a proper distance by a certain coldness and gravity. Even the intimate friends of his early life, who in their former playfellow sometimes forget the sovereign, are said to have experienced a severe reprimand, whenever they have permitted themselves the slightest infringement of that reverence which is due to their Prince. This sense of his dignity may probably be the reason why he is always surrounded with the splendor and formality of a court; whereas many young princes of the present day are not very fond of the one, and gladly dispense with the other.

'The reserved disposition of the King was manifested in his early years, during the regency. He concealed his sentiments relative to the proceedings of the Regent; but when he had assumed the government, he very soon shewed the resolution he had adopted. He has relinquished most of the measures of the Duke of Sudermania, in order to prosecute those of his father, and the nation appears to be satisfied with his conduct; but rather, I conceive, because it is contrary to that of the Regent, than on any other account. The young Monarch is said to dread nothing so much as the idea that any person possesses or seeks to obtain an influence over him. The very suspicion is sufficient to terrify him, and to induce him to break off all intercourse with the individual.'

Lastly, in the class of translations we are presented with *Travels to the westward of the Alleghany Mountains in the states of the Ohio, Kentucky, and Tennessee, in the year* 1802, *&c. By F. A. Michaux*, M. D. &c. for which we refer our readers to our last No. p. 272.

An original article next appears, intitled *An Itinerary from London to Constantinople in sixty days* (taken in the suite of his Excellency the British Ambassador to the Ottoman Porte) *in the year* 1794.—The posts from Ostend to Vienna, and from Vienna to Constantinople, are accurately marked; and the whole length of the journey from London to the capital of

the Turkish Empire is here stated to be 1840 English miles. Though the notices are short, they are sketched with spirit, and the memoranda of the route through Hungary, Transylvania, and the Turkish dominions in Europe, respect countries with which ordinary tourists are unacquainted. We have read again and again of Alps, Pyrenées, and Appenines: but, though antient poets often speak of mounts Hæmus and Olympus, they are rarely the topics of modern travellers. Of the former, we shall take the description given in this itinerary:

'Although the roads over Mount Hæmus are sufficiently impracticable, they are rendered more terrible, as they are the retreat of banditti, a danger certainly great, but which it is the policy of the guards and peasants to enhance, and they demand a gratuity in proportion as they report it to have been. We fortunately escaped. Mount Hæmus is indeed the site of all those beauties in landscape which the poets have described as peculiar to it, and realises their happiest imagery. Deep Glens, impenetrable shade of gigantic chesnuts, shrubs aromatic, and producing the gayest flowers, and rivulets in rich succession, account for the preference paid to these scenes by Virgil, on the report of the ancients, for we do not know that he ever visited them in person.

'——O qui me gelidis in vallibus Hæmi
Sistat! et ingenti ramorum protegat umbra!—
GEORGIC. L. 2, 488.

'The forests in Wallachia and Bulgaria abound in many kinds of fruit trees, particularly cherries, apricots, and vines, &c. For many of the flowers we were too early in the year, but they are found as numerous and exquisite, as in the most cultivated gardens, in a less genial soil. Art strives in vain to equal nature, and the richest garden must yield to the mountain recesses, which we had then under our contemplation, and which, as totally uninhabited, are lost to mankind.

'At the opposite base of Mount Hæmus, we entered Romelia, and followed a winding glen, occasionally a torrent bed, but now of a small stream, with huge stones, which had been precipitated from the summit. The skreens on either side were inconceivably lofty, with broad masses of rock, impending so far, that immediate falling might be apprehended. The trees were generally the dwarf oak, with jasmine, wild roses, and spring flowers, in the greatest perfection and plenty. Our route was taken purposely to avoid ascending Mount Hæmus, and lay entirely between two of the least considerable heights, so that our elevation was not greater than we had before experienced in Transylvania, and the whole distance not exceeding about sixteen miles.

'At Kasanlik we were met by peasant women, who congratulated us on escaping the perils of Mount Hæmus and begged money, and a few miles farther we rested with the usual accommodations at Dobrah.'

Romelia is represented as a beautiful country: but its present possessors neglect to derive from it the blessings which it would afford to a more active and enterprizing people.

'The soil indeed is blessed with spontaneous fertility, producing plants and shrubs of the greatest beauty. Roses grow in such abundance that the Otto which requires the greatest quantity, is extracted from them, by the merchants of Adrianople, and forms an article of a very valuable traffick. Agriculture and even vineyards are universally neglected. It was curious to see twelve or fourteen oxen harnessed by their horns, and three or four men with a single plough of the most inconvenient construction, and one is tempted to believe, that the art of tillage is almost unknown. Near Burgáz is found a deep red-coloured clay, resembling that used for the Etruscan ware, of which Porcelaine is now made; which is principally used for the heads of long Turkish pipes, and richly gilt. Basons for drinking sherbet were offered us for sale; wrought in rich patterns in a kind of mosaic, as figures are forbidden by the Mohammedan law. From Burgáz to Tchiotli crossing the Erigene, (Agrianes) a small river, there is little variety, for no description of landscape can be more monotonous than the Turkish, in its artificial features. Upon our right we caught a first sight of the Sea of Marmora, with the immense rock of white marble, which gave name to the island. After having passed so many days in forests or desart plains, the pleasing variety and repose of a sea prospect can be well imagined. The chain of Mount Hæmus rose in the extreme distance behind us with great elevation. Tchorli (the ancient Turulose) was taken by Orchan 1360, from the Emperor John Paleologos, and rased to the ground. At Koumburgás, we passed the night in the Khan, which is very large and ruinous. All the roads which lead to the metropolis of the Ottoman empire are as much neglected and as impracticable, as the worst village highway in England.'

We cannot rejoice in war, nor approve of plunder, whether it be executed by an individual or by armies: but, if Turkey were deprived of its European possessions, their condition would certainly be greatly improved.

As the remainder of the volume consists of Analyses, we shall not be expected to make it an object of review.

Art. XIII. *Tristia*; or, the Sorrows of Peter. Elegies to the King, Lords Grenville, Petty, Erskine, the Bishop of London, Messrs. Fox, Sheridan, &c. &c. By P. Pindar, Esq. 12mo. 5s. Boards. Walker.

Welcome, tuneful Peter, again into our court; since, whatever may be thy sins, thou art a *Poet*, and a *Droll*. Thou hast made us smile (an odd effect indeed of *Tristia*); and we cannot now refuse to smile on thee. Our's however are no *Potosian* smiles; and if thou wantest any thing more than

"empty praise," the coin circulated from our treasury will not be worth an assignat. Thy sorrows are so productive of a material in which we poor rogues like thyself delight, that we cannot find it in our hearts to be sorry that thou hast not been stuffed and crammed into dullness. Hadst thou been fed in Epicurus' sty, thy sleek skin might have shone *with the oil of gladness*, but thy mind would then perhaps have emitted few scintillations. Had Kings, Lords, and Bishops strewed their golden poppies over thee, thou mightest have dozed through life like a sleeping giant, with great powers never called into action. Thanks to the discernment of the King, by keeping thee poor, he has fed the world of wit. Had rich pensions furnished thee with Burgundy and Claret, the stream of Helicon would have run a tiny rill, and long ago thou wouldest have hung up thy lyre in the temple of Plutus. We manage, therefore, things wisely in England, by keeping our great poets poor. We know that the only way to make them spin out their brains to the last is to keep their pockets empty.

Think not, therefore, friend Peter, that thy Sorrows will have any effect. If thy verse flowed without spirit, fire, and originality, it would be desirable to stop thy mouth; but while thy Muse continues to exhilirate us by her delightful sallies, can we wish, (especially in these times, when we particularly stand in need of something to enliven us, and when modern bards are too tame or too prudent to indulge in poignant satire,) that thou shouldst be laid asleep by a sop in the pan? No, Peter: no. We intreat thee, in the name of all the Nine, to think of living only by thy wit, that the World of Genius may live on thee. Address Elegies to Kings and Peers, dream of Riches, and let us have thy waking-thoughts. Be contented with the Chancellorship of Parnassus, and let thy only Exchequer be Pater Noster Row: for though thou throwest about thy Satire, as Virgil did his dung, with a grace, no Augustus or Mœcenas will give thee an obolus. Prudence has told thee that thy wicked Muse has worked thee out of favour with the Great; and thou art now so old a sinner, that the Sorrows of thy repentance will not be believed at court. To render thee all the credit in our power, we shall copy thy sympathizing lamentation with the *Bee*, and *the Speech of Prudence*, with thy reply; and though we can scarcely hope that the latter may obtain thee a draft on the Treasury, it may shew at least that, old as thou art, thou art still in favour with the ladies at the court of Apollo, and procure thee a spoonful of that windy aliment called Fame:

ELEGY TO THE BEE.

He most pathetically addresses the BEE, on the ingratitude of the World towards him; and prophecies of himself a fate equally cruel.

'SWEET Labourer! midst the Summer's golden hour,
Full oft I trace thy little busy flight—
With pleasure see thee perch from flow'r to flow'r;
On Violets, Woodbines, Roses, Lillies light.

'Yet what to thee is Summer's golden smile?
And what to thee the flow'r-enamell'd plain?
Will gratitude reward thy daily toil?—
No! No! thou workest for reward in vain.

'Not long the hive of treasure will be thine—
RAPACITY will force thy little door:
Those treasures with thy life must thou resign,
A breathless victim on the fragrant store.

'O base return! to lose thy precious breath—
And I, ye Gods! as basely shall be serv'd;
Thou for thy treasure wilt be smoak'd to death—
And I the honey'd Poet shall be stary'd'.—

'THE SPEECH OF PRUDENCE.

"Too much of freedom in thy stanza dwells,
A Freethinker, and freespeaker is thy MUSE."
Prim PRUDENCE cries who keeps a shop and sells,
With one sweet smile to CHRISTIANS and to JEWS.

"TRUTH is a dangerous acquaintance, mind—
Struck by her voice, the world is in alarm,"
Continues PRUDENCE, "go and FLATTERY find,
Thine idol, GODDESS, does a deal of harm.

"In days of yore, when first thy song began,
How suppliant thou didst beg one laurel sprig!
So full of meek humility the man;
One *little leaf* to stick about his wig,

"But soon as FAME a civil word bestow'd,
PUSS *shew'd her tail* – of *daring*, what display!
Out rush'd thy PEGASUS upon the road,
Heels up! and kick'd down all that cross'd his way!

"How ting'd with blushes was thy MUSE's morn!
Tones in the *minor key*, so sweet—*so under*;
The Linnet's melting warble from the thorn,
Soon chang'd to fury, tempests, flame and thunder.

"Thy wanton hawk each fearful bird pursued—
How couldst thou laugh at Bishops and Reviewers?
Thus, in their anger, wert thou *barbecued*;
Their stake thy body pierc'd, thine eyes their skewers.

"With lawless fury didst thou drive thy car,
O'er hill and dale, indeed without a fear—

Vainly

Vainly thou deem'dst thyself a MAN of WAR:
Reviewers deem thee a poor *Privateer*.

"Ah! PETER, thou hast made the COURT thy foe—
Thy persecution then can be no *riddle*;
It hates to caper to thy tune, I know,
And wish'd a thousand times to break thy *fiddle*.

"Most dangerous is th' attempt at *reformation*—
Why to the people wilt thou tell their *sins*?
Ev'n let the BOOBIES work their own *salvation*;
Why push into their consciences *thy pins*?

"The Bard who begs his alms from door to door,
Must never dare expose the fool or cheat;
The RHYMER should remember he is *poor*—
PARNASSUS dealeth more in *air than meat*.

"Dread is the SATIRIST! a name of fear!
Beast of a thousand heads! a horrid creature!
The world's afraid to see him, or come near!
Noli me tangere in ev'ry feature!

"How couldst thou dream of mocking Courts or Kings?
Of laughing at the fav'rites of a throne?
Cutting of QUALITY the stars and strings?
And tying, dog-like to their *tails*, a *bone*.

"By REASON's curb thy mouth has never bled:
Go, wear it, bear it—use will make thee *able*;
And if *a truth must* get into thy head,
Know knaves and blockheads keep the nicest table.

"Woe to the foolish man, and fit for nought,
Who cannot shut his eyes against the light!
Woe to the man that dares to speak his thought;
And *woe to him* who swears not black is white."

'I own that I have suffer'd for *opinion*;
A liberty of thought was ever mine:
My soul abhorr'd HYPOCRISY's dominion;
And scorn'd to yield for pelf a *golden* line.

'Well then since Poets, tho' divine, must *munch*,
DAME PRUDENCE, songs of praise shall store my wallet—
Here—waiter, bring me a beefsteak and punch—
CONSCIENCE, go make thy humble bow to PALATE.

'Stars, Garters, Ribbons, reds and greens and blues,
Enjoy your splendor—be with flatt'ry fed—
Ev'n BR—D—— L's self shall smile upon the Muse,
And find to gold and silver chang'd his *lead*!

'Breakfasts and dinners, routes and masquerades;
Lo! crown'd with garlands, ye shall pass along—
APOLLO's self, with all Aonian maids,
Shall join the jovial crew with harp and song.

'And

'And WEEPING LADIES, should a lap dog die,
His mem'ry shall not want the tuneful shell;
And should a breathless monkey want a sigh,
The Bard has praises and a sigh to sell.'

We now leave thee, Peter, to the full benefit of thy own declaration; and if thou gettest any custom for thy praises and sighs, remember that there are good-natured reviewers who have inserted thy Advertisement without fee or reward, other than the pleasure which the perusal of thy verses has afforded.

MONTHLY CATALOGUE,

For DECEMBER, 1806.

MEDICAL, &c.

Art. 14. *The Medical Observer.* No. I. On advertised or empirical Medicines. 8vo. 2s. 6d. Highley.

THE object of this publication may be best learnt from the words of the editors; who state that 'their first number is devoted to the examination, &c. of empirical medicines, with the view of pointing out the dangerous consequences that most inevitably arise from their indiscriminate use, and also to expose the fraudulent and nefarious practices of advertising potent compositions, under fictitious names, indicating them to be of an innocent nature, in order to deceive the ignorant and unwary, and thus not only to tamper with the lives of their fellow-creatures, but also render the character of the British chemist and medical practitioner, contemptible abroad.'

One opinion only can prevail respecting the magnitude of the evil, and the necessity of applying a remedy for it: but we have some doubts whether the talents of the present editors equal their good intentions. Contemptible as are the characters of the empirics who infest this country, and ridiculous as are their pretensions, they have, by their artifices, obtained so firm a hold on the confidence of the lower orders of society, that it will require both long and well directed exertions to open the eyes of the public to a due sense of their unworthiness. In our opinion, the interference of the legislature will be absolutely necessary; and we have some hopes that steps are now taking for this purpose, by a respectable association formed for the correction of medical abuses.

Art. 15. *A Treatise on the Chemical History and Medical Powers of some of the most celebrated Mineral Waters,* &c. &c. By Wm. Saunders, M.D. F.R.S. & S.A. 2d Edition, enlarged. 8vo. Boards. Phillips and Fardon.

Of the merits of this work, we have already spoken at some length in our review of the first edition. (See Vol. xxxvi. p. 284.) Its utility and importance have been generally acknowleged; and the author

author has been induced to prepare it a second time for the press, with the acquisition of a considerable portion of new matter. The most interesting of these additions consits of a communication from Dr. Marcet, containing an account of a chalybeate spring at Brighton, and forming one of the most accurate specimens of the analysis of a mineral water with which we are acquainted. Besides giving us the most minute information respecting the ingredients of the water in question, it also contains some valuable remarks on analysis in general, and furnishes us with some tests which promise to be very extensively useful in similar investigations. One of these is the nitro-muriat of platina; a substance which, we are informed, is a very accurate test of the presence of pot-ash, or any of its compounds, while it is not in the least affected by the mineral alkali. Another substance, which is likely to be peculiarly valuable to the analyst, is the succinat of ammoniac; a salt which appears to indicate with great delicacy the presence of alumine in any of its combinations.—We were particularly struck with the elegant simplicity of the apparatus employed by Dr. Marcet, and with the neat manner in which he appears to have conducted every part of his processes.

We shall only add that this treatise is in every respect worthy of the public patronage, and must remain a work of standard value both to the chemist and the physician.

Art. 16. *The Domestic Guide in Cases of Insanity*, pointing out the Causes, Means of preventing, and proper Treatment of that Disorder. 12mo. 2s. sewed. Button, &c.

It is the design of this writer rather to give popular than professional information. He deems it important in the cure of insanity, that the disease should be resisted from its very first commencement; and principally from this motive he composed the present volume, which, from its small bulk and the plainness of its style, he thinks may be advantageously circulated beyond the limits of the profession, and may thus convey a general knowlege of the earliest symptoms of attack. We can fairly recommend it, however, to the attentive consideration of those who are engaged in this branch of practice; since it contains many sensible and some new observations, and bears every mark of being the result of experience and observation.

In the chapter on 'management,' the author insists on the necessity of occasionally employing corporal punishment; a measure which may sound harsh, but which he regards as in the end less severe than many other methods that have been proposed for acquiring the proper degree of authority over the patient. His plan of medical treatment consists in producing a state of general relaxation; which he effects principally by the administration of purgatives, and the employment of the warm bath. He positively condemns opium, and digitalis; bleeding and blisters he considers as frequently injurious; and he ridicules the idea of deriving any advantage from the partial application of cold to the head. Notwithstanding, however, the general simplicity of his style and manner, and the number of oblique insinuations which he throws out against those who indulge more in learned theories than in the acquisition of facts, we find that the author has himself his favourite hypothesis. If his system of relaxation

does

does not succeed after a fair trial, he recommends the administration of emetics, on the principle that the act of vomiting impels the blood into the vessels of the head: because, as in insanity the vessels of the head are clogged with viscid and impure blood, the impulse induced in vomiting, by driving up a current of fresh blood, will remove the former obstruction, and, as it were, rince out the vessels!

Art. 17. *An Appendix to Practical Observations on the Nature and Treatment of the exasperated Symptoms of the Venereal Disease*, containing Thoughts on the Nature and Management of the Venereal Bubo, particularly in its obstinate State. By Edward Geoghegan, Surgeon to the Dublin General Dispensary, &c. &c. 12mo. Dublin, Gilbert and Hodges.

As we noticed Mr. Geoghegan's former work in terms of commendation, (Vol. xxxviii. p. 213.) we are sorry that we cannot speak favorably of the present appendix. Mr. G. describes a particular state of bubo, in which it shews no disposition to heal, and when mercury seems to aggravate rather than remove the symptoms. This occurence is well known to all practitioners; and they also know that, under such circumstances, it is necessary to discontinue the use of mercury, and to try those means which tend to establish the general health. The difficulty is to discriminate these cases from the more common kind: but no information is given on this point. The rule of practice, which he deduces from his views of the subject, we cannot but consider as highly objectionable; and if generally adopted, we are confident that it would prove very destructive in its consequences.

Art. 18. *An Encyclopedia of Surgery, Medicine, Midwifery, Physiology, Pathology, Anatomy, Chemistry*, &c. &c. &c. To which is added an abridged Translation of Cullen's Nosology. By John James Watt, Surgeon. 12mo. 8s. Boards. Highley. 1806.

The publication, to which this pompous title is so egregiously misapplied, is a small volume containing short explanations of the terms used in medicine, and the different sciences connected with it. As far as we have examined them, the articles appear to be free from any gross or striking inaccuracies; and the work may be considered as rather deficient than noxious.

Art. 19. *Observations on the Composition and Uses of the Water at the New Sulphur Baths, at Dinsdale, near Darlington, in the County of Durham.* By John Peacock. 8vo. 2s. 6d. Mawman.

Some workmen, boring for coal near Darlington, in the year 1789, discovered the spring which forms the subject of this pamphlet. Its strong sensible qualities rendered it an object of attention in the neighbourhood; and persons affected with different complaints having appeared to derive great advantage from the employment of its waters, Mr. Peacock was induced to examine into the nature of their impregnation. He accordingly gives an account of his experiments; which, although they do not exhibit any peculiar skill in analysis, or neatness in the management of chemical re-agents, seem sufficient to prove that it is a sulphureous spring of unusual strength. The sulphur appears to be held in solution by hydrogen; and if we may trust the result of Mr. Peacock's experiment, the quantity of sulphur

is

is very considerably greater than that which exists in the celebrated waters of Harrowgate. It also differs from the latter in not containing any purgative salts.—If this statement be confirmed by more experienced analysts, the Darlington spring will be a very valuable addition to the mineral waters of this country. It will probably exhibit all the virtues of the other sulphureous waters in a higher degree, both from its superior strength, and because it is not purgative; the sulphur being able on this account more completely to pervade the system, and to produce its specific effects on it.

After having given an account of the nature of the Darlington water, the author presents us with his ideas respecting the mode of its operation. We observe that he is a strenuous advocate for the chemical pathology, and a warm admirer of the hypotheses of Dr. Beddoes and Dr. Garnett. In conformity with the opinion of the latter, he imagines that sulphurated hydrogen, when received into the system, acts by attracting from it the superfluity of oxygen; or, to use his own expression, that it possesses a 'disoxygenating or sedative power.' This process, he imagines, is principally effected by means of the hydrogen; and, in order to give plausibility to his hypothesis, he adduces several common experiments, in which oxygen and hydrogen manifest a strong attraction for each other.—We have had frequent opportunities of expressing our opinion respecting this kind of hypothetical reasoning, which has always appeared to us very vague and unsatisfactory; and we do not perceive that Mr. Peacock's method of treating the subject gives it any additional support.

The author particularly recommends the Darlington water for the removal of cutaneous diseases; and here we think it will very probably be found efficacious. On this subject, we agree with Mr. Peacock in the opinion, that these complaints are generally attended with a constitutional affection, to which it is absolutely necessary to attend in the progress of the cure.

Art. 20. *Observations on the Use and Abuse of Mercury*, and on the Precautions necessary in its Employment. By A. P. Wilson, M.D. F.R.S. Edin. 8vo. 1s. Cadell and Davies.

These observations are stated by the author to be 'addressed to the public with a view, on the one hand, to *do away* certain erroneous prepositions (prepossessions) respecting the effects of mercury, which impede the necessary employment of it; and, on the other, to call its attention to the impropriety of an indiscriminate use of this medicine, by which much harm is often done, and the medicine itself brought into disrepute.' The prejudices against the use of mercury, he imagines, arise from three sources, viz. the nature of the complaint in which it was first employed, the unpleasant effects which its operation frequently produces, and the bad consequences which arise from an improper use of it. The first objection is evidently frivolous; and he endeavours to shew that the second may be obviated by proper precautions, and that the third is an allegation which must necessarily lie against every substance of real efficacy.

With respect to the second object which Dr. W. proposed for consideration, he thinks that, besides the debility which mercury, when

when taken to any considerable extent, must occasion by evacuations, it also operates directly in weakening the stomach and bowels. Hence he argues against the employment of it as a purgative, and even goes so far as to assert that it ought scarcely in any instance to be given internally. Our practical readers will probably feel little disposed to acquiesce in this caution.

On the whole, this pamphlet appears to us to be a weak and flimsy performance; and therefore it has disappointed us, as coming from a gentleman whose former works had impressed us with a favourable opinion of his talents.

POETRY, &c.

Art. 21. *All-Saint's Church, Derby:* a Poem, by John Edwards. 4to. 3s. 6d. Rivingtons.

It is possible to make too much of a subject, and poets are very prone to this sin of excess. On a country-church of no very distinguished fame, Mr. Edwards has written nearly a thousand lines; and though we may be disposed to applaud his skill, and the easy flow of his verse, we could have wished for his sake as well as for our own that he had been less diffuse. He begins his poem on All Saint's Church with the Creation, and terminates it with the General Resurrection. In filling up the interval between these two events, a poet has indeed a large range: but then he must talk of something besides All-Saint's Church at Derby. This is the case with Mr. Edwards. After an address to the Majestic Pile, in which he expresses a wish that his verse might be a companion of its *immortal* subject, we are carried back to the days of innocence; are informed that in Paradise there was no necessity for churches; and are reminded of the building of the Tabernacle in the Wilderness, and of its being copied in the temple at Jerusalem, which, having been destroyed, was succeeded by the second temple built to receive the Messiah, who promulgated the Everlasting Gospel, and ordained that there should be other places of prayer besides that at Jerusalem. Hence Churches began to be erected in every clime, and

> '——Then ALBION in her forest nooks,
> Her rude plantations, fields, and vallies green,
> Heard the glad tidings: meekly bow'd to earth,
> The rugged Saxon mourn'd his deeds of blood;
> Cast his ferocious garb aside, and sought
> Thenceforth, instruction in the lore of peace.
> Fairer the country smil'd, and where the trail
> Of smoke from cabins dappled the brown woods,
> There too, ere long, the village steeple peer'd.'

Now we reach the avowed subject of the poem, its history is detailed, and its *identity*, under its various buildings and rebuildings, reminds Mr. E. of the sameness of the body at the general resurrection!!

We come next to the Bell, (called 'the cryer of the clock') which is compared to the wandering Jew. At the sight of the tower, the poet

poet is so warmed by enthusiasm, that, though he ventures to give the pre-eminence to York Minster, Westminster Abbey, and St. Paul's Cathedral, he exclaims with rapture

'*Thou* art indeed a noble edifice;'

and having duly meditated on its stability, he finishes the first part with reminding us, happily connecting Church and State, that 'the Government of England is built on wise foundations.'

In the second part, the Genius of Architecture is invoked, and much is remarked on the Grecian and Gothic styles of building. When the bells sound, farmers and cottagers are enjoined to lift up their children towards 'the steeple's chinky walls,' for of old high respect was paid to bells, which 'by the priests were lav'd, anointed, crossed, blessed, and as Saints y'clep'd.' Next the uses of Steeples are sung; and, though *All-Saints* occupies an inland site, we are told to recollect that the spires and steeples of churches on the coast serve as land-marks to mariners: on the strength of which observation, Tenterden's 'temple pyramid,' and the tower of Boston church, are duly apostrophised. Returning from the sea to Derby, the poet sings forth the reason of churches being placed due East and West, and is happy in remarking that All-Saints is in this respect 'in unity with twice ten thousand Churches, whose collected emphasis directs the mind to the One God.'—Now we are carried to the top of the tower, the poet not forgetting to describe the dark ascent up the well stair-case; and when he reaches the top, he gives the surrounding landscape in a superb blank verse Panorama, in which not only the river Derwent makes a conspicuous figure, but the very smoke from the chimnies of Derby town, which appear 'in graceful undulations.'

In the third part, the poet introduces us to the service of the church, and interrupts the majestic march of the Epic Muse in order to prepare a solemn hymn adapted to Christian worship. Resuming his accustomed strain, he expresses his admiration of 'the simple beauty of this spacious church;' digresses to give a history of the origin of Dale Abbey; and having traced it through all its mutations to its present mined state, he thus addresses *All-Saints*:

'THOU TOO, MUST ONE DAY FALL! for all on earth
Is perishable vanity! Man dies—
Survivors build his tomb—but that too sinks,
Lost in the gulph of years! Of the PAST WORLD,
The very SHADOW flits away. Awhile,
A little while, in this sublunar scene,
We must sojourn; but soon, the wings of death,
Will waft our spirits hence;'—

and in conclusion;

'But what on earth is perfect? Lo, O Church,
Thy walls in hollow echos quick reply,
That nought on earth is perfect! Yet the day
Shall surely come, when this dishonor'd Dust,
Which now but soils thy foot, shall start to Life
Immortal, incorruptible, and join

That

That LIVING UNIVERSAL CHURCH, of which
Thou'rt but the frail exterior sign. Ere then,
Thou may'st have long lain level with the ground,
Thy very name forgotten! But the hand,
That wak'd, responsive to thy praise, the lyre,
And now in mournful cadence ling'ring sweeps
Its dying chords; the eye, that has admir'd
So oft, thy comeliness; in ev'ry garb
Of varying seasons; whether summer suns
Pour'd a green radiance on thy wreathed tower,
Or on its stony foliage winter strew'd
His flowers of snow; THESE will not see thy fate,
Nor sound thy dirge. Soon man to hoary years
Arrives; but ere with ivy locks thy brow
Shall be entwin'd, ere thou with tottering look
Shalt overhang thy base, ages, must roll,
Eventful ages of this fleeting life.
Yea, Thee, the mighty Sun, that when thy vanes
First to the changing elements unfurl'd
Their golden plumage, from his beamy car
Look'd on and smil'd; Thee, when his beryl wheels
Tracking the spheres, eclips'd in fearful shade
A thousand times have roll'd, a thousand times
Emerg'd refulgent, he may still behold;
Whilst aye rejoicing in his blessed light,
Thou lift'st thy fretted turrets to the skies
As now——the glorious VESTIBULE of HEAV'N!'

Many passages in this poem have merit: but, by spinning out his theme, Mr. E. has made his Muse work harder than was necessary. In p. 20 we have '*Adapt*' for Adapted; and at p. 22, lines 10 and 11 have no grammatical construction.

Art. 22. *Poems, chiefly in the Scotish* Dialect, by the Rev. James Nicol. 2 vols. 12mo. 10s. in Boards, Longman and Co. 1805.

With more diligence of revision and less contempt of criticism, the author of these fugitive pieces might probably succeed in pleasing those who are not very fastidious, and who can relish natural sentiments expressed in simple language. In our opinion, however, Mr. Nicol is more fortunate in his English than in his Scotish effusions. Among the latter, are very few stanzas that we can quote with approbation, since they are usually characterized by low and vulgar phraseology, incongruously blended with expressions which cannot be regarded as provincial. The verses intitled the 'Daft Days,' and the 'Lammas Feast,' contain some curious allusions to scenes of rude and national festivity, which are fast passing away; and the 'Epistle on applying for an augmentation of stipend' bespeaks some ingenuity and humour. When we add that the 'Address to Poverty' displays some striking imagery, particularly in the two ensuing stanzas, we have perhaps rendered ample justice to the merit of Mr. Nicol's Doric lays.

'I see

'I see thee, shiverin, wrinklet, auld,
Cour owre a spunk that dies wi' cauld,
Thy claise a' patch'd, a hunder-fauld,
Yet thro' the clouts
Thy knees an elbows, lookin bauld,
The storm salutes!

'Wi' ae-e'ed specks, an' that ee crackit,
To darn thy hose thou hast the knack o't;
Now, steek on steek, they're gailie tackit;
But here's the warst o't,
Whan by thy mouldie, swall'd heels rackit,
Again they'll burst out!'

The genius of Burns could new-model and improve the popular songs of his native country: but such a bold experiment should not be attempted by every one who fancies that he can write verses. In the instances before us, the imitations are numerous, but far from happy, and the failures of the Rev author are by no means redeemed by the terseness of his muse. We shall quote a few lines, which are not unworthy of the poetry of the Hottentots:

'But Stubble-rig gat time to rue
That he sae laid about it;
'Tween punch an ream a tulzie grew,
An' fiercelie was disputit.
To keep baith down, that upwards flew,
He strane fu' hard, nae doubt o't;
Till bust!—he gae a desperate spue,
An' gut an' ga' he scoutit
I' the kirn that night;

'But Meg, wi' the sight, was quite haster'd,
An' nae doubt, was bannin ill luck;
While' the face o' poor Geordie was plaster'd,
An' his mou was fill'd fou wi' the muck!
Confound ye! cry'd Geordie, an' spat out
The glaur that adown his beard ran;—
Preserve us! quo Meg, as she gat out
The door,—an' thus lost a gudeman.'

Henry and Everilla, the stanzas on leaving and returning to the parsonage of Traquhair, and William and Anna, are among the best of the English compositions:—but we extract one of the Songs as a shorter specimen.

'TUNE,—*Caledonian Hunt's Delight.*

'What balm can cure my wounded soul,
What charms my sorrows can remove,
When mountains rise and billows roll
Between me and the maid I love.
Amid the gloom which absence makes.
Hope, trembling, darts a feeble ray,
Till pale Despair appears, and takes,
The very soul of life away!

'Once smiling Pleasure round me played,
Nor felt I Sorrow's poison'd dart;—
These days are gone! Remembrance sad,
Of joys departed, wrings my heart!
The prayer, by Misery address'd,
Grant, gracious Heaven! I ask no more!'
Let Memory perish in my breast,
Or *Nancy* to my arms restore!

We could well dispense with the few fables which Mr. Nicol has introduced into his Collection, and also with many prosaic lines and false rhymes. Let him exercise his powers of selection, and apply the *lime labor*, if he be desirous of an honourable station among the poets of his country.

Art. 23. *Poems, suggested chiefly by Scenes in Asia-Minor, Syria, and Greece*, with Prefaces, extracted from the Author's Journal. Embellished with two Views, of the Source of the Scamander, and the Aqueduct over the Simois. By the late J. D. Carlyle, B.D. F.R.S.E. Chancellor of Carlisle, Vicar of Newcastle-upon-Tyne, Professor of Arabic in the University of Cambridge, &c. 4to. pp 170. 1l. 1s. Boards. White. 1805.

When the Earl of Elgin was appointed Ambassador to the Porte, in 1799, Professor Carlyle was invited to accompany him, with the view of inquiring into the latent treasures of the libraries of Constantinople. Far, however, from limiting his researches to the special object of his mission, he explored, with a classical eye, the once flourishing country of Asia Minor, and the islands and shores of the Archipelago. Since his prose seems to be more attractive than his poetry, we regret that his Tour through the Troad, which was nearly completed, is not destined to see the light.

On the present effusions, which were deprived, by the author's illness, of the benefit of revision and correction, it would ill become us to exercise the rigours of criticism. At the same time, we feel ourselves constrained to remark that, in the passages immediately connected with the journal, we seldom discern even the germ of original or impressive poetry. The critical file might have improved an obscure stanza, or smoothed a rugged line: but is it reasonable to expect that it would have also supplied more brilliant conceptions, or more glowing imagery? The pieces to which we allude are rather deficient in spirit than in those minor elegancies which are the result of careful revision.

The 'Translations from the Arabic,' and the 'Original Poems,' compose a smaller portion of the performance: but they are more animated and poignant, the former chiefly turning on some pretty or pathetic thought just bordering on a conceit; and the latter conveying moral sentiment in the form of neat and playful apologue, or in the more direct language of description and reflection.

The tales of 'the Salted Cherry', and 'Hopus, Tropus and Mopus,' are not unfavourable samples of lessons of conduct conveyed in sportive verse: but we conceive that the author is less happy in his 'Paraphrase of the Lord's Prayer,' and in 'the Epitaph.'

If, however, Mr. Carlyle seldom attains to the sublimer heights of poetry, he also seldom offends our taste by the common delinquencies of a profusion of epithets and faulty rhymes.—The paper and press-work of this publication are very handsome; and the plates form a suitable accompaniment.

For an account of Specimens of Arabian Poetry, by the same author, we refer our readers to the XXIId. volume of our New Series, p. 42.

Art. 24. *Les Champignons du Diable;* or Imperial Mushrooms: a mock-heroic Poem, in five Cantos: including a Conference between the Pope and the Devil, on his Holiness's Visit to Paris: illustrated with Notes. By the Editor of "Salmagundi," and "the Wiccamical Chaplet," &c. &c. Small 8vo. pp. 204. 5s. Boards. Crosby and Co. 1805.

Bonaparte the Devil's darling is the subject of this mock-heroic; and though the game is growing rather serious, it is impossible not to be diverted with the poet's ludicrous account,

'How the Devil's conj'ring box
Swell'd CONSUL FROG to EMP'ROR OX.'

In Hudibrastic sauce the imperial mushrooms are stewed; the Devil is made to play the part of chief cook; and the Pope, at the Devil's persuasion, says Grace. A long debate occurs in Pandemonium among the smoke-dried peers' of Satan's parliament, respecting the '*titled toad-stools*:' but, notwithstanding that it is enlivened with occasional flashes of wit, it is too much spun out. The most entertaining part of the poem is the last canto, containing the conference between the Pope and the Devil; in which the latter, after a variety of unsuccessful arguments, at last vanquishes the Pope's reluctance to consecrate Bonaparte, by *mildly* intimating that probably, in case of a refusal, his Holiness's neck would feel 'the gripe of a profane hempen cravat.'

We copy the beginning of this curious dialogue, which will sufficiently explain the nature of the composition:

'*A Conference between the* Pope *in his pontificalibus, and the* Devil, *booted and spurred, &c.*

SCENE.

THE VATICAN.

'Satan. He, who's disposed for easy jaunt,
'Twixt Hell and Church *cucullitant*
Should travel; highway better-beaten
I've never trod.—So, now for greeting
Pontifical!—Cronies, of Rome,
Is OLD INFALLIBLE at home?

Porter. Who makes this thund'ring at the gate?
Sure 'tis *the Devil's Advocate.*

Satan. No! HE's *in person*, hither come.

Porter. Is he? He shan't want elbow room!
[Porter *runs off, crying, the* Devil! *the* Devil!!]

unity of each ode should be preserved in that measure which approaches nearest the prevailing measure of the original; that the language should neither be composed of low nor unpoetic words; and that the epigrammatic conciseness of the Greek should be as much as possible preserved.' As, moreover, he is of opinion that these excellencies have not yet been united in any existing translation, he has ventured to try his skill; not, however, if we may credit his own modesty, for the purpose of supplying this *desideratum* himself, but to rouse the genius of some more successful candidate.

Anacreon is concise; and if we consider the moral tendency of his voluptuous Muse, we cannot wish for the translator to expand his ideas. It is pleasant to *sing*, but not wise to *live* with Anacreon; and Dr. G. offers a judicious hint to this effect in his preface.

In the execution of his task, Dr. G has kept close to his original; and if he be occasionally tame, and his lines feeble, it must be remembered that he labours at humble fidelity rather than at elegant expansion. We shall give two specimens, to speak for themselves, viz odes 15 and 17, following Barnes's edition:

'THAT WE OUGHT TO LIVE FREELY.

FAR from Gyges' cares I fly,
What for Crœsus' wealth care I?
Gold in me no contests breeds,
Me no King with envy feeds.
Odours sweet around me strew,
With perfumes my beard bedew.
Round my head fresh roses twine,
These these cares are cares of mine.
Pleasure flies on this day's wings,
Who knows what to-morrow brings?
While the days serenely glide,
Sport the dice, throw cares aside;
Let's enjoy with Bacchus these,
And the flying moments seize;
Lest disease shou'd haste and cry,
'Thou must these libations fly!'

'ON A SILVER BOWL.

'Now O Vulcan show thy skill!
With thy art that silver fill!
Let no armour meet my view,
What with fights have I to do?
Make what better suits my soul,
Make a wide capacious bowl;
Deck it not with twinkling stars,
Nor with rapid rolling cars;
Nor Orion's hateful face,
Nor with Pleiads it disgrace;
Why should I the Pleiads see?
What is Bootes to me?

Bacchus

Bacchus and the branching vine,
Love and fair Bathyllus join,
Gilded o'er and clust'ring round,
Let them from the grapes rebound.'

Dr G. rarely exceeds in his verses the length of the originals, notwithstanding that the thoughts of Anacreon are very compressed. For the sake of the rhime, however, he occasionally inserts a line to which nothing corresponds in the Greek.

Art. 27. *Gerusalemme Liberata, di Torquato Tasso, con note,* &c. *i. e. Jerusalem Delivered,* by Torquato Tasso, illustrated by Notes explanatory of the most obscure Passages, by grammatical Elucidations, and by Imitations of the Writers of classic Antiquity. The whole revised and corrected, and adapted to the Use of Students of the Italian Language. By Romualdo Zotti. 2 Vols. 12mo. Dulau and Co.

The language of modern Italy having become a fashionable study in this country, editions of the Italian Classics with notes cannot fail of encouragement, if they are executed by annotators of adequate skill and learning. Tasso's beautiful poem of *Jerusalem Delivered* requires fewer elucidations than most of the celebrated productions of the Italian Muse: but to the student, and even to the man of letters, notes are occasionally acceptable. The period of history to which this amusing epic refers, the characters introduced, and the nature of the machinery, will require explanation for youthful readers: the scholar will be amused in tracing the imitations of the Latin Poets, in which Tasso has indulged himself, and of his elder brethren Dante, Petrarch, and Ariosto; and it will be an advantage to all to have a corrected text.

Sig. Zotti informs us that this edition of the Jerusalem was begun by Sig. Nardini, but that on him devolved the trouble of executing the greater part of the work, and of superintending the correction of the whole. From the title, may be collected a sufficient idea of the nature of the annotations subjoined to these pages. The notes are brief, and but thinly scattered, and they are preceded by notices of the life of Tasso, equally concise with the notes. We think that Sig. Zotti might improve his plan, and enlarge his annotations and illustrations with advantage. We must, however, add that his notes, short as many of them are will be useful to the learner, by explaining the language of the Italian Muse; which, in its extensive licence, its various abbreviations, and the adoption of peculiar words and accents, displays a vast dissonance from the language of prose.

Art. 28. *A Hint to Husbands:* a Comedy in Five Acts, performed at the Theatre Royal, Covent Garden. By Richard Cumberland, Esq. 4th Edition. 8vo. 2s. 6d. Lackington and Co. 1806.

Contrary to the usual practice in these days, Mr. Cumberland has adopted Blank Verse for the dialogue of this play; and he has been by no means unsuccessful in the attempt, since his language is spirited and forcible. In the dialogue, indeed, the principal merit of the

piece consists: for the air of the whole is *sombre*, the *business* is scanty, and the plot is simple, inartificial, and as old as man and woman. Fickle and truant husbands are reclaimed by sensible and amiable wives.—Some of the characters are well drawn: but Lady Transit appears rather too much *gifted*, to be consistent with her origin.—*Pliant* is the mere *Marplot* of Mrs. Centlivre's *Busy Body*.—An inadvertent *fac simile* of expression occurs in pp. 35 and 38.

'My nation you may know,
But me you do not.'
—'You may know your Lord,
But me you do not know.'

P. 87. Lady Le Brun uses a very low expression when she says,
'And every body's else, *that has to do with you*.'

In the taunting dialogue between Lord and Lady Transit, he tells her that she talks 'like a child,' to which she makes this severe reply:

'When you, my Lord, forget to be a man,
'Tis well that I, with all a woman's feelings,
Can answer like a child.—I have told you
What should have been the motives for your marriage:
Now, if you're not asham'd of the confession,
You may inform me what those motives *were*.'

Fairford, a rough Diamond, is made to use peculiar and striking phraseology. He says to Heartright, another grating piece of honesty, *a diamond-cut-diamond*,

'Who but you
Would doubt my patience, when it stands the trial
Of your rough sparring buffets? But I see
You drive in your philanthropy head downwards;
A clumsy workman.'—

To an honest old bachelor attorney, who will not accept any other legacy than a walking stick, or some such token, he replies:

'I wou'd I had my walking stick just now;
You well deserve it.
'*Codicil.* ——— — I don't care for that.
You've ever been my friend, and that's enough.
'*Fairford.* I was all that when I was nothing else;
It would be shameful were I less your friend
When I've more means to be so But no matter;
You are a mule, a veritable mule,
And, thanks to Nature, generation stops;
None of your cross grain'd progeny will plague us'

To his nephew *Trevor*, who had been with him in Russia, and whom he intended for a Russia merchant, but who had just embraced the Military profession, he says;

'Go to your cousin; put on your red coat,
And let her see how clownish and how clumsy
A Russian Bear shews in a lion's skin.'
'*Trevor.* Very well, Uncle! You and I have fac'd

The

The North-sea storm, when not a rag of sail
Clung to the yard; you did not find me then
A man unfit for service, or afraid
To look upon a sight more terrible
Than armies can present: so launch your joke;
Your Russian bear may with the lion's skin
Possess the Lion's heart. This I will promise,
Go where he will, your Bear shan't shame his leader.'

Such passages as these will not be thrown away on either auditors or readers: but they could not secure a brilliant destiny for the play.

Art. 29. *Tekeli; or the Siege of Montgatz.* A Melo-drame, in Three Acts, as performed with distinguished Success at the Theatre-Royal, Drury Lane. By Theodore Edward Hook, Esq. The Music by Mr. Hook, sen. 8vo. 2s. C. and R. Baldwin. 1806.

A mere vehicle for scenery and music; which cannot challenge commendation, and scarcely ought to provoke criticism.

POLITICS.

Art. 30. *A Letter to Mr. Whitbread,* on the duty of rescinding the Resolutions which preceded the Impeachment of Lord Viscount Melville. 8vo. 1s. 6d. Hatchard. 1806.

In cases of Impeachment, the House of Commons may be considered in some respects as the Grand Jury which find the bill, and the House of Lords as the court in which the individual against whom the bill is found must be tried. Between the finding the bill and the trial, the person accused must necessarily incur the suspicion of guilt; and though the court, before whom he is tried, should entirely acquit him, it is not the practice of the Grand Jury to re-consider the case, and to pronounce that they were in error. It will be said, however, that the House of Commons did more in the case of Lord Melville than merely find the bill, or confirm the charges exhibited against him: that they were in a certain degree Judges; and, in consequence of their judgment, not only were charges presented against Lord M. at the bar of the Upper House, but his Majesty was addressed to inflict an immediate punishment on him, by removing him from his councils, &c.

How far it is right to urge the Commons to rescind the resolutions which preceded the Impeachment, is a matter which demands some deliberation. Would not this measure bar future proceedings by Impeachment? Is it, moreover, the way to induce the House of Commons to adopt such a measure, by representing their proceedings against Lord M. as the result of 'faction,' 'of a jacobin majority,' and 'a majority procured;' or intimating that the persons accusing were instigated by interest or revenge?

Beyond a doubt, Mr Whitbread, and the party in the House of Commons which acted with him, proceeded in the case of Lord Melville on the purest motives of public duty; and though that nobleman was found *not guilty* of the charges preferred against him, by a *majority* of his judges, it does not appear that the movers and conductors

ductors of the prosecution merit any such censure as the rescinding of the resolutions would convey.

What other public redress, after a far more vexatious and protracted trial, had Mr. Hastings, than an absolution from the charge?

Art. 31. *The State of the Negotiation*; with Details of its Progress and Causes of its Termination, in the Recall of the Earl of Lauderdale. Second Edition. 8vo. pp. 90. 2s. 6d. Stockdale. 1806.

Those persons who, in the newspapers and in conversation, have represented the present publication as in any degree official, most certainly did not mean to pay government a compliment: for a more dull and uninstructive performance has rarely been ushered into light under any circumstances of *pretension*; and the writer is as much deficient in discernment respecting political matters, as he is destitute of information in all that relates to them. To this charge, however, his description of the late confederacy, and the situation in which its defeat left Europe, are indeed exceptions; since, though they are in many respects faulty, they have some claims to merit. It is not, indeed, from the incapacity of this writer to define political objects, to state the views of cabinets, and to vindicate the measures and plans of ministers, that we question his ever having been honoured with ministerial confidence: but this is to be collected from his lame, unsubstantial, and incoherent account of the negotiation. The details of it which have been published by the enemy, garbled as they are, sufficiently prove that the representations given in these pages are as inaccurate as they are flimsy.

Respectable booksellers ought to protect the public against such attempts to impose on it, as the present instance has exemplified. Hard necessity may drive an author to these dishonourable artifices: but what can be said in mitigation of those who, not languishing under the same temptation, lend themselves conscious and willing accessaries to the fraud?

Art. 32. *An Address to Richard Brinsley Sheridan, Esq.* on the Public and Private Proceedings during the late Election for Westminster; including the State of Domestic Politics at the Commencement of the Parliament, &c. &c. 8vo. pp. 63. 2s. Stockdale junior.

As our cause is that of the country, and our party is the public, we view the political contests of the day with no other feeling than such as is derived from their apparent tendency to affect the general weal; and so far are we from condemning those who subject to examination the conduct of public men, that we deem them deserving of high commendation, if they shew themselves at all qualified for the office. If their motives appear to be pure and honorable, and if they display the requisite ability and information, whether we have agreed with them or not, we have never failed to offer them due praise: while, on the other hand, we have made it a practice to expose ignorant and unprincipled pretenders, and to give no quarter to men who seek to attract notice by dealing in virulence, calumny, and falsehood. We respect the press, and we venerate the

the liberty which is allowed to it under our excellent form of g vernment: but we are in the same proportion concerned wh we see the one most vilely prostituted, and the other most gross wantonly, and willfully abused.

Whether we have, on the present occasion, without just cau indulged in this train of thought, let our readers decide when th shall have cast their eyes over a few sentences which we shall bo row from the polluted pages before us. We repeat, as we ha lately asserted, that we do not profess to be defenders and adv cates of the ingenious and eloquent Treasurer of the Navy: b we are desirous of holding out to reprobation, all outrages to tru fairness, and decency.

'Yourself (says this writer, addressing Mr. Sheridan,) Mr. Fo and all the other persons mentioned by Mr. Paul, these are t delinquents who justly merit the execration of the measure agai the Marquis Wellesley; and who I trust will, one day, rece the reward due to the most diabolical conspiracy ever hatched or out of Hell.'

This conspiracy is no other than the inquiry into the cond of Lord Wellesley, while Governor General of India! Is this l guage to be used, when speaking of a Parliamentary proceeding?

Alluding to the opposition at the same period, the writer des nates it as 'a sanguinary faction, then in open hostilities to the isting government of the country.' He then goes on thus; 'N Pitt's death furnished fresh employment for the exercise of M Fox's friends, the pursuit of the Marquis Wellesley was aband ed, upon the same principle that pirates quit the chase of a sin vessel for the sanguinary hope of plundering a whole fleet; M Fox, yourself, and others of your party, promptly determined t the *certain* plunder of the nation was preferable to the risk pillaging an individual.'

The affair at Maidstone is here again brought into discussi and the author inserts, in the text of his work, part of a most testable treasonable paper, which was found on O'Coigley, and which he was convicted. He then states that, if Mr. Sheridan ignorant of the paper in question, this ignorance must have b caused by a sort of miracle. His words are, 'if it were poss such a miracle could have happened.'—Construing the testimony gi by Mr. Sheridan and others in favour of O'Connor, as extending the nefarious proceedings in which it was discovered that this p son had been engaged, the writer hazards the following aston ing exclamations: "Gracious God! are the men who could main such damnable doctrines, such hideous principles, permitted to er the privilege of plundering this country? Are the men who ope applauded an invitation to the execrable Directory of France to inv England, the only men who can be found to defend the purity its constitution, and the happiest monarchy in the known wo If the people will submit to such insults, if they will prepare t backs for packsaddles, and like patient asses crouch to the burth why, let them;—but let them not complain, at the same time, t their labour and industry is not sufficient to procure a meal's m twice in a week!'

We

Would this writer invite a popular insurrection?—The parties here libelled are too magnanimous to subject the libeller to the animadversion of the law: but we invoke the public to discountenance in a marked manner the ruffian spirit which is breathed in these coarse pages. Rarely has it been our lot to have our eyes offended by any thing more approaching the filth of Hebert and Marat, and their sanguinary associates.—Of the author's violations of grammar, metaphor, and even orthography, it were too much condescension to take notice.

Art 33. *The State of the Nation;* in a Series of Letters to his Grace the Duke of Bedford. By John Cartwright, Esq. 8vo. pp. 172. 4s. sewed. Jones. 1805.

We have heard this upright and patriotic character classed with those who studiously labour to confound all social distinctions, to hold up public men to popular envy and jealousy, and to strip them of public confidence; and who deem it patriotic to traduce and vilify those whom their rank, station, and tried character point out as the most fit and proper to direct the affairs of their country. The first page of this tract sufficiently refutes such a calumny, and indicates that a very different disposition and temper animate the bosom of this veteran friend of liberty.

'MY LORD,

'The blood of a *Russell*, shed for his country's freedom, was not, we believe, shed in vain. The remembrance of such an event might not, it is true, have been necessary towards forming the *Russells* of the present day, to what we have seen them; because morality, a sound understanding, and the right exercise of that understanding, ought to be of themselves sufficient to make a man the friend of liberty, and a promoter of the happiness of his species: but doubtless a zest is given to patriotism, when it recalls to public recollection an illustrious ancestor, who, for the eminence of his virtue, fell a sacrifice to the malice of a tyrant, and the profligacy of his satellites.

'I address you, my Lord, and in your person I wish to address whatever is independent and high-minded of the nobility and gentry of our land; whatever there is among them of public spirit, or even of ordinary prudence, or of regard for posterity; since my subject is not only the present *state of the nation*, but to what that nation must rapidly degenerate, unless the counsels of better times be again resorted to; and disregarded, but sound maxims of government be once more revived.'

Many of the topics, which are discussed in these pages, are now rendered deficient in interest, by the political changes which have taken place, since they were written; while others are interspersed through them, which are of deep and general concernment, and which well merit attention from all lovers of their country: but we cannot help thinking that even this zealous reformer will admit that, in the present crisis, it would not be wise to bring them under discussion. It is impossible, we think, to controvert this remark, however lamentable it may be on every ground.

Art. 34. *England's Ægis*; or, The Military Energies of the Constitution. By John Cartwright, Esq. Vol. II. Third Edition.

The

The First Edition made one part of An Appeal, Civil and Military, on the Subject of the English Constitution. 8vo. pp. 156. 4s. 6d. Boards. Johnson. 1806.

The remarks which we made on the preceding volume of this work* are applicable to the present. The same spirit, the same good intentions, the same diligence and ability, which were conspicuous in the one, are also characteristic of the other. Some positions, however, which occur in these pages, we deem very questionable: but even the statement of them could not be contained within the space which we can allow for publications of a temporary nature. The comparison which the author draws between his own system of national defence, and that of the Duke of Richmond, will be found not less interesting than it is candid. The justice which he so liberally renders to his predecessors on the same subject, the Earl of Liverpool, and Sir William Jones, bespeaks a highly honourable mind, and proves that the zeal of the patriot is untainted by the jealousy of the author.

Art. 35. *The Present Relations of War and Politics between Great Britain and France.* Being a Reply to the Insinuations of the French to the Disadvantage of the Military Spirit of the British Nation, stating the Resources derived from its Character, with the Motives for entertaining no apprehensions from the Enemy: and exemplifying by History the Hostile Disposition of the French towards other Nations, and the means of resisting it successfully. By John Andrews, LL D. 8vo. pp. 119. Robinson. 1806.

The very ample bill of fare, which the title page exhibits, fully apprizes us of the particulars of which the entertainment consists. If it be not so sumptuous and exquisite as the titles of the cook might lead us to expect, it is substantial and wholesome, grateful to the English palate, and of easy digestion. It is the Doctor's object to chase despondency from British bosoms, and to inspire the nation with confidence in its own prowess and resources. He brands with ignominy those who would now divide and distract us; and he justly represents it to be our wisdom, while the crisis lasts, to present the bold front of an united people to our insolent enemy.

MILITARY AFFAIRS.

Art. 36. *A new and enlarged Military Dictionary*, or alphabetical explanation of Technical Terms; containing a succinct account of the different systems of Fortification, Tactics, &c. Also the various French phrases and words that have an immediate, or relative, connection with the British service, or may tend to give general information on military subjects in either language. By Charles James, author of the Regimental Companion, &c. 2d Edition. 8vo. 1l. 1s. Boards. Egerton. 1805.

No doubt can be entertained that this very bulky volume affords a great variety of useful information, nor that it may also be defective in many particulars. The author hopes that the former will be allowed, and he himself candidly admits the latter. Indeed, a summary of the most extensive and laborious examination of the work may be

* See Rev. Vol. xliii. N. S. p 430 also Vol. xxx. p. 341.

comprized in those few words.—In these military times, great numbers of individuals may consult such a work as this with interest, and profit: but it is impracticable for us to enter into a minute survey and make a detailed report of its contents, balancing its merits and defects.—Much labour, at least, seems to have been bestowed on it.

Art. 37. *A Letter to the Right Honourable Wm. Windham*, on the Defence of the Country at the present crisis. By Lieut. General Money. 8vo. 2s. 6d. Egerton. 1806.

The advice and opinions of General Money merit regard, because he is an officer who has seen service, and, if we mistake not, bore a command in the French armies at the commencement of the revolution; in consequence of which he became acquainted with the tactics and discipline of those troops. In the present pamphlet, however, he is too great a favourer of fortifications, or at least of Martello towers, redoubts, entrenchments, &c. to coincide with the judgment of many persons who would not depend on these aids. He advises the occasional erection of Martello towers, to command the great roads by which an invading army must march towards London, and the formation of strong entrenched camps on the south side of the metropolis: conceiving that London would undoubtedly be the first object of an invader, and that the loss of a general battle would occasion the fall of that city.—To the bodies of Volunteers, somewhat modified, he is not adverse: but he agrees with many others in particularly approving of their being trained to act as *Irregulars*.

Some remarks occur on the subject of artillery, which appear to be judicious. The French Canoniers, says the General, 'are considered the best in Europe, but it is not so. That opinion proceeds from their *cannon* being better than the guns used by other powers.' The details on this branch of discussion, and on the other topics introduced by the author, we recommend to consideration from a perusal of the pamphlet at large.

SINGLE SERMONS.

Art. 38. *A Discourse, occasioned by the Death of the Right Honorable Charles James Fox*, delivered at the Unitarian Chapel in Essex Street, October the 12th, 1806. By Thomas Belsham. The Second Edition. 8vo. 1s. Johnson.

A very decorous, respectful, and modest tribute to the memory of our lamented statesman; which arises from no indirect or unworthy motive, but proceeds from the heart, is penned with neatness and elegance, and bespeaks a judicious, accomplished, and richly furnished mind. The professions of diffidence with which the eulogist enters on his subject prepossess us in favour of his attempt; and indeed the design is that of no ordinary hand, and the outlines are such as few masters would blush to own. The sketch, if it be not quite *ad vivum*, (and where is the pencil that shall be found equal to that arduous task!) exhibits the genuine traits of the original.

In this eulogium, the style of the illustrious subject of it seems to be happily copied. Fastidious, indeed, must be those readers who are not pleased with this discourse; and who do not sympathize with the sentiments and join in the testimonies of the Reve-

Reverend Preacher. We think that he satisfactorily vindicates the part which he acts on this grave and solemn occasion; and in our opinion, while an eminent and venerated personage is thus honored, the office of the sanctuary is not degraded.

Art. 39. Preached in the Church of All-Saints, Wainfleet, in the county of Lincoln, June 4th, 1805, to the Wainfleet Corps of Volunteer Infantry, by the Rev. Peter Bulmer, A. B. Vicar of Thorpe. 8vo. 1s. Rivingtons.

Dedicating his discourse to his *much respected Neighbours and friends*, who form the above mentioned Corps, Mr. Bulmer speaks in high terms of their loyalty and patriotism, and of 'the harmony and good will by which their bond of union has been cemented and confirmed.' In an advertisement which follows, he takes notice of the objections, which have been made by the respected brethren of the denomination of Quakers, to these war-associations; and which, on application to one of their number, were in the present instance renewed. To answer and remove them form one design of this writer; and the argument is on the whole well sustained.

CORRESPONDENCE.

We have received a polite letter from M. Mendoza de Rios, relative to our account of his Tables for Navigation, Rev. October last. With those who have read that critique, and are interested in the subject, the subjoined extract from this letter needs neither introduction nor explanation:

'The Monthly Reviewers, in their article relative to my Complete Collection of Tables for Navigation and Nautical Astronomy, having made some observations on a passage in my paper published in the *Connoissance des Temps* for 1793, founded on the doubtful sense they find in my expressions, I think it right to declare, and request them to publish, that I never had the most remote pretension to the invention of Mr. Brinkley's rule to improve and render more general Douwes's method to ascertain the latitude by two altitudes and the interval of time between the observations, as annexed to the Nautical Almanacks for 1796, &c. The first notion I had of that rule was communicated to me in 1791 by that learned gentleman, and indeed my writing the above mentioned paper was occasioned by the remark made on it by a great astronomer, who thought that the usual method for computing the latitude by double altitudes wanted still a farther improvement, to attend to the variation of the Sun's declination in the interval of time; a deficiency which I undertook to supply in that little work. Since that time, I do not recollect even to have mentioned the rule alluded to in any of my publications; but, in such a case, I do not wish to confine myself to the evidence of my long silence and every other concurrent circumstance, and I add this explanation for the purpose of establishing truth with that perfect fairness from which I have never intentionally deviated.

'Every thing which comes from the pen of Mr. Cavendish is interesting, and I take this opportunity of stating, that the Tables announced by that learned and ingenious gentleman in his P. S. to my paper in the Philosophical Transactions for 1796, are to be found at the end of my Tables published in 1801, a work which does not seem to have come under the notice of the Authors of the Review.'

In

Jean François De La Harpe was born at Paris in 1740. Though his family was noble, he was left a helpless orphan, and owed his education to the compassion of a few pious persons, who placed him in one of those institutions for the relief of such objects, with which Paris at that time abounded. The same benevolent individuals afterward obtained his admission into the University on a charitable foundation; and here it was that his superior talents discovered themselves, and encouraged the most flattering hopes of his future eminence. His existence depended in a manner on his success; and the colleges, it is remarked, owed their celebrity principally to young men in this predicament: since it rarely happened that, thus destitute of friends and depending on their own efforts alone, they failed to distinguish themselves by their talents or their industry. La Harpe, however, in the more early stages of his Academic course, gave no promise of the great parts which he afterward displayed. He could not struggle with that which he did not understand, and his fine talents disdained the drudgery of treasuring up mere words: but, when he reached the higher classes, his excellent understanding and his exquisite imagination placed him in the foremost rank; and for two years together he gained all the first prizes, a degree of success which was without example. The Academic triumphs of the young collegian were reported in the circles of society; he was made the topic of conversation; and it became so much the fashion to have him in parties, that he was known in the world before he had finished his studies. This flattering notice did not intoxicate him, for he continued his pursuits, and did not rest satisfied with his college atchievements.

At the age of seventeen, the young La Harpe was introduced to *Diderot*, who had recently published his Treatise on Dramatic Poetry; and he thus speaks of the interview: "My mind being full of our best classics, and my taste having been formed by the best masters, I exceedingly disliked his work, and stated to him my objections to it with all the tenacity which belonged to my age and my natural turn. He patiently heard me, and our discussion extended to four hours, but he was unable to remove my impressions. I am by nature an enemy to affectation, and I could discover nothing natural in this man: he displeased me; and he left on my mind the conviction of his being a missionary of bad taste, to which he would never be able to make me a proselyte."

When twenty-two years old, La Harpe presented to the theatre his very successful tragedy, *the Earl of Warwick*, the merits of which are not unknown to the English reader. We have,

have, on the present occasion, been so much struck with some of the remarks in his dedication of this piece to *Voltaire*, that we shall insert them here. After having paid the celebrated veteran some very high and elegant compliments, he thus proceeds:

'You have told us, Sir, that theatrical pomp adds greatly to the interest of a piece; and you have recommended this accessary, which had been too much neglected before your time. What has been the consequence? Tragedy is become a series of moving pictures; the representation is crowded with events, combats, and poignards; and in these works all depends on the acting and the decoration. Writers have forgotten what you have said a hundred times, that, without interest and style, these foreign ornaments produce only a momentary effect, and that no trace of a performance of this sort survives the dropping of the curtain.—Amid the prevalence of this bad taste, I have hazarded a drama of extreme simplicity. It has been my opinion that crowded events interest curiosity alone, while they leave sensibility untouched; that, in order to excite durable emotions in the audience, the utmost simplicity in the action is necessary, and that at each successive moment it ought to grow more interesting; that it was necessary that the different sentiments of the several characters should deeply affect the minds of the hearers; and that tragedy was not merely the art of making men act on the stage, but that of making them speak. Yes, I am not afraid to repeat it, eloquence alone can animate tragedy; this is what characterizes the great masters, and this is the feature which distinguishes you.'

It was the fashion at this time to require, in every new piece, brilliant and striking passages, which were to be pointed, and to embrace general maxims,—*des vers saillans, des vers à retenir*. On this subject, the disciple thus addresses his great master:

'When you shall have read this tragedy, you will not be surprized that it has been charged with a total deficiency of these striking lines, these lines for recollection. You will compliment me on the omission of them. You will agree with me that lines depending on connection are profoundly felt, are a hundred times worth those which, however brilliant, damp the aggregate interest; and that the style which gives life to the piece is of far more value than that which makes the actor dazzle. Give me the lines, the merit of which consists in ease and simplicity, which inversions do not distort, nor epithets encumber; which render the piece intelligible, and causes us to attend to it with unbroken satisfaction; yes, when this simplicity moves the soul, I prefer it to the grandest thoughts. High matter should be expressed in simple terms. Such, Sir, are my notions; and it is from you that I learned them.'

The dutiful pupil here probes to the quick the faults of the master, though he is all the while complimenting him, and pressing his name and authority on the side of pure classical taste,

Je laissai Dorilas, de lui-même ébloui,
Croire qu'un protégé valait mieux qu'un ami.
Cependant j'ai pleuré de son erreur funeste.'

It is not his high rank in literature, however, nor the honours to which it led, nor the valuable performances which he added to our learned stores, that principally distinguished La Harpe. The circumstance which gives the most peculiar interest to his annals is his conversion, in advanced life, from French infidelity to Christianity, or rather to the Romish faith. In this conversion, we apprehend, the sober and enlightened friend of religion will see little to please or to edify him. The instance is not that of inquiry producing rational conviction; the change is not the result of research and reflection; it is instantaneous and miraculous; and nature is put out of her course in order to beget a single confessor to the falling church. It seems as if there were magic in words, and as if the passages in pious books had the effect ascribed to the *Sortes Virgilianæ*: but the whole is unintelligible to those who have not been initiated in the mystic jargon of fanaticism. We shall, however, submit to our readers the relation of the matter as it is here given.

La Harpe hailed the commencement of the revolution; and during the first two years of its course, he was its advocate. Under the reign of terror he was arrested, and lodged in the Luxemburgh; and in this situation he became very disconsolate. We are told that he did not feel his principles adapted to give relief, in the conjuncture in which he found himself; and a friend, who was anxious for his welfare, requested him to peruse the Psalms of David. Into these compositions he had never before looked, except with a view to discover poetical beauties, and they were very little in his recollection. Fearful of offending the philosopher, and of stumbling as it were at the threshold, his friend requested him to peruse them as a resource for killing time; and in order to fix his attention more on the sacred compositions, he was requested to compose a purely literary comment on them. He undertook it. Scarcely had he begun, before he discovered in the Psalms a number of beauties of a superior order: this persuasion continued to gain strength; and farther perusals soon fortified it. From this commentary, originating in a mere regard to friendship, and afterward pursued from pious zeal, was formed the preliminary discourse prefixed to his translation of the Psalter, the first work in which he announced his conversion. We now come to his own account of that memorable event.

'I was alone in my prison in a small dark chamber, very sorrowful. I had for several days been reading the psalms, the gospels, and some

some good books. Their effect had been rapid, though progressive. I was already restored to the faith, I saw a new light, but it terrified me in shewing me an abyss, that of forty years of error. I saw all the evil, but no remedy. Nothing around me offered to me the succour of religion. On one side, my life was before my eyes, such as it appeared by the torch of divine truth; and on the other, death, such as was then inflicted, and which I expected every day. The priest no longer appeared on the scaffold to comfort those who were about to die; he no longer ascended it, except to die himself. Full of these distressing ideas, my heart had sunk within me; it silently addressed itself to God, whom I had just found, and whom I scarcely yet knew. I besought of him what I was to do, and what was to become of me? I had on my table the *Imitation*, and I had been told that I should frequently find in that excellent book an answer to my thoughts. I opened it without any view to a particular place, and fell on these words: *Behold me, my son, I come to you because you have invoked me* *. I read no more; the sudden impression which I experienced is beyond description; and it is not more possible to convey it in words than to forget it. I fell with my face on the ground, bathed in tears, almost suffocated, uttering inarticulate cries, and broken sentences. I perceived my heart lightened and dilated, yet at the same time ready to burst. A multitude of ideas and sentiments rushed on my mind; I wept for a long time; and I am without any recollection of the situation, except that it was something beyond comparison the most violent and the most transporting that my heart ever experienced. These words, *behold me, my son*, never ceased to sound in my ears, and forcibly to agitate my frame.'

Relations of this sort occur frequently in the works of the Puritans of former days, and in those of some sects of the present time.

On being released from prison, the new convert resumed his lectures at the Lyceum; where he displayed all the zeal which is natural to that character. The sensation produced by this novelty, the ridicule which it provoked, and the persecutions which it drew on this confessor in the cause of the Roman church, are well known to those who paid attention to events at Paris at that period.—In what is termed the revolution of the 18th of Fructidor, La Harpe was obliged to fly, in order to escape deportation: but he found a secure and commodious asylum near Paris, where he composed a part of his *Fragments of an Apology for Religion*. Soon after his release from his last captivity, his health rapidly declined, and early in the year 1803 he closed his mortal career. His conversation, we are informed, was in the highest degree pious and edifying on the prospect of dissolution, and he died a fervent votary of the Catholic religion.—The following is given as his dying confession of faith:

* Jesus Christ is the speaker.

'Having had the felicity yesterday of taking the holy viaticum, I consider it to be my duty to make this last declaration of the sentiments which I have publicly avowed for nine years, and in which I persevere. A christian by the grace of God, and professing the catholic apostolical Roman religion, in which I had the happiness to be born and educated, and in which I am desirous to live and die, I declare that I firmly believe all that the Roman church believes and teaches, the only church founded by Jesus Christ; that I condemn from my heart and soul all that she condemns, and in the same way approve all that she approves; and in consequence I retract all that I have written and printed, or that has been printed under my name, that is contrary to the catholic faith and to good morals: disavowing such works, and as far as lies in my power condemning and dissuading the promulgation and the reprinting of them, and the representation of them on the stage. I equally retract and condemn every erroneous proposition which escaped me in these different writings.'

The reader will make his own comments on the bigotry and abjectness of mind which a part of these declarations displays. They savour more of the *priest* than of the *ci-devant philosophe*.

Among the papers of La Harpe, was found one which detailed the particulars of a conversation that took place in 1788, at a dinner party of the *esprits forts* of that day, and of whom La Harpe was one. The discourse turned on the future triumphs of philosophy; and several of the guests were regretting that they should not live to see a consummation so desirable, and which was sure to happen. *Cazotte*, the author of the *Diable Amoureux*, a well known *illuminé*, was of the party; and having listened to all that passed, he at length broke silence, and told them that they should all, to their dire misfortune, witness the changes which they so anxiously desired. It happened that the persons present consisted of those who afterward fell the victims of the revolution; and among others who are enumerated, were *Condorcet, Vicq-d'Azyr, Nicolai, Malesherbes*, *Roucher*, and the Duchesse *de Grammont*. *Cazotte* not only apprized them all that they should die in consequence of the revolution, but particularized the manner of their deaths, predicted his own execution, and foretold the conversion of La Harpe, the transformation of the churches into temples of Reason, the fall of the king and queen, and the circumstance of the former alone being allowed to have a priest to attend him. This paper is gravely introduced by the biographer, without any suspicion intimated in regard to its authenticity; and our readers will, from this circumstance, form a judgment of the turn and spirit of the new associates of the celebrated confessor of the revived catholicism of France. Some honors ought to be paid to his memory. Whether in due time the old associate of *Voltaire* and *D'Alembert* will receive canonization from the degraded Pope, time alone must shew.

Of

Of the works there given to the public, and which consist of his Dramas, Eloges, fugitive pieces, Epistles in verse, &c. none are new except the *Apology*; and we shall therefore confine our farther remarks to that performance.

In his preface, the author makes this declaration:

'I am not in a condition to instruct those who know any thing; my book is addressed to those who like myself have not to this moment been desirous of knowing any thing; and it has occurred to me that the manner in which I have been instructed might prove instructive to them. A heavenly voice, when I least thought of it, spoke to my heart, and said: *Take, and read;* it was not the Apologists that were put in my hands; it was the Gospels, the Psalms, the Scriptures. They were not *Grotius, Abadie, Houtteville, Crousaz,* and *Bergier*, who enlightened me, or who were even the instruments of him who did enlighten me. They are absolutely unknown to me; not that I do not cordially believe them to merit the testimonies borne to them, but I have never for a moment felt any desire or need of reading them.'

Chapter I. of these *Fragments of an Apology for Religion* treats of the dignity of the soul, of final causes, of a state of probation, and of the divine dispensations down to the æra of the Christian revelation. Some fine and striking observations on the nature and high destiny of the soul, and some well turned declamation on the perishable nature of human concerns, impart interest to this head of the work. The remarks on scripture history are in a pious rather than in a critical style, and are better adapted to edify the believer than to reclaim the gainsayer; they are much in the loose manner of the Fathers, and of the Catholic Divines. On the subjects here touched, the author falls very far short of our great writers on the same topics, Addison, Clark, Baxter, Butler, and many others whom it were easy to name. He dwells much on the merit of acquiescing in what is revealed, and represents it as a duty to be contented with incomplete evidence. This is certainly rather a dangerous course, since it throws open the door to imposture; and the fathers seem only to have carried it to its fair extent in the maxim, *credo quia impossibile est.* Our incomparable Butler lays down the same doctrine, but treats it with great caution; and it is but justice to La Harpe to add that, at the close of this part of his labours, he qualifies it in the same manner.

'It is absurd,' he says, 'to suppose that God would tell us; *believe a revelation which your reason cannot comprehend, and the proofs of which it does not admit.* He is not capable of speaking thus; it is our pride only that he beats down, and never our reason. Supreme intelligence can take no delight in tyrannizing over that intelligence which emanates from itself. A fact important to all should be incontestible to the reason of all. Every man of good sense and good faith has a right to say to God: *I am ready to believe all that you shall*

be pleased to reveal to me; and I am fully sensible that there may be, and that there ought to be, in this revelation, things above my actual comprehension, which I shall believe because your word cannot err. But I ought to be sure that the word proposed to my belief is in fact yours; and here at least my reason ought to be the judge of the motives of credibility, without which I should no longer be an intelligent and free agent. It will be here seen whether I leave human reason in the possession of all its rights; it is reason that finds, in the fact of a revelation, proofs of a nature not to be disregarded without incurring the charge of the wildest Pyrrhonism, which rejects all certainty in regard to facts and the nature of human actions.'

The province of reason is here very properly defined: but, if there be sufficient evidence to satisfy reason that the scriptures contain a revelation from God, where is the necessity of that supernatural interposition to which the writer ascribes his conversion?

The facts in favour of revelation also are here in part very well argued.—The apostles and first teachers of religion, he properly assumes, if not divinely commissioned, must have been either fanatics or wilful impostors; and he ably shews the absurdity of each hypothesis:—but when he comes to treat of the objections arising from the constancy in the cause of their religion shewn by Jews and heretics, his page grows most disgusting; and it is impossible not to suspect him of disingenuousness, or to refrain from regarding him as a victim of the most senseless fanaticism. He has the assurance to relate as authentic the tale of the massacre of St. Maurice and the Christian Legion; and he gravely states at this day that it was not the council of Constance which consigned to the flames *John Huss* and *Jerome of Prague*, but the Emperor *Sigismund*, when he could not but know that it was with extreme difficulty that the holy fathers prevailed on the Emperor to commit that atrocity in violation of his pledged word. 'It is,' says this zealous new convert to a religion of charity, 'for those versed in public and in the civil laws to determine, whether the sentence was or was not a just one:' intimating but too clearly that he deemed it to have been a proper and fit decision in these circumstances. This meek disciple, while he vindicates intolerance in Christian princes, would not have life generally taken away, and would not allow them to inflict any penalty beyond banishment. He reproaches the Arians of the antient church with their persecuting spirit: but surely, surely, in abominations of that kind, no church has equalled the Western, to which he professes such deference and submission. His account of the rise and progress of Protestantism discovers the rankest bigotry. Nothing can be so blind as his devotion to the

the papal hierarchy in all its tenets, doctrines, and usages. It is less a Christian that we find in this old associate of *Voltaire* and *D'Alembert*, than a complete bigot of the Romish communion; and how far such an one is a Christian, let all true followers of the meek and lowly Jesus declare.—The miracles of the fathers are here placed on a level with the miracles of the gospel, and incredulity in regard to the one and the other is equally branded.

'It is in the mysteries,' observes this writer, 'that we find the stumbling-block which lies in the way of unbelievers. Original sin, a world condemned for the sin of one man, the incarnation, a God who descends to be made man, the passion, a God who dies on the cross, the eucharist, a God who becomes our food,—in these things behold the obstacle to the human mind, and that which revolts reason, because nothing is more natural to man than to take pride for reason.'

Those of our readers who have a taste for disquisitions on these high matters may consult the work itself for farther gratification. We confess that we feel no inclination to follow the author any longer.—The curiosity which his conversion some years since attracted, and the fame of the pious and edifying episodes which varied and enlivened the lectures of the Lyceum, and which were reported so deeply to affect the most fashionable audiences of Paris, induced us to look with some eagerness into this summary of the Lecturer's sacred labours. The conversion of a sceptic of the eminence and standing of this author is also no common occurrence, and we felt anxious to see how he acted in his new character. We had conceived that the spirit of inquiry, the dispassionate tone, and the modest style which philosophy affects, would have continued to distinguish the Christian Neophyte. Never were expectations, however, more completely disappointed. The meek disciple and the humble Christian appear not in these pages; which on the contrary present to our astonished view the intolerant zealot and the anathematizing devotee. On all the difficult heads of the Christian *credenda*, and on the most questionable tenets of the Romish faith, no professor or bishop ever decided more peremptorily and dogmatically than this proselyte from modern philosophism. Never did his old fraternity experience more contemptuous and insulting treatment than from their quondam associate; or were more unmercifully bespattered by a disciple of Ignatius, a follower of Jansenius, or a Doctor of the Sorbonne. It would seem as if their old companion thought that they were to be reviled and scolded into conversion, and as if he deemed reproaches and contumelies the most effectual means of bringing men over to the true

true religion. If indeed such are the methods judged most effectual to propagate the faith, then was the author before us intitled to rank high among its apostles.—Taking a dispassionate review of these effusions, we are warranted in declaring that of dogmatism they display much,—of information and argument, little,—and of the spirit of genuine religion, nothing.

ART. II. *Memoires Historiques, Politiques, et Militaires*, &c.; *i. e.* Historical, Political, and Military Memoirs of the Comte DE HORDT, a Native of Sweden, and a Lieutenant-General in the Prussian Army; digested by M. *Borrelly*, Member of various Academies. 2 Vols. 8vo. Paris. 1805. Imported by De Conchy.

To the reader who has a tolerable acquaintance with the history of modern Europe, and who is pleased with relations which elucidate the transactions of the last century, civil and military, if composed in an agreeable and interesting manner, the present volumes will afford considerable gratification. The life which they describe was in itself eventful, and was connected with proceedings of the highest importance. It brings under our view the policy and distractions of Sweden, the successes of Marshall Saxe in the latter years of the war of Maria Theresa, the events of the seven years' war, the politics of the Court of Petersburgh, and the administration of the great Frederic from the peace of Hubertsburgh to that of Teschen.

The tyrannical government and brutal manners of Charles XI. of Sweden, as well as the little promise displayed during the youth of his son and successor, are familiar to those who are conversant with Northern history; and of the story of Charles XII. who can be ignorant? It has been told in a style of matchless eloquence.—We are nevertheless tempted to abstract a few anecdotes of him which are related in these pages.—It is well known that his indolence and indifference in his tender years had very generally excited opinions which were highly disadvantageous to him. His grandmother Edwige-Leonora of Holstein was regent during his minority; and this ambitious Princess exerted every effort to hold him at a distance from business, leaving him no resource but that of reviewing his troops or sharing in their exercises. One day, on his return from manœuvring several regiments, the Counsellor of State, *Piper*, observed that he was plunged in a profound reverie. *Will your Majesty*, said he, *permit me to ask what it is that renders you so serious, and of which you are thinking?*

ing ?—I am thinking, replied the Prince, *that I feel myself worthy to command those brave men, and that neither they nor I ought to receive the commands of a woman.* In a very short time, *Piper* fulfilled the wishes which had been so laconically expressed. The states were assembled: the five counsellors of regency proposed to them to acknowlege the majority of the young king: no one ventured to oppose the suggestion, and the government was vested in him. Three days sufficed to Charles XII. and his minister, to strip the queen of all her authority.

It may be inferred from the present relations, that, even amid the unfavourable appearances of the early years of Charles XII., discerning persons might have discovered the presages of his future greatness. In order to make him acquainted with his own and the adjoining states, the work of *Puffendorff* was put into his hands; and he never laid it aside till he had finished it. He was taught German; and he learned it so completely that he was able to talk it as well as his vernacular tongue. Being told that the kings of Poland and Denmark were perfect masters of Latin, he applied himself to the study of that language, and attained a sufficient knowlege of it to be able to converse in it during the rest of his life. Did he hear the word Glory uttered, a sudden redness suffused his countenance, and fire darted from his eyes. *What do you think of Alexander*, said his Latin master to him, while explaining Quintus Curtius; "*What do I think of him*, he rejoined, *I earnestly desire to resemble him.*"...*But he lived only thirty-two years*...."*Is not that sufficient when one has conquered kingdoms ?*" He was once amusing himself in his father's apartment with the plan of an Hungarian city, which had been just taken from the Emperor by the Turks, and with that of Riga, the capital of Livonia, conquered by the Swedes about a century before: he observed these words of Job at the bottom of the first map: "The Lord hath given, the Lord hath taken away, blessed be the name of the Lord;" and he immediately took up a pencil, and wrote at the bottom of the map of Riga, *God hath given, and the Devil shall not take it away.*

Charles XII. had scarcely mounted the throne when three neighbouring powers leagued together to make war against him. Frederic IV. king of Denmark his cousin, Peter I. Czar of Muscovy, and Augustus Elector of Saxony and king of Poland, thought to take advantage of his youth, little supposing that they had to deal with another Alexander. Livonia, Carelia, the Isles of Rugen and Oeland, the Duchies of Bremen and Werden, and other places, were all so many conquests which he owed to the military and political talents of his ancestors:

long

long possession had connected them with his crown; and the treaties of Munster and Oliva, with the terror of the Swedish arms, had consecrated his right to them: but the allied princes were sanguine in their hopes of depriving him of them. On hearing of the preparations of the confederates, the Swedes gave themselves up for lost. Terror and confusion reigned in Stockholm; and even the king's council itself was a prey to the most lively alarms. The great Swedish Generals, who had rendered their country illustrious, were dead; and a very unfavourable opinion prevailed with respect to the young monarch. It was therefore proposed in council to avert the storm by negotiation. The king boiled with rage at this suggestion. He had usually taken no part in the deliberations, but placed himself in the most careless attitudes, and appeared altogether indifferent to the proceedings: but on this occasion he suddenly sprang from his seat, and said in a commanding tone: *I have determined never to make an unjust war, and never to finish a just one but with the destruction of my enemies.* These words struck the assembly with astonishment, and his orders for the war were received with admiration. How well he kept his word at the commencement of his career is sufficiently known.

The father of the Count de Hordt served in all the wars of Charles XII., and accompanied him till his return from Turkey. His services had raised him to the rank of General of Cavalry, and Captain-Lieutenant of the *Gardes-du-corps*; and when his constitution, worn out by fatigue and injured by wounds, rendered him unequal to farther service, the king invested him with one of the principal governments of the kingdom. Here the writer, who is his own biographer, observes: 'My father now thought only of making choice of a companion, whose sentiments, disposition, and character would render happy the remainder of his life. He married, when he was forty-six years of age; and an elder son, and the subject of these memoirs, with a daughter, were the fruits of this union.'

The author is of opinion that no persons are better formed for relishing the calm enjoyments of domestic life, than those who have experienced the agitations of the military profession.

'We are never more disposed readily to deliver ourselves up to the tender sentiments of husband and father, and to fulfil the duties of those respectable relations, than when a series of events and vicissitudes have placed us in a condition to appreciate the chimeras of ambition, and the insignificance of human concerns. No one ever entered more into the spirit of the conjugal and parental obligations than my father. A man of honor, a zealous patriot, a faithful and grateful subject, he also paid conscientious attention to the affairs of his

his government; and it may be said that he administered it with a wisdom and discretion which might have served as models. Having discharged his public duties, he lived for himself, his wife, and his children; and it was to our education that he devoted himself with uniform zeal. On the death of Charles XII. he was called to the senate, which obliged him to take up his residence in the metropolis.

'My brother and I were entered in the foot guards as private soldiers, in order that we might be instructed in all the duties of a military life, that we might be early accustomed to subordination, and that our minds might be strongly impressed with the idea, which unfortunately in many states is little regarded, that birth is never a title to the first distinction, and that it never can supply the place of merit.'

At the age of fourteen, the author continued a private in the guards. His vivacity was extreme; it was his rule to yield to every inclination of his heart; and, being his own master during a great part of his time, he plunged in follies which could not long escape the knowlege of his father.—The subsequent passages appear to deserve the attention of anxious and judicious parents:

'This dispostion gave my father the utmost concern, and he firmly resolved to remove me from the gay world, and to procure for me occupations which should wean me from frivolities. A pair of colours in a provincial regiment was therefore procured for me.

'A stranger to every passion but love, my separation from Stockholm proved to me most painful: yet the chagrin which I experienced in removing from the capital, and in severing myself from the scene of all my pleasures, was somewhat moderated by the joy which I felt at attaining the rank of an officer. I was less flattered in future life when the rank of General was conferred on me, than with this first advancement.

'The regiment in which I had been placed was of the number of those which, according to antient regulations, was required to subsist itself by the produce of lands which were assigned to it to cultivate. Each person, from the Colonel to the private, had a piece of ground allotted to him to render productive, the quantity of which was in proportion to his rank. Thus transformed into a cultivator, and obliged to inhabit the confined domain which was appropriated to me, I now only studied how to make the best of my situation. My society was confined to that of the parish minister. I saw the officers only once in a month, and on the two days in the week in which we exercised. How different was this life to that which I led at Stockholm! I bowed under the yoke of necessity. Domestic and rural occupations were nearly my whole study, and the pleasure of the chace was the sole substitute for those of which I had been deprived. I began to reflect seriously, and gradually was enabled to derive satisfaction from those objects which at first, and for a considerable time, had occasioned me only pain and ennui.

'Thus did I pass three years of my life; and never have I had cause to regret them; since this regimen placed me in a condition to reflect

reflect on my follies, to return from my deviations, and to form a rational plan of life for the future.'

The assembly of the Diet in 1738 gave the young Ensign a pretence for applying for leave to visit Stockholm.

'The operations of this body,' he goes on to state, 'very much excited my curiosity; and I resolved to observe its movements with particular attention. At this period, the influence exercised in it by the cabinet of Versailles was irresistible.

'The preceding Diet had sought only to place public liberty out of the reach of any attack, direct or indirect, from the monarch: but it had not reflected that, by reducing too much the royal authority, it opened a door to a species of corruption of the most dangerous sort, namely, that which proceeds from without. A monarch who has in his power all the means of doing good is above the temptation of selling himself to foreign courts, because by so doing he compromises his own independence not less than he sacrifices the welfare of his people: but what guarantee is there for the upright and patriotic conduct of the members of a large assembly, who, having usurped the executive power, have to fear neither punishment nor prosecution; and who, being for the most part either poor, or of slender fortunes, are ambitious at all events of becoming rich *.

'All the friends of their country thought that, if under Gustavus Vasa, and even down to the time of the disasters of Charles XII., an alliance between France and Sweden was useful to both nations; if it were expedient while Russia lay overwhelmed with barbarism, and while the dominions of the House of Brandenburgh were of moderate extent; now, when we had taught the Russians to beat us, and they had enriched themselves by conquests from us, the line of sound policy was changed; and it became us to cultivate harmony with our mighty neighbour. This had been for a long time the prevailing opinion in Sweden, but the money of France had caused it to be disregarded in practice.'

The Count gives an interesting and detailed account of the profligacy of the Senate, and places in a strong light the war which it declared against Russia; which ended in the loss of a part of Finland, and was terminated by the peace of Abo. It was in this disgraceful contest that our youthful hero first fleshed his sword. His reflections on the impolicy of the war, and on the whole conduct of it, are sensible, judicious, and neatly stated.

Adolphus Frederic of Holstein, recently elected to the succession of Denmark, resolved to solicit the hand of one of the Princesses of Prussia; and the Count *Tessin* was the minister employed by the court of Stockholm to manage this delicate negotiation:

* The history of Sweden proves the justice of these reflections.

'His

'His instructions were that he should in the first instance demand the Princess Amelia, who was equally distinguished for her beauty and the qualities of her mind: but, in the case of not succeeding in this application, he was to solicit for her sister the Princess Ulrica. The object of his mission, though intended to be kept a secret, reached Berlin before him, and was communicated to the two sisters and the whole court. Princess Amelia, knowing that the offer was to be made first to her, but aware that she must embrace Lutheranism, and abjure Calvinism, felt some scruples, which she imparted to her sister Ulrica. It is said that the latter, who was desirous that the preference should be given to her, after having applauded the delicacy of her sister's conscience on the subject of a change of religion from motives purely human, advised her to act in such a manner as could not fail to prejudice the ambassador against her. Be this as it may, it was the Princess Ulrica whom M. *de Tessin* demanded, on disclosing his character of ambassador, and for whom the consent of the king was granted.'

At this period, also, our gallant youth pledged his faith to an amiable damsel of exquisite beauty: but this attachment did not prevent him from soliciting leave to participate in the war which was carrying on between France and England in the low countries. The events of the last three years of this contest are admirably related, and no account gives us a more clear insight into the character of Marshal *Saxe*, or places his superiority in a stronger light.—It gratifies us to find that this impartial and discerning observer bears honourable testimonies to the valour of our countrymen. Speaking of the battle of Fontenoy, he says:

'In this memorable day, the two armies experienced great losses, but of all the allies the English suffered most. We cannot deny them this justice, that it was impossible to march up to an enemy with a countenance more firm, determined, and resolute than that which they displayed: they were cut to pieces, and the ground was covered with their mutilated bodies; they lost a multitude of officers: and after this bloody and terrible battle, all the great families of England were seen to wear mourning. I was sent two or three times to the Duke of Cumberland with messages from the Prince of Waldeck; and I always found him where the firing was hottest, and at the head of his infantry; neither he nor the corps which he commanded paid any attention to us; they fought as if they stood alone, and retired in the same manner. Two years afterward I had occasion to make the same observation at the battle of Lawfeld. This nation has something singular belonging to it, which distinguishes it from all others. Even their women, who follow the camp, preserve a *sang-froid* in the midst of the greatest dangers, and even when surrounded by the horrors of carnage. To instances of this kind I was witness at the battle of Fontenoy.'

While in the low countries, the Count *de Hordt* was in the Dutch service under the Prince of Waldeck, who commanded

the troops of the republic. He was high in the favour of this General, who raised him to the command of a regiment, which promotion he appears well to have merited. The Prince of Orange, about this time, having been invested with the Stadtholderate, the Count was also honoured with the confidence of his Serene Highness.

When at the close of the war he returned to Sweden, Count H. was married to the mistress of his heart, the beautiful daughter of Admiral Wachmeister; and he settled in the country. 'I loved,' he tells us, 'rural life, to which I had been habituated during a part of my early years; and I availed myself of its sweet tranquillity in order to improve my estates. I thus enjoyed seven whole years, free from the tumult of the world and the din of arms, amid which my life till that period had been almost entirely passed.'—His friends, however, remonstrated with him on this inactivity; and he says that, in obedience to their repeated representations, and against his own inclination, he quitted his retirement, and sought professional employment from the king, who placed him in his guards, with the rank of Colonel.

History has recorded the intemperate and indecent proceedings of the Diet of 1756. The unsuccessful attempts of the friends of the monarch to emancipate him, and the tragical consequences which followed, are generally known. The Comte de Hordt was warmly attached to his sovereign, and espoused his cause against those who sought to annihilate his power and insult his dignity: but he appears to have been adverse to all rash councils, and to have been desirous not to precipitate changes which he saw that time was greatly favouring. Though he seems not to be chargeable with any blameable want of prudence, he was involved in the insurrection, and was obliged to fly for his life from Sweden, where several of his associates lost their heads on the scaffold. So implacable did the Diet become, that the Swedish ministers were instructed to reclaim the fugitives from every court in Europe; and a price being set on the head of the Count, Denmark, Hamburgh, the United Provinces, and the Emperor, refused him an asylum: but in Swisserland he found refuge. The Grand Duke of Russia, afterward the ill-fated Peter III., at length invited him in the most handsome terms to take up his residence in Holstein, where he was joined by his family.

While the Count was in Holstein, the celebrated confederacy was forming against the great Frederic; and the commencement of that unequal struggle took place, which secured such renown to the Prussian monarch, and which let loose in the north of Germany a flood of calamities. It was natural

that

that a mind so formed and so endowed as that of M. DE HORDT should cherish partiality for the king of Prussia; and his Majesty having made advances to engage him in his service at the end of the glorious campaign of 1757, they were readily accepted. He had not long moved in this career, however, before an unfortunate incident placed him a prisoner in the hands of the Russians. Differences in regard to the treatment of prisoners having arisen between the two courts, the Count (it may be conjectured) had the misfortune to be selected as the instance in which reprisals were to be made, for what was considered as unwarrantable treatment in the case of a Russian officer in the hands of the king of Prussia; or it may be that the sufferings of the gallant Swede were occasioned by applications from his court, on account of his share in the ineffectual attempt to liberate his sovereign. Whatever was the cause, he was transported to Petersburgh, threatened with imprisonment for life, and actually was confined in a close apartment in the citadel of that city for more than twenty-five months; denied the use of books, pen and ink, and cut off from all communication with the rest of the world, his friends being all the time ignorant of his fate. The spirited conduct of his Prussian Majesty, in throwing a Russian General and a Swedish Colonel, who were his prisoners, into close confinement, at length determined the Czarina to liberate her prisoner: but death intervened between her resolve and its execution. The accession of the new Emperor, however, soon set him free.—We here meet with a very interesting statement of the first proceedings of that ardent and ill judging Prince; and many proofs are given of his childish and weak admiration of the Prussian hero.

From the author's account of himself while shut up in the Russian fortress, we must infer that he was of an enviable temperament. Secluded from books, (except a few works of devotion which he had retained, and which were not taken from him,) and unable to furnish himself with a musical instrument, he continued to live, he says, without any kind of amusement or recreation:

'My life was very dull and monotonous: but I discovered that the effect of habit is great on the human mind. So tedious and wearisome did the first three months of my captivity appear to me, that I sincerely wished myself rid of the burthen of life: but the three subsequent I found infinitely less painful. I portioned out my day in the following manner: I rose at seven in the morning; and my breakfast occupied me till eight. I then dressed. I next read for an hour. Having finished my reading, I walked up and down my chamber for two hours, sometimes agitated by gloomy forebodings, at other times buoyed up by fond hopes. At one, a soldier on guard brought me my

dinner, and I staid two hours at table, dividing my dinner with my servants, who sat in a corner of the room, and with whom I conversed in order to kill time. At three I took a cup of coffee. From three to five I walked up and down in my chamber, as well to guard against gloomy thoughts as to preserve my health. At five I began reading which I continued till eight. A light supper terminated the day, and at ten I went to bed. Such was the occupation of each day while my captivity lasted.'

On his return, he was received in the most kind manner by his royal master; and he resumed his military duties during the remainder of the war, in which he acquitted himself with his usual ability. On one occasion, he received a grievous wound in the arm, which had nearly occasioned the total loss of it. At the close of the war, his regiment, being a new one, was disbanded, very much to his mortification; and his zealous interference in behalf of his officers on this occasion is highly creditable to his sense of honor and the feelings of his heart. He was himself raised to the rank of Major-General in the army, with a liberal pension; and he has since been promoted to be a Lieutenant-General. His turn for agricultural employments induced him to purchase an estate at a small distance from Berlin, between which places he now seems most pleasantly to divide his time, enjoying the confidence of his sovereign, and the particular regard and friendship of that great and interesting character Prince Henry.—The farther incidents of his life, to the period at which these memoirs conclude, consist of a journey to Sweden and Russia in attendance on Prince Henry, a second tour to Russia in the same character, a command under Prince Henry in the war of Bavaria, and an excursion to Paris. The narrative of the first tour is alone interesting.

If we could be convinced that many of the relations in these pages were not misplaced, and it could be shewn that they were fairly connected with the Comte DE HORDT, we should be disposed highly to commend the work: but, according to the view which we take of it, we are obliged to confine our praise to parts, and to describe the whole as formed according to no rules with which we are acquainted. It is fair, however, to observe that, while greater liberties are not here taken than are usual with writers of their own memoirs, the volumes yield to few in the same class with regard to instruction and entertainment. The story leaves on the mind an impression favourable to the understanding, the attainments, and the accomplishments, as well as to the dispositions and habitual manners of the object which we contemplate.

An English translation of these memoirs has been advertised

ART.

Art. III. *Memoires de Louis XIV.* &c.; *i. e.* Memoirs of Louis XIV. Written by himself, composed for the Dauphin his Son, and addressed to that Prince; followed by several Fragments of Military Memoirs, Instructions given to Phillip V., Seventeen Letters addressed to that Monarch on the Government of his States, and various other inedited Pieces. Arranged and published by G. Z. M. de Gain-Montagnac. Part I. 8vo. Paris. 1806. Imported by De Boffe, London. Price 10s.

That English historians and publicists remained for a long time unjust to the memory of Louis XIV. is now generally felt and acknowleged; and a character which has lately risen into notice, which has appalled the civilized world and ravaged a great part of it, has occasioned the *grand monarque* to be regarded as harmless and amiable, a benignant ruler, a mild master, and a most quiet peaceable neighbour. Various and able as have been the sketches of this high personage, we have seen none which appeared to us to have been drawn exactly to the life. The pencil of *Voltaire* heightened the advantageous and softened down the harsh features of the portrait. If that celebrated author can be considered as having attempted a likenesss of Louis, it is unquestionably not a fair one, and indeed it is scarcely possible to recognize the original. The nice critic will discover in it perhaps more of art than deception, but it will completely mislead the inexperienced.

On the subject of the papers before us, the question which every reader will ask will be, are they authentic? As an answer, we submit to him the following facts and observations, which are stated in an advertisement prefixed to the present volume:

'The collection of the works of Louis XIV, which is to be found in the National Library, consists of three bound volumes in folio, and three large portfolios. The bound volumes include originals with copies taken of them by order of M. *de Noailles*, who deposited them in the library on the 3d of December 1749; and at the head of the first volume is this certificate: "I the undersigned, *Adrian Maurice*, Duke of *Noailles*, Peer and Marshal of France, certify that the late King Louis XIV. in consequence of the confidence with which he honored me, ordered me one night in the year 1714 to search his cabinet, and to bring him some papers which lay in certain drawers. His Majesty, having burnt a part of them, was induced by my urgent solicitations to permit me to preserve the remainder, which principally referred to his military campaigns. These monuments, and copies of them which I have taken in order to facilitate the perusal of them, constitute the three volumes in *folio* now deposited in the library. Done at Paris the 10th of October 1749.

Signed, the Marshal *de Noailles*.'

'The first two volumes consist only of orders of the day, the state of the troops, lists of officers, &c. The contents of the third are faithfully copied into the present sheets.'

The instructions to the Dauphin are written with the king's own hand. The Editor is of opinion that these underwent correction from *Pelisson* and *Racine* as they were composed, and that they were then returned to the august author, who introduced into them considerable changes; an instance of which is here cited, and which, as it forms a favourable specimen of these royal compositions, we shall transcribe. The passage in the text runs thus;

"We are not to conclude that, because a sovereign is not restrained in his power, he may allow himself full licence in speech. On the contrary, the greater and the more reverenced he is, the more circumspect he ought to be. Things which would be of no consequence in the mouth of a private individual often become important in that of a Prince."

Louis adds in the margin;

"Kings ought not in this matter so far to flatter themselves as to think that injuries of this kind are forgotten by the sufferers, or that they never hear of them. We have elsewhere said that all that kings do and all that they say are known sooner or later; and it is to be observed that even those who are made the confidents of these railleries are frequently hurt by them, even while they applaud them; because in general the objects of them are persons who like themselves are engaged in the service of the Prince, and because they naturally expect the like treatment in their turn. The least contempt shewn to a private individual inflicts on his mind an incurable wound. The idea which consoles a person under pointed raillery, or contemptuous treatment in general, is either the expectation that he will soon have an opportunity of retaliating, or a persuasion that little impression has been made on those who were witnesses to the injury: but he of whom the sovereign has spoken feels the evil the more poignantly, because he can look to neither of these consolations; for though he can speak evil of the Prince who has ill treated him, it must be in secret, and without its reaching him to whom it points, and which alone could render vengeance grateful: nor can he persuade himself that the remark which has been made will not be heard and regarded, because he well knows what attention is paid to the sentiments of men in power. A Prince cannot utter an indifferent word, which some who hear it do not apply to themselves or to others; and although in truth we are not obliged to have regard to all the impertinent conjectures formed on such occasions, the circumstance ought at least to render us circumspect in our conversation, and not to furnish a foundation for any thoughts in others to our prejudice."

'We may infer,' says the editor, 'from this addition, which is all in the handwriting of the monarch, that the labour of revisal was not very difficult; and every person, who reads these memorials, will be

be so fully convinced that no one but Louis XIV could have thought and composed the substance of them, that he will lay little stress on the circumstance of this or that writer having rounded some of the periods. I suspect that the literary reputation of Louis XIV is a subject on which no one has ever thought. That which interests and strikes in these papers is the clearness, the force, the depth of views and steadiness of principles, which they discover; principles which neither *Racine* nor any other man of letters would have so fully unfolded and diversified, since, not having directed his thoughts to the subject of government, he would be a stranger to its means and its difficulties. What subject, being desired to compose such instructions from his own stores, would have furnished those which we have now before us? Scores of pages are here included, which he never would have ventured to submit to the eyes of Louis, and which that Prince could alone have written. The reflections on the Clergy, on the dangers to kings from mistresses, the ideas on sovereigns in general, and above all on the distance which they should preserve towards their ministers, all these articles would not have been treated in the same detail, even though they had been demanded by the king himself. The writer would have touched lightly on that which might have hurt the monarch; and he never would have dared to have transmitted to the son, through the hands of the father, so striking a picture of certain defects under which the latter laboured, and of the inconveniences which attended them. These passages incontestibly prove the genuineness of the compositions. The seal of the master is discoverable in the manner of viewing objects, in certain modes of speech, which I have scrupulously preserved, and, if I may so express myself, in certain *royal ideas*, which the reader will be able to appreciate when they are submitted to him, but which a private individual, a man of letters, let him be ever so observant and ingenious, can neither conceive nor retrace, because they are not to be found within his range of thinking, and do not belong to his situation. It is on these internal marks more than on any certificates, and I will venture to affirm, more than on the character of the handwriting, that the authenticity of these memorials is to be recognized."

We scarcely need observe that it is no easy matter to resist the force of these considerations; and we perceive no good ground for doubting that these papers contain the genuine effusions of the splendid monarch.

That the views of this prince were not confined to the superficies of things is confirmed by several parts of these memorials; and it is evident, we think, from observations made by him on a trivial incident.

"My brother, (says the royal narrator,) who seemed little disposed to devote himself either to useful or to agreeable occupations, thought fit to solicit from me that his wife might be permitted to use a seat with a back to it in the presence of the Queen. My friendship for him made me unwilling to refuse him any thing: but, considering the nature of his request, and the extent to which it

went, I informed him in the gentlest manner possible that I could not comply with it, and told him that I shou'd always take pleasure *in distinguishing him from my other subjects*, but that I could never promise any thing that seemed to *place him on a level with myself*. I stated to him the numerous reasons which obliged me to preserve my rank; and I pointed out to him the objections to his claim, and how useless it would be in him to persevere: but all that I could say to him would neither content him nor my sister; so that from supplications they proceeded to complaints, then to tears, and next to pique, and from that time my brother chose to carry himself towards me in a way that would have made me apprehend serious consequences, if I had not well known the frame of his mind, and that of my own."

"No doubt, there is nothing of which we ought to be so jealous, as that pre-eminence which is the most enviable quality belonging to our situation. Every thing which points it out, or which tends to preserve it, ought to be held infinitely precious to us; it is not a matter of mere personal interest; we owe the preservation of it to the public, and to our successors. We cannot dispose of it at our own will; it is among the inalienable rights of the crown. They mistake grossly who suppose that pretensions of this sort are mere matters of ceremony, for, if they are duly considered, it will be seen that they lead to serious consequences. The people over whom we reign, being unable to penetrate the realities of things, ordinarily direct their judgments by external appearances; and by precedence and rank they generally regulate their respect and obedience. As it is important to the public to be governed only by one, it is also of consequence that he who discharges this function should be so much elevated above others, as to render it impossible to confound or compare any among them with him; and we cannot, without doing injury to the body of the community, rob its chief of any mark of superiority which distinguishes him from others.

"But forget not, my son, that, of all the badges of pre-eminence which you ought to secure, those will most advantageously distinguish you which proceed from your personal qualities.

"Elevation of rank is never more stable and secure, than when it is upheld by eminent merit; and it is this, without doubt, which has made some believe that it would be more advantageous to him who reigns, that those who stand near him by birth should be far below him in character."

After having dwelt, perhaps with too much complacency, on this notion, which founds the splendour of the monarch on the contrast between him and those who are next to him in rank, he concludes with these excellent assurances:

"Although these reasons seem plausible enough, and you may be led from the manner in which I have treated of them to conclude that they are not very remote from my own sentiments, do not by any means figure to yourself that, if one day you should have brothers, I shall, in order to give you the pre-eminence in its full extent, of which I have been speaking, studiously neglect their education. On the contrary, I shall endeavour to give you all the same instruc-

tions,

tions, and the same examples: but it is for you to distinguish yourself from them by the superior advantages which you will derive from these sources. It will be my care to educate *them* in all respects as well as yourself: but it ought to be yours to elevate yourself above them, and to make it appear to all the world that you merit by your virtue that rank which is assigned to you by the order of your birth."

These observations shew that, in the pomp and splendour which this monarch affected, he was systematic; and it would have been well if some of his later descendants had conformed to the instructions which he has here delivered.

Louis XIV. seems to have been fully apprized of a radical defect in the French character, which has frequently been noticed, which the event in former times has constantly verified, and respecting which it remains for futurity to shew whether its consequences are capable of being overruled. "I endeavoured," he says, "to establish among my new subjects, the reputation at once of my power and my bounty; and to wipe away from the French people the reproach so long alleged against them, that they know how to conquer but not how to preserve their acquisitions."

It may be acceptable to our readers to learn what were the sentiments which this monarch inculcated on his son in regard to the Clergy, who constituted a very important order in the state under the old government:

"I have never failed to observe to you, on any occasion that has offered, how incumbent it is on us to shew respect to religion, and deference for its ministers; particularly in matters which belong to their mission; that is to say, the celebration of the sacred mysteries and the preaching of the gospel. But, since churchmen are apt to pride themselves somewhat too much on the advantages of their profession, and to avail themselves of them to relax in duties which are most obligatory on them, I think it proper to inform you, briefly, how you ought to view this matter; which may assist you, in certain emergencies, to form resolutions the more promptly and to execute them the more firmly.

"In the first place, be persuaded that kings are absolute masters, and have at their full and free disposal all property as well ecclesiastical as civil, to make use of it on all occasions as sage economists, that is to say, according to the general necessities of the state.

"In the second place, it is fit that you should know that the mysterious terms of the franchises and liberties of the church regard equally all the faithful, whether laymen or persons in holy orders; who are alike the children of this common mother, but who exempts neither the one nor the other from their subjection to sovereigns, a subjection which the gospel expressly enjoins on them.

"Thirdly, that all which is said of the particular distinction of church property, and of the intention of the founders, is in no degree well grounded; since those who endowed benefices could not, in assign-

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ing those funds, discharge them from the liabilities which naturally and civilly belonged to them; nor can those who possess them pretend to hold them with other rights and privileges, than such as accompanied them in the hands of those who gave them.

"Fourthly. If ecclesiastics have been hitherto permitted, in their assemblies, to determine the sum which they ought to supply to the wants of the state, they ought not to connect with this usage any particular privilege; for this practice prevails among the lay subjects in most of our provinces, and it was general in antient times, when a sense of probity induced each individual fairly to assess himself to the public burthens: but this certainly would not be done at the present day, and therefore laymen as well as Clergy have been reduced to compulsion when they have failed in their duty in this respect."

In making this quotation, we would not by any means be understood to approve the sentiments which it contains, but merely as displaying those which were entertained by this monarch, when in the prime and vigour of his life, before age and his mistresses had rendered him the prey of bigotry, and the dupe of designing and hard-hearted ecclesiastics: who induced him to revoke the edict of Nantes, and thus to occasion private misery and to weaken his kingdom in a degree that is beyond calculation.

The following lesson to a courtier may amuse, if it proves of no practical benefit to any of our readers:

"M. *de la Feuillade*, who was afterward so much distinguished by the favours of Louis XIV, came one day to the house of a lady his intimate friend. Immediately on his entrance into the apartment in which he was received, he traversed the room with long steps, as if frantic; he threw his hat on the floor, and said aloud, "I cannot endure it any longer, I am hurt to the quick; I have had three brothers killed in his service; he knows that I have not a *sou*, and that it is *Prudhomme* who supports me, and yet he gives me nothing. Adieu, my good friend," added he, addressing the lady, "I am going to retire, I shall still find a cabbage." The lady replied, "you are insane; do you not yet know the king? He is the man of the most address in his kingdom; he holds his courtiers in due submission; and he sometimes makes them wait long: but happy are those whose patience he tries, whom at last he overwhelms with favours: wait yet a little, and they will assuredly be extended to you, for you merit them. But in God's name redouble your attentions, appear gay, and ask for whatever is vacant. If once he begins, and gives you a pension of a thousand crowns, you will become a grandee before two years pass over your head." He adopted the advice, paid his court as usual, and found it to answer. His good fortune did not fall short of that of *de la Rochefaucault*."

The matter in these documents would of itself engage attention, but indubitably its highest merit is that of elucidating the

character of the celebrated personage from whom it is represented substantially to have proceeded.—The affinity of the ensuing article to the present induces us not to pursue any farther this important view of the subject, in treating of these memoirs.

ART. IV. *Oeuvres de Louis XIV.* &c. *i. e.* The Works of Louis XIV. consisting of Historical, Political, and Military Memoirs, Letters, and Miscellaneous Pieces. 6 Vols. 8vo. Paris. 1806. Imported by De Boffe, London, price 3l.

THE volume published by *M. de Gain-Montagnac*, which was the subject of the preceding article, contains enough to satisfy the curiosity of foreigners with regard to the productions of Louis XIV: but it is natural that the French should wish to have an edition embracing every production that came from the pen of the most magnificent of their monarchs. It is to be noticed, also, that it is not merely the completeness of the collection which recommends the volumes now before us, but a superior style of editing; the duty of which, it appears, has been fulfilled by *M. Grouvelle.* The text is more correct, is exhibited in a more inviting form, and is elucidated by fac-similes of hand-writing, prefatory compositions, comments, and notes. In consequence of these valuable additions, the materials of *M. de Gain-Montagnac*'s volume here extend to two: which are followed by a selection of the monarch's private letters addressed to the members of his family, Foreign Princes, Ministers, Ambassadors, Generals, &c. To these are added literary sketches, historical relations, and anecdotes intended to illustrate the memoirs and other writings of the king.

Prefixed to the first volume, we find considerations on Louis XIV. by *M. Grouvelle:* a disquisition which of itself imparts no small value to this extensive publication. The writer is master of his subject; and the relations are in the true spirit of history: nothing can be more impartial and dispassionate. He also discovers great penetration, discriminates nicely, and appreciates fairly; and his reader would find it difficult to refuse assent to his decisions. The masterly style of the *Siècle de Louis XIV.* the fine reflections, and the great proportion of truth, which that work contains, will ever cause it to be read: but we know not any production better calculated to prevent young persons from being misled by it, than the considerations before us.

"Alexander and Cæsar (observes the author) have not had more historians than Louis, but has his character been well appreciated? A few events of his reign have been much discussed, and the scenes of

of his private life have been exhibited to public view: but his natural powers and his acquirements have never been properly estimated. Inveterate bias has characterized his judges. Flattery raised Louis too high, and satire has degraded him too low. The Jesuits made an angel of him, and he was the scourge of the Jansenists. The Protestants never forget the affair of the *dragoonings*. Philosophy can never pardon his religious intolerance, his despotic pride, his ruinous pomp, his ambition, his wars, and the barbarities executed in his name. In the early part of his reign, the enjoyment of power and the desire of renown occupied his mind, but to these succeeded the lust of domination. His successes for a time intoxicated him: but after these came reverses of fortune, the evils of age, and habits of devotion, which gave a melancholy complexion to his latter days.'

This able painter states that the natural qualities of the monarch's mind were judgment, solidity, perseverance, and application. He was a great master of discretion, always assumed that gravity which so well conceals incapacity, and he was naturally silent, a turn which favours observation. To all these advantages, he added a fine person, with a noble and commanding air.

M. Grouvelle is of opinion that Louis was much indebted to the latter counsels of *Mazarin*. The Cardinal was at first contented to teach him how to act the king: but when no longer able to grasp power himself, he undertook in earnest to instruct his royal master in the duties of sovereignty. These lectures are said to have had the greatest weight with the youthful monarch, and he regarded the words of the dying minister as oracles. In his letters, Louis always calls him a *great man*. His character is here thus briefly and (we think) faithfully sketched.—'In discernment and versatility, few equalled him; an opinion which is forced on us by his dispatches, which are excellent in their kind. Vanity never misled his judgment. To place himself in the situation of another, and to enter into the interests, principles, or prejudices of him whom he sought to persuade, in this faculty no one ever exceeded Cardinal *Mazarin*.'—It is here contended that the Cardinal in effect continued to rule after his death, because his suggestions and counsels, when he was no more, still guided the young sovereign, and the ministers were of his nomination. It was he who recommended *Colbert*, who fixed the eye of the monarch on the proceedings of *Fouquet*, and who rescued *Lionne* from the disgrace of his friend. It was the advice of the Cardinal that occasioned Louis to raise to the ministry obscure men, rather than persons of high birth; and which caused the exclusion of the military and the ecclesiastics from the royal councils. The king learnt from the same instructor the loose morality

morality on the subject of the obligation of treaties, which we find in his memoirs. His language on this point, it is justly observed, is not like the openness and loyalty of a young monarch, but better becomes the mouth of an old politician of the country of Machiavel. *M. Grouvelle* also supposes that it was a hint from his dying eminence, which lost to Anne of Austria her seat at the council.—In speaking of the early period of Louis's reign, and alluding to the Cardinal, the author applies to the departed shade the exclamation of Alexander's soldiers, *dead as he is, he still commands.*

Of all the able men who aided the views and efforts of Louis XIV. *Turenne* had the most influence, as he was unquestionably the most distinguished. A profound genius, sound judgment, long experience, and extensive and varied knowledge, rendered this officer equally qualified to direct various departments of government and to command armies. *Mazarin* himself had recourse to his advice, and appealed to his authority when he wished to influence the mind of the young king.—Very unworthy motives are here assigned, as determining his Majesty not to give *Turenne* a place in his council: while it is said of the veteran warrior, that he pleased his ostentatious master by his rare and singular modesty, and by the little store which he set on his own labours and counsels. The king consulted him on all matters of internal and external policy. His suggestions affected the instructions given to ambassadors; and he was often the sole depositary, except the king, of the secrets of the state. Many very important measures wholly originated with him. Yet in his funeral eulogiums it is the warrior alone that figures, and not a syllable is said on the qualifications of the statesman, in the pathetic and flowery discourses of *Mascaron* and *Flechier*. Perhaps, intimates the present writer, this silence was a sacrifice required by the extravagant pride of the monarch; who, wishing to have it supposed that all his measures sprang from himself, would with pain have seen the secret of his obligations to this great man communicated to the world.

The commentator maintains that Louis well understood the interests of his country in its foreign relations; though, as it often happens, that which he best knew was not that which he pretended best to know. His writings relative to war are not comparable to his political *morçeaux*; and we have reason for questioning whether he was competent to direct his Generals, though none for doubting that he could discuss the interests of the state with foreign ambassadors. This, it is contended, was no small merit; since in his time the art was more complicated and profound than it is in our days.

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'During the last half of the eighteenth century, (says *M. Grouvelle*,) states, under the pretence of partitions, exchanges, cessions, and indemnities, on no other principle than the convenience of the strong, without any regard to the interest of the weak, and without even consulting them, seize and retain territories; a system, extremely easy for statesmen and ministers, compared with the complicated one which preceded it, and which was founded on a series of pre-existing treaties. Under this new system, public law is become a science of mere curiosity, and a sort of dead language more fit for antiquaries than negotiators. The respect paid to antient treaties, which has sometimes been called the positive law of nations, rendered it necessary for every statesman to be well acquainted with the public law of Europe: but now, when this law is no longer regarded, all that is necessary for a minister or plenipotentiary is an acquaintance with geography; and a well coloured and well engraved map is all the apparatus that he is required to carry with him.'

M. Grouvelle descants on this monarch's fondness for war, and records his death-bed confession, *J'ai trop aimé la guerre.* He properly notices that this lamentable partiality did not arise from a passion similar to that of gaming, a sort of natural disinterested love of the thing itself, without regard to its consequences; as was the case with Pyrrhus and Charles XII. and (as we have been told) with our deeply lamented and beloved Nelson, who appeared to be in a state of the highest felicity when an engagement was about to commence, and who seemed to be sorry when all was over. Nor was the predilection of Louis that which a great master feels for his art, as was the case of *Condé* and *Turenne.*

'Though not wanting in personal courage, he never risked his own safety. With the army, he soon felt tired, and exerted himself little: history speaks of his firmness, but is silent as to his exploits. In an action, he never stood the firing, nor dared the steel: nor was he ever present in a general engagement; the armies which he commanded seemed to avoid battle. His writings exhibit him scarcely as a connoisseur in this art, while he was surrounded by masters. It was not war that Louis loved, but the apparatus of power, with the splendor and bustle which accompany it, and are attendant on it.'

All this we believe to be extremely just, but it exhibits the vain and ostentatious prince in no very heroic light.

Of the indignation which Louis XIV excited in Europe, every reader has heard and perused much: but rarely could he find so neat and succinct a statement of the conduct by which it was provoked, as is to be found in these pages.

'His principal wars were four in number; in two of these he was the aggressor, and in the two others he acted on the defensive. Of the fifty-four years during which he reigned, thirty-one were occupied

cupied by war, or we should rather extend them to forty, since the nine years which followed the peace of Nimeguen were employed in bidding defiance to Europe by every species of provocation. Of these four wars, two unquestionably, viz. that which was intended to assert the rights of the Queen, and that of the Spanish succession, were derived from the system of aggrandizement of *Richelieu* and *Mazarin*. It was Louis who provoked the league of Augsbourg, and the grand alliance which he combated for ten years, to the ruin of the finances and prosperity of his country. The establishment of the chambers of re-union of Metz and Brisach: the king of Spain constrained to relinquish the title of Count of Burgundy, defied in his own ports, and his flag insulted; Strasburgh invaded and seized in the midst of peace; Italy alarmed by the acquisition of Casal; Luxemburgh invested and besieged without a declaration of war, on most flimsy grounds; the horrible bombardment of the city of Genoa; the Duke of Savoy ill treated; Catholic Europe offended by the injuries inflicted on the Pope, by the hostile entry of *Lavardin* into Rome, and by the violent deliberations of the French Clergy; Protestant Europe at the same time shocked by the persecution of the Protestants, and the repeal of the edict of Nantes; the Ottoman Porte braved by Du Quêne, who cannonaded Algiers, and who burned eight Tripoline vessels in the port of Chios; Germany alarmed by the claims on the Palatinate urged by Louis XIV in favour of his sister in law the Dutchess of Orleans; in fine, the French ministers irritating all courts by their insolence towards ambassadors;—all this was, in the language of scripture, *sowing winds and reaping whirlwinds;* and all these faults and extravagances were the immediate consequences of one grand error, the war of 1672 against the Dutch.'

This fatal measure, and the still more fatal perseverance in it, are ascribed to the counsels of *Louvois*, whose ascendency over his master's mind is here ably traced, and clearly established.

After all, what a pitiful inconsiderable disturber of European quiet was this Louis XIV. about whom our great grandfathers and grandfathers talked so much! Were he to live in these days, we repeat it, what a moderate, pacific, and reasonable Prince we should denominate him!

In summing up his considerations, this judicious writer observes that,

'Nature had bestowed on Louis more of solid judgment than of superior acuteness; his character was that of constancy and firmness, rather than of daring and ardour; and he was therefore more qualified for the calm duties of peace, than for the enterprizes of war. Suppose that Louis had devoted himself to the beneficent labours of internal economy, that he had given the time and the attention to legislation and administration which he devoted to plans of conquest, that he had employed on finance the labour which he bestowed on military details, and that he had allowed to *Colbert* the ascendency

ascendency which *Louvois* obtained, how many salutary laws would have been enacted! what establishments, what reforms, what improvements of various kinds! what increase of prosperity in all forms! all the faults that were committed would have been avoided; while on the side of ambition nothing would have been lost, but France would have been more aggrandized.'

If we regard the grand establishments, the important social institutions, and the economical measures which distinguish this period, we shall find that Louis XIV. merely lent them his name; and that he is connected with them only as having appointed and given his confidence to the ministers by whom they were founded. *M. Grouvelle* denies that he governed the state, and maintains that in this respect he practised an illusion on himself, and 'only fancied that he ruled, while he was in fact the instrument of the will of others:' but it is admitted that he governed his court. The writer will not allow that this monarch can be considered separately in a private and in a public character, since the former in no degree belonged to him. In his words and his writings, the presence and the weight of the diadem are even seen and felt. Nothing familiar and friendly can be discovered in any letter that he penned, not even in his *billets* to his mistresses. The king always appears, and he is always the master. If he thought it politic to encourage the flattery addressed to him, he was also its dupe. The gigantic haughtiness, which he assumed, he considered as natural grandeur; and he never descended from it, nor allowed it to be disregarded. It was permitted to speak of him only in a certain manner, to which he conformed when speaking of himself.

M. Grouvelle is a severe, but we do not think that he is an unjust judge of the French monarch. If he has a bias, it is favourable to truth, since it leads him to strip the figure of the flimsy drapery which flattery and vanity have thrown over the hideous parts of this monarch's administration; if occasionally he aggravates his misdeeds, and denies to him a share of the merit which belongs to him, such false impressions cannot be lasting, because all the acts of this prince were attended with more than ordinary publicity: while the interests of truth and humanity loudly call for an exposure of those illusions which so many have attempted to impose on the public. In these pages, Louis is indeed a very reduced and on the whole an unpleasing figure. Though we somewhat doubt whether it is drawn with perfect accuracy, we have long been and still are of opinion with this writer, that Louis XIV. and his reign are but imperfectly understood, and that the history of them remains to be composed. *M. Grouvelle* announces

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an intention of undertaking the task; and reflecting on the judgment, temper, and views with which the considerations before us have been written, we much wish that nothing may occur to make him relinquish an attempt for which he has shewn that he possesses a number of the requisite qualifications.

A list of the men of science and letters, both French and foreigners, whom Louis pensioned, together with the sums assigned to each, forms an addition to the first volume of this collection which the curious will prize. It is taken from the MSS. of *Colbert*; and the measure was adopted in 1663. In this account, the great *Corneille* is styled the first dramatic poet in the world, and the sum of two thousand livres stands opposite to his name: some other literati have as much as four thousand, while the exquisite *Racine* has only eight hundred.

When *M. de Gain-Montagnac* and the present editors tread over the same ground, the latter, by having recourse to different MSS. have brought to light many articles which are not to be found in the volume of the former; and that they are not all of inferior moment will appear from the two succeeding short extracts, which are not unimportant whether we consider the fame of the monarch or the gratification of the reader, while they form strong presumptions in favour of that sound sense which none of his detractors deny to have belonged to Louis XIV.

In giving his reasons for employing himself in composing these historical memoirs, the monarch uses these expressions:

'I think that I can render you and my subjects as much service in this line as any person, be he whom he may,: for though others may excel me in ability and experience, they will not have reigned, nor have reigned in France; and I am not afraid to declare to you, that the more elevated any situation is, the more objects are there which can only be seen and known by occupying it.'

Admirable reflections occur in the part in which the Royal Parent enjoins it on his son not to decline the toils of government. In the course of them, he observes;

'Much of this labour is highly agreeable; for what is it, but to have your eyes open on the rest of the world: to learn incessantly the news of all the provinces and of all nations; the secrets of all courts; the turn of mind and weak side of princes and their ministers; to learn a great many things of which we are supposed to be ignorant; to discover in those who are about us, that which they attempt most carefully to conceal from us; to penetrate the views of our own courtiers, and to discern their interests and the objects of their aim? I scarcely know any pleasure which we should not sa-

crifice, in order to become acquainted with these matters, were curiosity alone concerned.'

The political memoirs composed by Louis XIV. occupy two volumes in this edition, and the military papers fill two more. They have been edited in a very superior style by General *Grimoard*; whose observations, summaries, notes, and corrections, exceedingly enhance the value of the collection. In a letter prefixed to this division of the royal productions, he remarks 'that these memoirs contain correct statements of facts, and accurate details, which are no where else to be found;' and he observes that this part of the monarch's works are all written with his own hand, and never underwent the correction of *Pelisson*.

In the same letter, the General very concisely states the advantageous circumstances under which Louis began to govern. His army was the most numerous, the best constituted, and the best managed and disciplined of any in Europe; at its head were *Condé* and *Turenne*; next to them stood the Marshals *de Grammont*, *de Prâslin*, and *d'Aumont*; *Crequi*, *Schomberg*, and *Luxembourg* had given promise of what they one day would become; while a score of Lieutenant Generals and other officers, among whom were *Catinat*, *Vendôme*, and *Villars*, had distinguished themselves in their respective stations. In the civil administration of his kingdom, he had the assistance of *Lyonne*, *le Tellier*, *Colbert*, and *Louvois*. To account for the figure which he made, we must consider the extent, the population, and the riches of his kingdom; the industry of its inhabitants; the multitude of great men of all kinds whom it contained; and the produce of the administration and establishments of the immortal *Richelieu*, who contributed more than has been generally believed to the grandeur of the age to which the name of Louis XIV. has been given. How much this monarch was indebted, in the beginning of his reign, to the selections of men of merit by *Mazarin*, is rendered evident by the many instances of unhappy choice made by himself in the war of 1701.

It is observed by the General that nothing so much depreciates Louis XIV. as his affecting in his military memoirs to speak of *Condé* and *Turenne* as his Lieutenants, who only carried into effect his plans; and his treating *Crequi*, *Schomberg*, *Luxembourg* and *Vauban*, at a later period, in the same manner. It is very satisfactorily shewn that Louis never was master of the military art, nor had any genius of that kind. His knowlege of it did not reach beyond the mere elements, while he always remained a stranger to its grand combinations.

tions. In coincidence with the statements of M. *Grouvelle*, (see page 478. of this article,) the pretensions of the vain Prince are here subjected to a rigid examination, and reduced to their true size.

A happy specimen of the royal author's comprehensiveness of statement occurs in the preamble to his memoirs of the campaign of 1672.

'Having taken all necessary precautions in respect to alliances, levies of troops, magazines, ships, and financial resources, I entered into treaties with England, the Elector of Cologne, and the Bishop of Munster, for the purpose of attacking the Dutch; I engaged Sweden to hold Germany in check, and I stipulated with the Dukes of Hanover and Neubourg, and the Emperor, that they should take no part in the approaching contest. Although I have been obliged to expend immense sums in this war, as well previously as in the course of it, I have been very fortunate in having made due preparations for it; nothing of this kind has been found wanting in the course of my enterprizes; and I may boast that I demonstrated, in carrying it on, all that France was capable of effecting alone. Millions have been expended on my allies, I have exhausted abundant treasures, and I am still in a condition to make my enemies fear me, to excite astonishment in my neighbours, and despair in those who are envious of my fortunes. My subjects seconded me with all their power, as well in the armies by their valour as in the interior by their zeal, and as in foreign countries by their industry and capacity: to sum up all, the French nation has shewn how much she appears to advantage when compared with others.'

The two latter volumes which complete this edition consist of letters, miscellaneous pieces, and papers which elucidate the memoirs and the history of the monarch's reign. The letters are arranged in chronological order; and the editor says that, in the selection of them, he gave a preference to those which were interesting in point of matter, or which contained traits characteristic of the royal writer: while he judged it expedient to insert some that might be deemed insignificant, rather than to reject any which might be regarded as important. The series is complete from 1661 to 1678, but in the remaining part there are several gaps. Most of these letters having appeared in different collections, we abstain from making extracts from them.

Louis XIV. had too royal a mind to set up pretensions as a *bel esprit*; and here he had the advantage over the great *Richelieu*. The trick which he played on the Maréchal *de Grammont*, and which Madame *de Sevigné* characterizes as the most cruel that ever happened to an old courtier, few of our readers can have forgotten. The monarch one day shewed the Marshal a copy of verses, passing them off as the production of

another person; when the veteran having been very free in his observations on them, the king informed him that they were his own.

The accessary papers have various degrees of relative importance, with little of intrinsic value.

Too much praise cannot be bestowed on the editors for the pains which they have taken in completing and correcting these royal productions, and in rendering them in every respect inviting, and worthy of the splendid name which they bear. The fac similies of letters written by Louis, and above twenty of the most celebrated men of his time, will much increase the gratification of every reader.—In fine, these papers, elucidated as they are here, throw a vast body of light on the transactions of this brilliant period, and will afford very material aid to the future historians of the far-famed monarch from whose pen they proceeded; while they give a deeper insight into his personal character than any other monuments of the period which it has happened to us to peruse.

ART. V. *Essais sur l'Enseignement*, &c. *i. e.* Essays on Instruction in general, and particularly with respect to the Mathematics. By S. F. LA CROIX. 8vo. Paris. 1805. London, De Boffe. 7s. sewed.

IT is scarcely necessary to observe, so generally have the facts been mentioned, that classical Literature in France is now in its wane, that the French possess at present few scholars, and that they have no proper nurseries for future worshippers at Olympus. The attention and ambition of their youth are directed towards Natural History, Chemistry, the Mathematical Sciences, and the Military Art. Of their present plan of education, and of its merit compared with the antient system, it is the intention of M. LA CROIX to speak; and it is our duty to hear him: but we do not, on this subject, expect from him the most rigorous impartiality, since we recollect, within a few years, to have exercised our critical functions on three ponderous quartos and two octavos, all on the abstruse sciences, the produce of his pen.

The author takes a rapid survey of the change effected in philosophy by *Descartes*, Bacon, and Newton. Towards the middle of the eighteenth century, he says, an opinion became prevalent, that the antient system of education at the Colleges was not the fittest for mental and moral improvement; that it contained in its construction too much of the old

old scholastic philosophy, and much unmeaning and uninstructive discipline; that too large a portion of time was devoted to the dead languages; and that scarcely any was set apart for the language of the country, or for the cultivation of natural philosophy and the mathematics. It must now be a matter of uninteresting doubt whether opinion could have sapped the foundations of the old edifice, for the revolution came, and in an instant battered it down. Much that was good and much that was bad, diamonds and rubbish, were buried under the same ruin. 'The general conflagration,' says M. La Croix (with a small confusion in his imagery,) 'consumed an edifice which ought rather to have been repaired than thrown down; but, after this misfortune, shall the edifice be constructed in its pristine fashion and on its old plan? and from respect to its antiquity, from an horror of the scourge that afflicted it, shall we interdict changes proved to be necessary, even whilst it existed.' Instead of the restoration of the old system, a perfectly new one was proposed, which has been long known to our readers. It may not, however, be equally familiar to them that, of three parts of the proposed system of national instruction, one only, that of the central schools, has been properly established: of this M. La Croix speaks, and he defends its plan and mode of instruction. In its constitution, among twenty other professors, we observe a professor of antient languages: but we shall not be much surprised if, in some future alteration and arrangement, that office should be abolished: for the author argues, that in order to write well, we need not know Latin; which is indeed true, even if M. La Croix had not quoted authorities in favour of his assertion. Again, we are told that, in the translations of classical authors which now abound, we may meet with historical facts, metaphysical disquisitions, and moral precepts. That this is partly true must also be conceded: but the argument has been urged before, and has been ably and acutely opposed. It is not now our purpose to enter into the question: but our readers must perceive that the tendency of the French anti-classical opinion and system is to leave France without a single good scholar.

Much is here said, and said with considerable dullness, concerning the human mind, and the means of aiding its progress, the duties of professors, and those of scholars, &c. The author was commanded to write this work, and we have been obliged to peruse it: what effect it may produce on French readers we know not: but to us it has proved most wonderfully uninteresting and uninstructive.

In his peculiar department, however, M. La Croix has succeeded: his plan for a course of mathematical instruction is good, and his general observations on the science are just and proper: but they are intelligible only to those readers whose previous knowlege and memory supply them with materials from which the observations were drawn, or with examples to which they may be applied.

The schools of modern France are *military* schools: we desire not to see ours transformed into such seminaries: yet the times and conjunctures seem to require some departure from antient customs and discipline. The grand aim of the French ruler is to render that tremendous machine, an army, as perfect as possible. Whatever be the physical force or the mental daring and fortitude of the individuals who compose it, the whole, from its construction and principle of activity, must necessarily be powerful and energetic. Every soldier *may* be a General, and therefore many strive to attain that elevation: the prospect of advancement excites and cherishes the spirit of enterprise; and, consequently, by the emulous hosts of *Bonaparte*, the antiquely-modelled armies of Europe have been confounded. If the sovereigns who remain would avoid or resist the "sweepy sway" of the French tempest, they must modify their present systems, and in some degree imitate that of their adversary: so imminent are the dangers, that for a while "the dull claims of age and rank" must be forgotten and neglected; and when the existence of a nation is endangered, every thing, except its honor, must be given up and sacrificed to its preservation.

Art. VI. *Tableaux des Vents, des Marées, et des Courans*, &c. *i. e.* Tables of the Winds, Tides, and Currents, that have been observed in all the Seas of the Globe; with Reflections on these Phænomena. By Ch. Romme, Associate of the National Institute, and Member of the Legion of Honour, &c. 2 Vols. 8vo. Paris. 1806. Imported by De Conchy. Price 1l. 1s.

The philosophic reader will at once perceive that the subject of this treatise is of very great importance; and we are happy to find that, in France as well as in England, the attention of scientific men seems to be directing itself towards that branch of the system and science of navigation which seems most imperfect. The astronomical part of navigation, on which the place of the vessel depends, has been carried to a considerable degree of perfection; and our philosophical mariners, or our mariners philosophically directed, ought now exactly to register

gister currents and winds, their strength and direction, and all concomitant circumstances.

In this science, yet in its infancy, the rules of the great Bacon should be rigorously observed: every phænomenon must be exactly and fully recorded; and it is evident that, without copious experiments, we cannot hope to lay the foundations of an explanatory system. If the globe were one vast ocean, we might, from philosophical principles, fairly presume that such and such events would result: a current of air would follow the course of the sun: but this general effect and circumstance will be modified a hundred ways, when we suppose islands and continents placed in the ocean, of various magnitudes and forms, in divers positions, some flat in their surfaces, others interrupted and mountainous. The winds cannot then appear as they would if the surface of the globe were uniform; and if in any parts they preserve the force and direction which it should seem they ought to have, this can only happen in seas of vast extent.

We must consider it as almost hopeless to attempt to account for all the varieties of wind that prevail on the continent. Philosophical curiosity ought not to be dissatisfied, if certain causes are exposed and developed, that are perfectly competent to account for winds in their general effects; and practical utility, in the demands of navigation, requires that those winds should be first explained which prevail on known seas and on their shores: we mean, so explained that their laws shall be registered and recorded, and that the mariner should be able to avail himself of such record.

A survey of the globe points out to M. Romme the plan and distribution of his work:

'If (says he) we study the chart of the different parts of the surface of the globe, and if we examine the disposition of the seas, and of the great masses of land which separate them, we may easily distinguish the principal divisions that indicate those of a register of observations on the winds.

'In the northern hemisphere, the terraqueous parts embrace an immense extent, while the southern hemisphere is covered with a vast ocean only slightly intersected by isles, and by the smallest extremities of the great continents of Africa and America. A southern ocean appears to envelope all the polar region, and it may be considered as stretching its branches between the different continents; one branch from the south to the north, between the western coasts of Africa, of Europe, and the eastern coasts of America; the second, directed in the same manner between Asia and America, and which appears to have a tendency to re-unite itself with the first in the northern polar region; and finally a third, which, bounding its course at the Tropic of Cancer, embraces

the shores of the islands, peninsulas, and vast gulphs of the East Indies.

'Thus, on the surface of the globe, the vast seas known and frequented by navigators present themselves in three principal divisions, designated under the names of the Atlantic Ocean, the Great or Pacific Ocean, and the Sea of the East Indies.

'But each of these oceans extends its surface under different climates. Each occupies a space, more or less great, under the different parallels of the globe; and the observations that have been made on the winds in the parts which each embraces under the frigid, temperate, and torrid zones, are distinguished by differences too great not to render it eligible to class them separately. It is for this reason that the table, in the new subdivisions, will present winds observed in the unequal portions of zones that belong to one and the other hemisphere.'

In the present treatise and collection, M. ROMME inserts the observations as they were published, which have principally been made by professed mariners; and general results are given, from a consideration of various and of repeated evidence. For the law of effects most notorious, and most clearly ascertained, authorities are not quoted: but, on the contrary, the names of observers are subjoined, when the details relate to facts that are singular, isolated, and not verified by frequent experience.

The first three chapters of the work record the winds which prevail in the Atlantic Ocean, in the Pacific Ocean, and in the Sea; each chapter being subdivided into minor sections. Chapter IV. relates to winds observed in seas of small extent.

In the second table, is given an account of *currents* in the seas above specified. To these historical and matter-of-fact statements, succeed, towards the conclusion of the volume, general reflections on the great movements of the atmosphere, movements which arise from the attraction of the sun, and from its heat. The motions derived from the first cause are similar to the perturbations in physical astronomy, viz. to those in the moon's orbit; and M. ROMME has investigated them by nearly the same method as that which Newton employed in his eleventh section. Thus, he first finds the force with which an aerean molecule is attracted towards the sun: he then resolves this force into two, one tending towards the centre of the earth, and the other parallel to a line drawn from the centre to the sun: a second resolution is made, and one resolved force tends to or from the centre, and the other is tangential. The former force in the production of winds it is not necessary to consider, since its chief office is to alter the form of the atmosphere, and to give a spheroidal shape. The tangential force is that on which, the earth being in motion, the winds depend, and is easily computed: it varies as sin. θ. cos. θ, or as sin. 2 θ, θ being

being the distance of the sun from the zenith of the place, M. ROMME again resolves it into two forces, one perpendicular to the parallel in which the molecule is situated, the other in the direction of the parallel; and in the terms of the hour-angle, the azimuth, &c. he finds, by a simple process, expressions for these forces. From those expressions, it is easily shewn that, if the earth revolve round its axis, currents of air or winds must take place: from the east to the west, and towards the equator, the least winds must modify the effects of the former, which are supposed to arise from the forces acting in the directions of parallels to the equator.

The second cause of wind is the unequal quantity of heat which falls on different parts of the earth, and of the atmospheric shell that surrounds it. With the aid of a diagram, this difference of heat may be estimated, and the process is not long. Besides the displacement of the rarefied air by that which is colder and denser, M. ROMME considers the chemical effect which must follow from its increased heat, and which consists in the air, from such increase of heat, being endowed with a greater affinity for water. The stratum nearest to the sea is most heated, and then saturated; the next superior stratum takes from it water, and holds it in solution, and so on throughout the atmosphere; each stratum or shell holding water in solution proportional to its heat and its density, and the whole volume of the air being, by this saturation, augmented.

'It results then (says the author) from these observations that, if a certain mass of air, which is saturated with water, experiences refrigeration, it cannot in its new state preserve in solution the quantity that belongs to it in its highest temperature. It finds itself supersaturated with water, and immediately this excess of water, which was under an elastic form, resumes its natural state; and it is known, according to *Monge*, that, in passing from the aeriform to the liquid state, the water is reduced to a volume almost nine hundred times less: which occasions in the atmosphere a sudden vacuum. The refrigeration of a saturated air produces, then, both the precipitation of the water which can no longer be held in solution, and a vacuum which, formerly occupied by the water in its aeriform state, is again filled with rapidity. These effects are the greater, the more considerable is the change in the temperature, and in the mass of air affected. Besides, it is necessary to remark that, in this precipitation, the caloric augments in the mass of the air as it diminishes by the dissolution of the water. The diminution of the density of a shell produces similar effects; and it may happen from a decrease of the pressure of the superior shells. This diminution takes place always, for example, when the upper air moves with greater velocity, or when it suffers the water to be precipitated, which it can no longer hold in solution; and when the precipitations

of

of the water are sudden and very extensive, instantly a great vacuum is formed in the atmosphere.'

Towards the end of the second volume, the author enters on the subject of tides; and his general reflections and theoretical considerations are here made to precede his table and register of observations. In explaining the cause, the general effects, and the particular modifications of the tides of the ocean, he uses no very complicated calculations: but his deductions and inferences are very satisfactory and clear, and are stated with true philosophic caution. In the mathematical part, he adopts the formula before demonstrated for the attraction of a luminary on aerial particles; and of the disturbing forces, he employs that which acts in the direction of the tangent, and which varies as the sine of twice the angular distance from quadratures. He shews, with considerable evidence, that the high tides are owing to the interposition of islands and continents, and to the impediment which they offer to the waters elevated towards the sun.; and he attributes the flow and ebb, observable near coasts, to the elevation of the water above their level, and to the form of the shore: the water, unsupported, falling down with velocity on the lower parts of the shore, or rushing into the beds of rivers. At sea, away from coasts, no flow or ebb is perceptible.

The tables of the tides, which occupy nearly the whole of the second volume, are divided on each page into vertical columns: the first contains the name of the places: the second, the hour of high tide at syzygies: the third, the height: and the fourth column is set apart for remarks. It cannot be supposed that we ought to decide on the exactness of the facts, that is on the heights and hours of the tide, &c. stated in these tables: but we see no reason for distrusting them, especially as the author has no favourite system to establish. He writes with ease and perspicuity, and without dogmatism; and his book, in our judgment, is intitled to the notice of navigators, and of the lovers of speculative research.

Art. VII. *Obras*, &c. *i. e.* The Works of Francis de Borja Stockler, Secretary of the Royal Academy of Science, &c. Vol. I. small 8vo. Lisbon. 1805.

The ingenious author of this volume published, some years since, several papers in the Lisbon Transactions; one of which treated on the principles of the differential calculus. In consequence of some animadversions which we made on that memoir, a slight discussion and controversy arose between M. Stockler and us; and the learned Portuguese wrote a small

small Pamphlet in support of his opinions and assertions, under the title of *Lettre au Rédacteur du Monthly Review*, which we examined in our 32d vol. p. 495. Difference of opinion, however, has created no animosity; and we are happy to be brought together again, and not on the terms of decided contention.

Of the present volume, the contents are six Eulogies; a discourse delivered in the name of the Royal Society, and addressed to the president; a Memoir on the originality of the maritime discoveries of the Portuguese in the 15th century; and a mathematical letter to M. *Felkel.*

Among the Eulogies, the most important for its subject, but on account of the *notoriety* of that subject the least requisite, is that on *M. D'Alembert.* The life of this great mathematician is sketched only with conciseness: but, in the narration of the transactions of his younger days, our attention is for a moment arrested by the observation that *D'Alembert* began his career as Newton ended, with a religious tract, a Commentary on St. Paul's Epistles. The account of *D'Alembert*'s mathematical progress, and of the several works successively published by him, is judiciously and ably given. We wish, however, that the writer had more particularly insisted on one of the first of this philosopher's productions, his Dynamics: the merit of that performance being very high. Authors speak of it with sufficient elevation of praise: but they do not, with proper precision and fullness, state its peculiar excellence; nor explain to the satisfaction of students their frequent assertion, that *D'Alembert* in that work reduced all problems in Dynamics to a dependance on the equations of equilibrium. The principle of this reduction is not, however, entirely due to *D'Alembert.* As M. *La Grange* observes in his *Mecanique Analytique*, and as M. STOCKLER remarks in the paper before us, the principle is really laid down and used by *James Bernoulli*, in his problem of the centre of oscillation: *Acta Erud. Lips.* 1691.

Guiding his narration by the historical arrangement of *D'Alembert*'s writings, the author passes on to notice, first, his treatise on the equilibrium and motion of fluids; in which the principle, that was the foundation of his solutions in Dynamics, was again employed, and by means of which he obtained fluxional equations. Next occurs his treatise on the general cause of the winds, in which were sown the first germs of the theory of partial differences. This narration of M. STOCKLER is interspersed and enlivened by many just and pertinent observations.

The

The application of his methods and of his analysis to physical astronomy, and to the theory of the moon,—the remarkable and unexpected result obtained at the same time by *D'Alembert*, *Euler*, and *Clairaut*, relative to the motion of the lunar apogee,—what astronomer is ignorant of these circumstances? yet the continuity of historical narration requires the notice of them, and the present eulogist has inserted them; at the same time properly commending the superior prudence and caution of *D'Alembert*, who, unlike *Clairaut*, was unwilling to give up the received law of gravitation, and rather distrusted the exactness of his own computations.

Of the mathematician's labours in the Encyclopedie, M. STOCKLER speaks in favorable terms, and especially of his celebrated preface. It is mentioned that the project of the Encyclopedie did not originate with *Diderot*, as it is generally believed, but with M. *Gua*.

The problem of vibrating chords, first solved by Taylor, caused a long controversy between *D'Alembert* and *Euler*: the latter of whom asserted that the arbitrary functions, contained in the integral of the differential equation which expressed the conditions of the problem, might be *discontinued*. The several arguments employed by these philosophers, in support of their respective opinions, are exposed and criticised by M. STOCKLER.

The integral is expressed by means of symbols f, F, &c. which denote functions of variable quantities; and the fluxionary equation is this:

$$a^2 \frac{\ddot{y}}{\dot{x}^2} = P \frac{\ddot{y}}{\dot{t}^2}$$

since y is a function of x and t

$$\dot{y} = p\dot{x} + q\dot{t} \quad \text{in which } p = \frac{\dot{y}}{\dot{x}} \quad q = \frac{\dot{y}}{\dot{t}}$$

again; $\dot{p} = P\dot{x} + Q\dot{t}$

$$\dot{q} = r\dot{x} + s\dot{t}$$

in which $r = \frac{\dot{q}}{\dot{x}} = \frac{\ddot{y}}{\dot{x}\dot{t}} = \frac{\dot{p}}{\dot{t}} = Q$

and $s = \frac{\dot{q}}{\dot{t}} = \frac{\ddot{y}}{\dot{t}^2} = a^2 \frac{\ddot{y}}{\dot{x}^2} = o \frac{\dot{p}}{\dot{x}} = a^2 P$

hence $\dot{p} = P\dot{x} + Q\dot{t}$

$$\dot{q} = Q\dot{x} + a^2 P\dot{t}$$

and hence $a\dot{p} + \dot{q} = (aP + Q)(\dot{x} + a\dot{t})$

$$a\dot{p} - \dot{q} = (aP - Q)(\dot{x} - a\dot{t})$$

From these fluxionary equations, we easily deduce

$$ap+q = f'(x+at)$$
$$ap-q = F'(x-at)$$

and then, adding and subtracting, and substituting for p and q their values, viz.

$\frac{y^{\cdot}}{x^{\cdot}}$ and $\frac{y^{\cdot}}{t^{\cdot}}$, we obtain

$$y \quad \left\{ f(x+at)+F(x-at \right\}$$

which is the complete integral, and involves two arbitrary functions.

From this equation, applied to the vibrating string, it may be shewn that the functions f and F are the same; and thence

$$y=\tfrac{1}{2}(f(x+at) + f(x-at)$$

Most mathematicians have coincided with *Euler*; among whom is *Arbogast*, who has resumed the question in the Petersburgh Acts for 1790. He transforms the equation, on which the question depends, into

$$\frac{z^{\cdot\cdot}}{2i\cdot v^{\cdot}} = o$$

of which the integral equation is

$$z=\varphi x+\varphi y$$

On this method and determination, M. STOCKLER makes some remarks. He does not entirely agree with *Arbogast*, but acknowleges that he is acquainted with the memoir of that mathematician only through the medium of *La Croix*'s Integral Calculus.

The next essay in this volume is an Eulogy on *Barros*, a considerable mathematician and astronomer of Portugal: yet we must confess that, previously to the perusal of M. STOCKLER's discourse, we were ignorant of his labours and his merits. M. *Barros* has left a number of manuscripts, and his printed works are also many. He published new equations for the perfection of the theory of Jupiter's satellites; explained the remarkable phænomenon in the passage of Mercury over the Sun's disk, &c. and wrote on the difference of the population of Portugal in antient and modern times, &c.

We now arrive at an Eulogy on *Robert Nunes da Costa*, who early in life was placed in a professor's chair; and who, according to the present writer, possessed considerable knowlege in language and metaphysics, enlightened by a large portion of philosophic spirit. In the latter part of his life, which was shortened by too great fatigue in the discharge of his duties, he was employed in the formation of a dictionary.

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The three next Eulogies are those of M. *Mello de Castro*, M. *Sanches d'Orta*, and M. *de Vallerè*: the first a statesman, the second an astronomer, and the third a General.—The English reader is not particularly interested in their contents.

The letter to M. *Felkel* is written in French, and is purposed to be explanatory of his method of finding the factors of numbers not divisible by 2, 3, 5; and to give the base of his method by the simple principles of arithmetic. The work or memoir of M. *Felkel* we have not seen, and therefore the comment is not, in all places, very intelligible to us. We wish that M. STOCKLER had indulged in greater fullness of explanation. This letter forms the conclusion of the present volume, and the second has not yet reached us.

ART. VIII. *Histoire Particuliere des Evénemens*, &c. *i. e.* A Particular History of the Events in France during the Months of June, July, August, and September 1792, and which occasioned the Fall of the Throne; in which will be found new Details, supported by Proofs, respecting these deplorable Epochs; two Secret and unpublished Letters of Louis XVI; the Orders and Ordinances of the public Authorities, and of the Sections with regard to the Murders of September; the Sums paid to the vile Instruments of these bloody Executions; an Alphabetical List of *all* the Victims massacred at Paris, Lyons, Orleans, Versailles, and Meaux; Sketches and Particulars of the Lives, Works, and, last Moments of the Principal also of the guilty Perpetrators, who have been convicted and executed or banished, and of other Persons Antient and Modern, famous and celebrated, &c. &c. By M. MATON-DE-LA-VARENNE, Advocate, Member of many Academies and learned Societies, and one of the Proscribed who escaped the St. Bartholomew of 1792. 8vo. Paris. 1806. Imported by De Boffe. Price 8s.

AFTER having copied the wordy title page of this volume, we need not particularize its contents. It unquestionably has the merit of stating facts which had not been previously published: but whether the relations are authentic, or not, is a question which we own we have no means of deciding. We can only say that the writer, when furnishing details which had been before supplied by others, seems not always worthy of dependance; and that he incurs the charge which we have already had occasion more than once to prefer, however extraordinary it may seem, that of imputing crimes to the monsters of the sanguinary æra of the French Revolution, of which they were not guilty. We have heard it observed in the way

of pleasantry, that some minds have an innate love of *lying*; and nothing can more strongly corroborate this opinion, than the circumstance of falsehoods having been circulated with regard to *Robespierre* and his colleagues. It is most evident that it was the intention of these false accusers, to render hideous and detestable the wretches whose conduct they undertook to describe; and it is not less clear that nothing could so effectually have led to that end, as a true and exact statement of the particulars of their conduct. How are we then to account for this preference given to falsehoods when truth would have better answered the object designed? How are we to account for the glaring falsehoods of the Revolutionary Plutarchs, the Histories of Jacobinism, Conspiracies, and that class of writings which served to shew the credulity and ignorance of so many of our worthy countrymen? We would not be understood as ranking the present writer with those to whom we have been alluding; since it is our own opinion that, in the new relations for which we are beholden to him, he mixes some false with much of true statement, as we perceive he has done in those parts of his detail which admit of a comparison with the testimonies of a host of other writers. The novel part of the volume is so atrocious, that we do not think that any selections from it would gratify our readers. Those who would learn to what excesses a multitude which has broken loose from the ties of civil authority, religion, and law, may be carried, will find what they seek in the present work; which, though it be disgusting, is not uninstructive.

Art. IX. *Saggio Idrografico del Piemonte*, i. e. An Essay on the Hydrography of Piedmont, by G. T. Michelotti, late Mathematical Professor in the University of Turin, dedicated to his Royal Highness the Prince of Brazil, Regent of Portugal, &c. 4to. pp. 126. Rome, 1803.

Ensayo Hydrographico, &c. The same work translated into Portuguese, by Father *Francesco Furtado de Mendonça*. 4to. Rome.

The vast chains of mountains which extend themselves over the greater part of the late principality of Piedmont, and the neighbouring districts of Dauphiné, Savoy, Le Valais, and Swisserland, give rise to numerous rivers and torrents, which, in their course to the Po, exhibit almost every variety of character that can interest the hydraulic engineer. The fall and consequent rapidity of these streams are in general very considerable, and offer to agriculture and manufactures the most important advantages, at little trouble or expence. On the other hand, the tremendous floods, to which they are all

more

more or less subject, render strong precautions, and the most unremitting vigilance, essentially necessary to the preservation of the property and the lives of the inhabitants. None of these objects have been overlooked by the ingenious Piedmontese; no small proportion of whom are indebted for their support to the increased means of subsistence, arising from inland navigation, manufactures, and the universal practice of irrigation. It is scarcely to be supposed, however, that the uncombined and unassisted efforts of individuals, or of small communities, should draw from these sources all the benefits which they are capable of affording. Petty jealousies, clashing interests, and insufficiency of capital, would frequently prove obstacles to the execution of plans of acknowleged utility; while some works would be improperly undertaken, and more still would be injudiciously neglected, without the assistance of able engineers, who combine a perfect knowlege of the principles of their profession with the most correct local information.

Emanuel the third, with the view of remedying some of these inconveniencies, instituted in the year 1760, in the vicinity of Turin, an hydraulic school; which, with due allowance for the disadvantages usually attending the infancy of an establishment of this nature, promised to be productive of considerable benefit to the community. Many extensive works, projected by MICHELOTTI and divers engineers, were actually carried into execution; and others not less important were suspended or interrupted by the events of the late disastrous war. The valuable mass of information on all these points, which the professional pursuits of the author of the work before us, and of his father and brother, had enabled them to collect, first suggested the idea of a full and correct description of the course and phænomena of the rivers of Piedmont, and of the various uses to which their waters are and might be applied. A plan embracing such a wide field, and at the same time requiring such accuracy in the details, appeared, however, an object so important, and its completion by an individual seemed an undertaking so arduous, that the author resolved previously to try the sense of the public, by the present volume; which, under the modest title of an Essay, discloses the outline of the important work to which it is designed as a prelude. We sincerely trust that he will not be deterred from his first purpose. The publication now on our table induces us to form the most favourable opinion of his talents and information; and the originality of the plan will suggest a strong claim to indulgence, for any deficiences and irregularities in the execution of it.

The work commences with pointing out the sources of the rivers of Piedmont, under the different chains of mountains which

which almost encircle the valley of the Po. After a few interesting observations on the principal phænomena which these mountains present, the author proceeds to examine the nature and origin of the various substances which are carried down by the rivers. Here, in particular, he appears to be fully master of his subject; and though his reasonings pre-suppose no inconsiderable acquaintance with chemistry and geology, he carefully abstains from introducing any matter not immediately necessary to his purpose: on all occasions chusing rather to refer his readers to such authorities as they would most probably have an opportunity of consulting.

Chapter II describes the character and most usual appearances of the Piedmontese rivers. Passing slightly over those features which are common to rivers in general, M. MICHELOTTI chiefly directs the attention of philosophers to the great floods to which we have before alluded. To give some idea of their violence, it is stated that at Turin the Po often flows at the prodigious rate of fifteen or eighteen English miles per hour; and, as some of the larger rivers, which it receives above Turin, remain navigable at all periods, it follows that this impetus must have been almost wholly communicated by a few smaller streams, the rapidity of which must in course greatly exceed the ascertained velocity of the Po. Accordingly, it is affirmed by the neighbouring peasants, that, at these periods, stones are dashed against each other with such force as to strike fire in the stream. Many pieces of two or three hundred weight are thrown on the banks; and others, carried by the stream against the side of the channel, shake the ground to a considerable distance. The greatest innundations are observed to take place when the rainy season is accompanied by a south wind, a more active agent in dissolving the snow of the glaciers than the most intense rays of the sun: but probably the operation of both these causes is materially strengthened and concentrated by another circumstance, to which the author does not appear to have paid sufficient attention. The fall in these rivers being very considerable, the body of water which they usually contain must form to itself a narrow current; and consequently an accession of water, in the same proportion as would but slightly accelerate the course of the broad rivers of more level districts, must seek to discharge itself from these narrow channels in torrents and inundations. The chapter concludes with remarks on the gold found in the sands of several rivers, and an enumeration of the trees and shrubs commonly planted for the defence of the banks.

The third chapter contains a short description of the course of the different rivers of Piedmont, and the principal canals

which proceed from them. This enumeration commences with the Toce, a small river which, rising on the confines of the Valais, meets the Po just before it leaves the Piedmontese territory. The author then proceeds to describe all the streams which join the left bank of the Po; and after having stated the course of that river also, from its source to its entry into the Milanese territory, he in the same manner follows its right bank, concluding with the Trebbia: only a part of the course of which is detailed, because it leaves the Sardinian dominions long before it reaches the Po. Much light is, no doubt, thrown on the topography of Piedmont by this part of the work: but M. MICHELOTTI adheres so strictly to his intention of exhibiting a mere outline, that it is little calculated to interest foreigners. The Dora Riparia, probably on account of its vicinity to the metropolis, is described in greater detail. Four plates, neatly engraved by Cipriani, represent its course from Susa to Turin; and a copious index explains the various canals, sluices, bridges, and mills connected with the Dora. From the minuteness of this part of the essay, it seems not unfair to suppose that it was intended as a specimen of the author's projected undertaking.

'In the first chapter, (he says) it was observed that the Dora Riparia rises on the confines of Dauphiné and Piedmont. After having washed the walls of Susa, it leaves the mountains between the hill of Musiné, and that which is crowned by the antient Sanctuary of St. Michael. Among the smaller tributary streams, we remark the Cinischia, or Cinicella, which, descending from Mount Cenis, known to the antients under the name of *Mons Cinerum*, meets the left bank of the Dora, about a quarter of a mile from a suburb of Susa, called St. Giacomo. Also on the left, but nearer to the city, it receives the Merdarello. The former carries down a vast quantity of very small ash-coloured sand, which renders any increase in its waters discernible as far as Turin. The city of Susa is supplied with water from the Dora: but this stream, as well as others, which it throws out above, is too small to arrest our attention. The first after these is the canal of Forest, (A. plate IV.) which is the most considerable of any that issue from the left bank of the river. Nos. 127, 128, 129, denote three smaller openings. The first of these four streams turns several mills, of various descriptions; after which it is applied, like the rest, to the purpose of irrigation. B marks the entrance of the second canal, or Roggia di Bossoleno; and on the left at C are two others of equal size, and at a little distance from each other. The fourth opening at D, also on the left, gives rise to the canal of Chiavocco. The fifth canal, at E, passes through the hills, which overhang the right bank of the Dora, in the territory of St. Giorio. The sixth opening in the territory of St. Antonio is also on the right. This canal differs from those already mentioned, in having at its entrance a dyke or weir across the river, to conduct the water.

water. It is a stream of considerable importance, turning several mills, and irrigating the extensive districts of Vajes and La Chiusa; and it falls at last into the canal of Rivoli, whereas all the preceding return sooner or later into the river. The canal of Rivoli, proceeding from the point G, also on the right, is considerably larger than the last mentioned, and may be calculated at ten ruote* of water in the summer. It is afterward increased by the accession of a smaller stream, which issues at No. 126, and waters a small tract of land. The eighth canal of importance is taken from the point H, for the benefit of the districts of Caselette and Alpignano, in the plains of which it spreads and loses itself, without again returning to the Dora. Neither this canal nor that of Rivoli is provided with any wear across the river; and it is asserted that most of those which now exist are of very modern construction, there being reason to believe that the bed of the river has sunk in many places. The ninth opening, at No. 124, supplies the canal of Avigliano; and here the instability of the soil makes it necessary to vary at times the position of the wear. This stream, after having worked mills of various descriptions, divides into smaller branches, which water the districts of St. Ambrogio, Avigliano, and Buttigliera, and at last it falls into the tenth, or canal of the mills of Buttigliera, which leaves the river at No. 117.

'The eleventh opening, at No. 112 on the right, supplies the canal of Grugliasco, which, winding many miles through the plains, waters a considerable extent of country, and turns several mills. At No. 109 it passes under rocks; and these subterraneous excavations, which are by no means unusual, are in those districts called Cats, (Gatti,) a term not altogether inappropriate, if we consider the unpleasant and awkward postures which the workmen are obliged to assume, when employed in repairing or cleaning out the canal. The twelfth opening, at No. 107, supplies the mills and other works of Alpignano; after which, with the accession of some smaller streams, it forms the canal Becca, or Becchia, which extends its benefits as far as part of the district of Turin. The thirteenth, on the left of the river, at No. 102, supplies the canal Consorzia; which, after being carried across the Dora by an aqueduct, turns several mills, and then branches into subdivisions, for the purpose of irrigation. The fourteenth, issuing at No. 95, immediately below the bridge of Alpignano, supplies the canal of Pianezza, also to the left of the river. The fifteenth, on the left, (plate I. 92.) supplies the canal of La Veneria Real, which works several mills and irrigates plains of vast extent. The sixteenth, on the right, waters the fields of Rivoli. The seventeenth, opening at No. 79, supplies the canal of Collegno; and the eighteenth, at No. 75, that at Druent. Both these are on the left of the river, and, in their numerous subdivisions, work many mills of various descriptions, and water extensive plains. The nineteenth, at No. 71, merely supplies the mills, &c. of an individual, who has a right to a stream thrown off by a wear. The twentieth, on the left,

* The Ruota, or Piedmontese square foot, equals 426,8289 inches, or about 2¼ square feet English.

at No. 68, supplies the canal Putea, part of which crosses the river by an aqueduct attached to the bridge at Collegno, and reaches the plains of Turin. The twenty-first, on the left, at No. 52, supplies the manor of Collegno, and various works belonging to the Lord. The twenty-second, on the right, supplies the canal Cossola, which, as well as those last mentioned, is provided with a weir. The twenty-third, at No. 48, supplies what is called the new canal. The twenty-fourth, at No. 44, supplies the old canal, or canal of Lucent. The twenty fifth, at No. 39, which is the first within the district of Turin, supplies the numerous mills and manufactures of this city, besides several royal works. Its various ramifications may be seen in the plate and index. Lastly, the twenty-sixth, at No. 30, called the new royal canal, supplies a great variety of works, particularly the manufactures in the Real Parco, and irrigates a considerable district.

'We have purposely avoided repeating many particulars inserted in the index attached to the plates, which appears to specify as many objects as the nature of our plan required. It is easy to conceive on how large a scale it would have been necessary to construct the plates, had we engaged in minute details respecting the course of the different canals, and the numerous small streams which the Dora receives in its progress. Still less was it our intention to enter into those details which belong particularly to hydraulic architecture.

'The course of the Dora in the mountains, from its source to the city of Susa, may be computed at 20 or 23 British miles, and from Susa, till it meets the Po, nearly 66. The fish of this river are scarce and in little esteem.'

Chapter IV contains reflections on some of the means of extending the advantages derived from the rivers of Piedmont; principally relating to the navigation of the Po and Tanaro, which appears in all seasons to be difficult, and not unfrequently extremely hazardous. After the floods, the Po, instead of retiring into one channel, forms itself into several small branches; and notwithstanding the appointment of a *Capitano della Navigazione*, a principal part of whose office it is to determine what course the bargemen are to take, it often happens that, through ignorance or carelessness, they are in danger of running aground, from the want of sufficient depth of water, or of dashing their little vessels against the trees and fragments of rocks brought down by the torrent. Unpleasant accidents are also occasioned by the dykes erected in the river, for the purpose of directing the current against the floating mills, which are common on the Po and the Tanaro, where the flatness of the neighbouring country renders mills of a different construction very rare. To obviate these inconveniences, the author generally recommends the formation of a navigable canal, nearly parallel with the course of the river. He still more

more strongly insists on the important advantages which might be obtained by merely widening some of the already existing canals of irrigation, which would, at a comparatively trifling expence, open an extensive internal communication. The Dora, notwithstanding its frequent wears, is navigated by rafts, from Susa to Alpignano; and the numerous streams which it diffuses in the neighbourhood of the latter place, suggested the idea of continuing the communication with Turin and the Po, by means of one of them. By this plan, all the heavy merchandise sent by land from France to Italy might be embarked at Susa, and proceed down the Po without farther interruption. The author was engaged in calculations and surveys preparatory to this important undertaking, 'when the war deprived him of the means of carrying it into execution, and very nearly of the power of reflecting on it.'

The Vth chapter treats of the regulations and customs respecting waters and water courses. By the laws of Piedmont, no individual nor community could, under any pretence, divert the course or alter the bed of a river, without a royal patent; to obtain which, it was requisite that a full and detailed account of the situation and quantity of the water demanded, and of the manner in which it was proposed to be conveyed, accompanied by the necessary explanatory drawings, should be laid before the minister of the interior: who decided on the petition, unless the importance and intricacy of the case required the interference of other tribunals. The royal permission being once obtained, the proprietors of the land, through which the line of the proposed canal passed, were obliged to surrender the necessary quantity of ground, on receiving an eighth beyond its intrinsic value, as a compensation for the inconvenience.

After having enumerated the different methods of distributing the waters of the canal among the parties interested, M. Michelotti notices the provision made for their preservation. Each is usually committed to the inspection of a resident engineer; whose duty it is to improve the property in every possible manner, by extending the uses of the canal, raising the rents, and preventing all improper diversion of the water. His chief business, however, is to repair any damage occasioned by the floods. The canal is also divided into several small districts, each of which is intrusted to a *Pradorolo*, or guard; who, assisted by the necessary artificers, regulates the distribution of the water, superintends the cleaning out of the channel, and is at all times ready to direct such

repairs as may be immediately wanted. The regulations for the security of navigation are not only few, but those few appear to be unimportant.

The notes attached to this Essay considerably augment its value. Those which were furnished by M. MICHELOTTI contain comparative Tables of weights and measures, the elevations of the principal mountains of Piedmont, and a few cursory remarks on some hydrographical writings. For the remainder, the editor is indebted to an intelligent friend, whose name is not mentioned. These afford much interesting information respecting the state of population in the different provinces of Piedmont, and point out its intimate connection with the degree of advantage derived by each from the canals with which they are intersected. Some valuable details are inserted respecting the silk manufacture and the cultivation of rice; and explanations are also given of the projected communication between the Po and the navigable part of the Dora, together with the estimates of the probable expence of the undertaking.

In compositions of this nature, the style is one of the last objects to be taken into consideration. This author's manner of writing, however, possesses that simplicity and perspicuity which might naturally be expected from his thorough acquaintance with the subject on which he treats.

The Portuguese translation, the author of which is apparently also the editor of the original, exhibits a degree of exactness which, without the close analogy subsisting between the two languages, would be wholly unattainable.

ART. X. *Oeuvres Complètes de* VAUVENARGUES, &c. *i. e.* The Complete Works of VAUVENARGUES. A new Edition, with critical and grammatical Notes. To which is prefixed a short Account of the Life and Writings of the Author, by M. *Suard*, perpetual Secretary of the Class of the French Language and Literature in the Institute, and Member of the Legion of Honor. 8vo. 2 Vols. Paris. 1806. Imported by De Boffe. Price 15s.

THOSE readers, who are more than superficially acquainted with the literature of France, are not ignorant of the merits of the young Marquis DE VAUVENARGUES. With a mind ever intent on pursuits that were fair and honorable, distinguished by superior energies, and strongly addicted to letters, he was enabled to brave both the disadvantages of a profession little favourable to study, and the inconveniences of incessant ill health and straitened circumstances; and to leave

leave behind him, though cut off at an early age, monuments which reflect honor on his memory, and which intitle it to the respect of mankind. In the premature death of a literary man, the sympathy of generous minds is excited in an uncommon degree; since, with the affecting event of an untimely dissolution, is associated the loss of glory to the individual, and the privation of benefits to society. If we may be allowed to borrow the language of antient times, fate on these occasions appears more than usually envious and malignant.—We shall make a brief abstract of the biography of the present object of such regret.

Luke de Clapiers, Marquis of Vauvenagrues, descended from a noble and antient family in Provence, was born at Aix, August 16, 1715, the epoch of the death of Louis XIV. The accomplished editor offers to us some reflections on the ages which preceded and followed the birth of his author, which we are tempted to insert:

'The brilliant period, which was then drawn to its close, had been distinguished by models in almost all the branches of literature, which have not since been equalled; it had also generally diffused principles of taste and emulation, the effects of which extended to other times. It most frequently happens that men of genius, who open a new career, and who enter it without a guide, leave far behind them those who tread in their steps. Distinction of this sort belonged to *Corneille, Moliere. Racine, La Fontaine, Bossuet,* and *La Bruyère:* but the age which produced *Fontenelle, Voltaire, Montesquieu, Buffon,* and *Rousseau*,—the age which perfected and fixed the French language, and which has reflected light on all the objects of human knowledge,—has no cause for envying the splendid æra of literature which preceded it, but is worthy to share in its celebrity, and claims the advantage over it of more clearly discerning and more justly appreciating the great characters to whom it was unable to furnish rivals. *Racine, Moliere, La Fontaine,* frequently undervalued by their contemporaries, found in the following generation more fair and candid judges of their merits; and it was in the well-weighed admiration of the enlightened men of the eighteenth century, that the seventeenth received the full complement of its glory.'

M. *Suard* thinks that many writers are accustomed too much to narrow the meaning of the term *genius*. He is of opinion that every production of the mind, which presents new ideas under an interesting form,—that whatever bears the character of force and originality in the thought and in the expression, is the effect of genius; and, according to this view of the matter, he does not hesitate to class Vauvenargues as a man of genius, although he ranks not among creative minds and original writers.

A weak constitution, we are informed, obstructed the early application of M. DE V. At college, he discovered no ardour for study, and scarcely attained a superficial knowlege of the Latin. Entering early into the king's service, the pursuits of youth, and the dissipations of a military life, soon obliterated from his mind all that he had learned from his preceptors; and he died, we are told, without being able to read the works of Virgil and Tacitus in their original language. The space which embraces his whole life scarcely includes the period of the youth of ordinary men, for it terminated at the age of 32; and in this short career, a very few years seem to have been devoted to the pursuits which have ensured his celebrity.—He entered the service in 1734, at the age of 18, and in that same year made the campaign of Italy, as sub-lieutenant in the king's regiment of infantry.

'This was not a school,' observes M. *Suard*, 'adapted to prepare the materials for an *Introduction to the Knowlege of the Human Mind*; it was not in a camp, and in the midst of the active occupations of war, that a young officer of eighteen was likely to find means of forming a taste for meditation and study: but nature, in giving VAUVENARGUES an active disposition, had at the same time endowed him with judgment to direct its movements, and with that gravity which accompanies a habit of reflection.

'To a feeling and elevated mind, he united an ardent love of fame, and a strong desire of attaining it. These are the features which characterize his works. His modesty was equal to his merit; it was indeed excessive, and retarded his advancement.

'It was when admitted to his confidence that we felt all the force of the thought which he has so exquisitely expressed,—*the first days of spring are less graceful than the budding virtues of a young man.* Gentle, temperate, sensible, altogether similar *to the early days of spring*, his virtue made itself beloved at first sight: but time and opportunity could alone display all its qualities.

'Not only were his writings dictated by a pure morality, a sound judgment, and an understanding manly and vigorous, but they bespeak an elevation which can only belong to a superior mind; the softer emotions, which are intermixed with its noblest impressions, cannot be the sole fruit of reflection, and the result of mere calculation: it proceeds from the happiest temperament improved and perfected by reason, but which could never have been furnished by it.

'The virtues of VAUVENARGUES were not accompanied by austerity. The knowlege of mankind, which his profession favoured, was not lost on the young officer. He made due allowances for the infirmities of our common nature. His mildness and his high honour had engaged to him the esteem and affection of his associates in arms; and those of them who were capable of appreciating his rare merit expressed the veneration in which they held him, by giving him the appellation of Father. Though this denomination might

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be applied in the way of pleasantry, it shews how meekly he had borne his superiority.'

The Marquis made the campaign of Germany in 1741, and shared in the tragical and memorable retreat of that year from Bohemia. The cold was excessive, and his feeble frame suffered proportionably. He returned to France in 1742, with a ruined constitution, and his small fortune wholly exhausted. Nine years of service had procured him only the rank of captain, and he had no prospect of advancement.—In 1744 he quitted the army, and sought employment in the diplomatic line; and though he was a stranger at Court, and had no patron to support his suit, he met with more success than is usual in such circumstances. His first application obtained no notice: but to a second very neat letter, requesting an answer, he had a favourable reply from the minister. If nature, however, had shewn herself bountiful in forming the mind of our young philosopher, the divinity which presided over his condition in life, and over the incidents by which it was varied, appears to have been by no means propitious.

Returned to his family, in order to devote himself to the studies which would qualify him for the career on which he believed he was shortly to enter, he caught the small-pox; which proved to be of a most malignant kind, disfigured his features, and left him a confirmed and incurable invalid. 'Thus,' says his biographer, 'was this young man, full of energy of character, of activity of mind, and of generosity of sentiment, condemned to see all his endowments prove of no avail to him, and to wait in obscurity till a melancholy death should terminate a life which in its whole course scarcely exhibited an instant of felicity.'

In this emergency, one resource was still left, and to this he applied, namely, the study of letters. He employed himself in reviewing and arranging the reflections which he had committed to paper, in the course of his agitated life; and in 1746 he published his *Introduction to the Knowlege of the Human Mind*, a work which astonished those who were capable of appreciating it, and which makes us regret the future efforts that might have been expected from his pen, had not a premature death deprived him of the glory which his genius would have ensured to him.—Before this time, also, we find him enjoying the intimacy of and corresponding with *Voltaire*; and the terms on which he lived with the great hero of letters furnish a strong proof of the superiority of his pretensions.

It is observed by the biographer, that

'Most moral writers examine man under some one point of view. *La Rochefaucault* saw into the most secret recesses of the heart, and there

there detected the stratagems of self love; and he made it his object to contrast them with the plausible motives under which they are disguised: *La Bruyère*, with views more extensive and better defined, though less profound, describes the impressions which man occasions in others: *Montaigne* sketches those which he receives; and VAUVENARGUES portrays the dispositions by which he is actuated in society, in which he approaches to *Pascal*. The object of the latter was to induce men to undervalue this world, and to lay stress only on another; the aim of the young philosopher, on the contrary, was to raise us above the infirmities of our nature, by considerations drawn from our nature itself, and from our relations to our fellow-creatures. Living in the world, his reflections teach us the knowlege of men, in order to profit by it in the intercourse of life; and to expose to them their faults, that they may pardon those of others. *Pascal* seems to belong to a different order of beings, views men from the superior height of his own genius, and teaches us rather to know than to direct them: VAUVENARGUES instructs them by maxims of which he points out the application. *Pascal* traces the high road; VAUVENARGUES indicates the private path: the instructions of *Pascal* are observations, those of VAUVENARGUES are precepts. The encouraging tone of his doctrine is more in the manner of the antient than of the modern philosophers. *La Rochefaucault* humbles man by his false theory; *Pascal* afflicts and terrifies him with the picture of his miseries; *La Bruyère* amuses him by laying before his eyes his own caprices; VAUVENARGUES consoles him and teaches him self-esteem.'

"In reading VAUVENARGUES," says *Marmontel*, "I seem still to hear his voice; indeed, I know not whether his conversation had not something more animated and more delicate than even his exquisite writings.—He knew the world, but did not despise it. The friend of mankind, he classed vice among our misfortunes, and pity occupied in his breast the place of hatred and indignation. His known goodness, and mild eloquence, gave him an empire over the minds of those who were acquainted with him, superior to that which art and policy are ever able to secure. In him, the affability of the friend caused the superiority of the master to be loved. Gentle, sympathizing, and compassionate, he held our souls in his hands. An unalterable serenity concealed his sufferings from the eyes of friendship. In order to bear adversity, we have only to call to mind his example; and witnessing his equanimity, no one dared to be unhappy in his presence."

'All the enlightened men who have spoken of VAUVENARGUES have regarded him as a being of a superior order, a profound observer, and an eloquent writer, who had viewed human nature under new aspects, and given more attractive interest to moral discussions. They were struck with that pure love of virtue which is discoverable in so many forms in his works, and which dictated every line of them. Glory and virtue he represented as inseparable, and as the springs of all that is great in thought and action.'—

'This youthful sage, after languishing for years in a state of suffering which yielded to no remedy, and which he supported without complaint,

complaint, was conscious of his approaching end: but he spoke little of it, and prepared for it without the appearance of disquietude or terror. He died in the year 1747, surrounded by a few friends, distinguished by their talents and their character, who had never ceased to pay him the most friendly attentions. He astonished them as much by the unalterable calm of his latter days, as by the inexhaustible stores of his mind, and the natural eloquence of his discourse.'

Of the works which this interesting writer has left to us, those of the greatest merit are his *Introduction to the Knowlege of the Human Mind*, his *Critical Reflections on certain French Poets*, his *Characters*, and his *Maxims and Reflections*. Having dwelt so long on the accounts which have been preserved of this singular and amiable young man, our limits will not now permit us to lay before the reader any specimens of his pleasing and agreeable compositions, which abound in fine thoughts and striking observations. Though in his masterly piece of criticism, he is unjust to the father of the French drama, and unwarrantably partial to *Racine*, still he displays talents in his art which can scarcely be excelled.—His Introduction to the Knowlege of the Human Mind is rather a practical than a systematic work; it is a manual for the conduct of life,—in which view its merit is indeed great,—rather than a scientific performance; and it displays much natural penetration, rather than an extensive and profound acquaintance with the labours of other authors on the subject. Readers who are versed in the writings of Locke, Hume, Hartley, and Stewart, will be surprized to find so many of the conclusions of these great masters scattered through the pages of the lamented M. DE VAUVENARGUES.

ART. XI. *Geschichte der drey letzten Jahrhunderte*, &c. *i. e.* A History of the last three Centuries; by JOHN GOTTFRIED EICHHORN. 6 Vols. 8vo. Gottingen.

IT is well known to the lovers literature, more especially to those who attend to its progress on the Continent, that Professor EICHHORN ranks among the most learned and elegant German writers of the present age; and that his critical labours have not only earned the applause of his countrymen, but have assigned to him an eminent place in the general republic of letters. We entertain, therefore, considerable expectations from any productions of his pen; and we should feel much disappointed if we found any of his performances either superficial or inelegant. We understand that, of late, he has in a great measure forsaken those branches of inquiry which first

first gave celebrity to his name, and has devoted himself principally to the study of history. Two important works written by him, a *General History of the World*, and an extensive *History of Literature*, are now publishing on the Continent; and they appear to have withdrawn his attention from the *Introduction to the Old Testament*, which has not long since been reprinted without additions or corrections.

The *History of the last three Centuries* cannot but increase our respect for its author; since the same acuteness, precision of ideas, and liberality of sentiment, which distinguished the critic, are every where visible in the historian. It was wisely judged, at the present time, to make the last three centuries the subject of a separate work, of such extent and composed in such a style as would render it both instructive and inviting to the generality of readers. The point of view in which the author has placed himself, is thus stated:

'In composing this History, I consider the man of business; who, while attending to the events of the present days, wishes to obtain information respecting facts of past times, and has not leisure to consult many books; the student, who, yet engaged in his preparatory pursuits, feels the want of a manual on modern history, with literary references; the instructor of youth, who is desirous of obtaining an historical work which he may read with his pupils; and the man of general education, who wishes to renew the instruction of earlier years, and to compare his own views with those of other observers of mankind. The knowlege of history, even among literary persons, seldom extends beyond Europe: but in this work the most important facts of the history of all parts of the world may be found.'

The period, here comprized, peculiarly allows of being separately treated. It exhibits a new order of things, intelligible without much knowlege of preceding times, to which the historian has seldom occasion to refer; universally interesting, because it is immediately connected with and contains the assignable causes of all that we see and hear around us; and most susceptible of being described, because the art of printing has preserved sufficient documents to preclude the necessity of conjecture on the most important occurrences. The difficulty, which the historian of this age has to encounter, is not to collect materials, but to sift them; and to resist the temptation of entering too much into details, which, though they might interest many readers, would divert their attention from the main object. The present state of the world in general ought to be constantly before the writer's eyes; and he must neglect no circumstance which has materially contributed to produce it, though in itself it may appear

pear but an unimportant historical fact. We justly expect to learn from him not only what changes the world has witnessed, but also what it is become by and under these alterations. The advancing or retrograde state of civilization, and its concomitant arts and sciences, claim his notice, as well as the progress of political power. Professor EICHHORN has not gratified all our wishes in the last respect.

His account of political events, indeed, of wars and treaties, of the external relation of different states to each other, of the causes of their increased or diminished power, and of the nature of the bonds which united the rulers with their subjects at the different periods that came under his review, will probably satisfy the expectation of even a fastidious reader. Comprehensive views,—perspicuous and very exact statements of facts, and a truly philosophical spirit in the arrangement by which their true connection appears,—a clear developement of the political features of the times, and of the principal springs which put the great political machine in motion—united to a concise yet elegant style,—all these furnish strong claims to our approbation. We regret, however, to find too little attention paid to the intellectual state of the world, to the influence of those political changes on the happiness and prosperity of the people, and to the gradual improvement of society. Omissions of this nature must be considered as a very great defect in every general history, but particularly in a work like the present.

Every partial history ought to be composed with the view of furnishing materials for or becoming a part of the history of mankind; and where it is destined for a mixed and extensive public, and treats of a period probably the most remarkable in the annals of civilization and science, it ought not to be left entirely to the reader to draw his own conclusions, and form his own conjectures, on the progress of knowlege and of the necessary and luxurious arts. We require to be admitted into the society of our immediate ancestors, and to know the stages through which our commerce, our literature, and our civilization in general have passed, as well as by what steps we attained the present form of government and our weight in the scale of power. These subjects deserve indeed to be treated, and have been treated, separately; and they threaten materially to swell the limits of a general work: but their introduction is absolutely necessary to finish the picture, and the results of the inquiries respecting them may be given without detail.

In some of the most interesting periods, however, these subjects are either entirely omitted in the volumes before us, or

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are slightly noticed in some general remarks. We are the more surprised at this omission, and the more regret it, because the author has formerly distinguished himself by his inquiries into the history of literature and the social arts, and because even in this work he has given some specimens of his ability for instructing on these topics, which excite our wishes for their more frequent occurrence. If it was not found advisable to break the chain of political events, by introducing remarks of a different nature, a few pages might with great propriety have been devoted to them at the conclusion of every period. In the history of Germany, Professor EICHHORN has subjected himself less to these reproaches; and in the History of England due attention is paid to the rise of commerce, and to the influence which it has manifested on the external and internal prosperity of this country.

We proceed now to a more specific view of the publication.—It consists of two parts, a *general* and a *particular* history of states and countries. This plan necessarily occasions some repetitions, but they are not frequent; and, on account of the different connection in which the same facts are represented, they are scarcely observable. In the general history, which occupies the first and second volumes, the outlines of the picture are drawn. They relate those events, in which many nations were concerned, and shew their mutual relations, and the characteristics of the times.—Till towards the middle of the last century, the writer's object is almost entirely confined to Europe; and *bella, horrida bella*, form the bloody threads of his story:—to which he attaches other subjects that are worth notice.

An introduction well displays the appearance of the world at the beginning of the 16th century, when first the whole of Europe began to be the scene of general history; when the long struggle between liberty and oppression seemed to lead to an important issue; when the tyranny of the hierarchy rendered it odious even to its warmest friends; and when the establishment of standing armies, the consequent abolition of the system of vassalage, the new nature of warfare by means of subsidies, the discovery of America, and the invention of the art of printing, had laid the foundation for an entire revolution in the prevailing system of governments, of religion, and of social intercourse.

The history itself is divided into three periods, and chapters of very unequal length, which bear the following characteristic inscriptions: 1st. Ascendency of the house of Austria, to the year 1659. 2dly. Ascendency of France, from 1660 to 1700. 3dly. Balance of power in Europe, from 1700 to 1802.

The

The numerous wars of the restless Charles crowned the history of his time with accounts of battles and conquests, and divide its pages only with the progress of religious truth by the Reformation. The whole world was then brought into contact. Through Charles, Africa and America, and through his great adversary Soliman, Africa and Asia, were drawn into the interests of Europe. The ambitious views of Charles descended to his son Philip II. whom no prince in modern times has equalled either in means or fair prospects of becoming master of Europe. In possession of the richest countries of that quarter of the globe, of the Philippines in Asia, of Tunis, the Cape de Verd, and the Canary Islands in Africa, and of vast empires and inexhaustible gold mines in America; with the whole trade to the East and West Indies, to the North seas and the Baltic, in his hands, to which he might easily have added that of the Levant; supported by a brave and experienced army, and a navy which had snatched the dominion of the seas even from the Turks; he appeared destined to command the world. Bigotry, however, and tyranny and folly, united to enervate the haughty sovereign; and the vengeance of fate accomplished his downfall in the destruction of the *Invincible Armada.*

The two branches of the house of Austria, which had for some time viewed each other with jealous eyes, are now reunited; and by the influence of crafty priests, they appear in arms as the defenders of the old faith. Two wars, one of 30 and the other of 40 years, carried on with all the cruelty of the barbarous ages, ravage the continent; and not only engage all the powers which had yet been known as actors on the political theatre of Europe, but also call into action the Northern States, which had hitherto taken but little share in the events of the south. The hero of Sweden holds for a short time the reins, but soon falls, and leaves to his brave Generals the task of obtaining a favorable peace for the Protestants. Their valour, and the profound politics of Cardinal *Richelieu*, produce the peace of Munster in 1648, and that of the Pyrenées in 1659, and give to Europe a new political system. France bears sway in the South; and Sweden, after the peace of Oliva, in the North.—Professor EICHHORN's details of this important period are ably given; the events which succeeded each other with such rapidity are well arranged; and the times are clearly brought before our view. By dividing the wars into several periods, according to the change of success, or of the relation and interests of the belligerent powers, he has prevented confusion, and enabled his readers to observe the

principles or spirit by which those powers were actuated. Gustavus Adolphus appears a great character; and, full of trust in Providence and a good cause, he rises above the difficulties which would have deterred common minds: yet it is truly said of him, when after the battle of Leipsic he was in the zenith of his glory, that notwithstanding his real greatness, he was unequal to the high station to which he had been raised.

Section II, containing the history of the period from 1660 to 1700, begins with a short statement of the circumstances which at that time rendered France pre-eminent. Louis XIV. surrounded by the greatest heroes of the age, and supported in his plans by the excellent measures of *Colbert*, found in his own inclinations sufficient encouragement fully to use the power which he possessed. Both in the cabinet and in the field, the influence of France was decisive, till the newly elevated William III. opposed England's rival, if not with splendid success, at least with a vigour that checked the torrent of French power, exhausted Louis's resources, and saved the independence of Europe.

Section III, inscribed *Balance of power in Europe*, continues the general history to the year 1801. It is divided into two periods. 1st, Foundation and preservation of the balance of Europe from 1700 to 1748. 2dly, Change of that balance, from 1748 to 1801. Prof. E. shews how in the first period, during the war on the Spanish succession, the balance of power was preserved in the South and West of Europe, by Austria and the naval states, against the ascendency of the house of Bourbon; and in the North, during the great northern war, by Poland, Denmark, and Russia, against the power of Sweden. He then proceeds to the happy interval of 25 years, from 1714 to 1739; which he designates by too flattering a title, the golden age of the 18th century, since its tranquillity was interrupted by the ambitious projects of Elizabeth of Parma; and he concludes with an account of the war on the Austrian succession from 1740 to 1748. The history of that contest, in which a new great actor on the political stage, in the person of Frederick of Prussia, makes his *début* to the astonishment of the world, will be read with pleasure. In the second period, the balance of Europe was changed in two wars of seven years, by land and sea. At the termination of these, it was, in the author's opinion, maintained on the continent, but completely disturbed on the ocean. This disproportion of naval power continued also during the American war, while the equilibrium was to be preserved in the North by the

gradual dissolution of the republic of Poland, till the French revolution threatened to change the order of things, and to establish a new æra in the history of the world. The power, which at the present moment stands on the brink of extinction, was at the commencement of that period in the most important stage of its growth; and this was the time at which it must either sink back into insignificance, or decide by its weight the fate of Europe. We wish that we could make room for the passage with which Prof. E. introduces the account of the successful struggle of Prussia; in which he ably states the gradual advancements made by that country in political consequence and strength, and the infatuation which prevented other nations from marking her progress.

It is impossible to read the history of the seven years' war without comparing its occurrences with those of more recent date; without regretting the melancholy change from political wisdom to folly, from vigour to supineness, from ever watchful foresight to imprudent confidence; and without bewailing the fate of those heroes, who in younger days were the partakers of Frederick's victories and glory, and who lately fell as veterans, covered with wounds, or subdued by grief for the expiring honor of their country! When Prof. E. says that the close alliance between France and Austria, formed in 1756 with a view to the destruction of Prussia, had excited astonishment in Europe, he must have forgotten that the treaty which united Great Britain and Prussia had preceded it, and that the differences of the former of these powers with France, respecting the forests of Acadia, had long threatened to kindle the flames of discord.

The naval war, between the years 1755 and 1762, as honorable to Great Britain as it was destructive to the maritime strength of France, affords an opportunity of recording the changes which have taken place in the empire of the seas, since the beginning of the 17th century.

Our contest with America, and the establishment of an independent state in the new world, form the next leading feature in history. The events of that period are sufficiently known, and they are here related faithfully, though perhaps, with some bias towards the British ministry. We must also pass over the account of the dissolution of Poland, and the several wars which arose from or were connected with that tyrannical proceeding of an unnatural triple alliance; formed only for the infamous purpose of common plunder.

If, after having accompanied Prof. E. with pleasure through a maze of three centuries, we feel not completely satisfied, the deficiency arises from his want of attention, as we have already

noticed, to the internal state of society, and the progress of arts and sciences, during that period. The inhabitants of the world, at the termination of the 18th century, were as different in point of knowlege, principles, and customs, from their ancestors of the 16th century, as the states of which they were members were in their power and relations; and the change had taken place under revolutions and important struggles, which demanded attention as much as those of our own days: assuredly, then, a view of its progress and principal stages would have graced the history of the last three centuries, and have gratified every reader of taste, or even of well-directed curiosity.

Volume II. narrates the change in the balance of powers effected by the French Revolution, and the wars which were connected with it. The account of the revolution itself, and of its causes and progress, is reserved for the partial history of France: but its consequences on the political state of Europe at large are here the objects to be described. Great as these consequences have been, it is still too early to judge of the result; and though the storm, which began to gather in 1788, has now altered its direction, it is more violent than ever. All that we have witnessed is, perhaps, only the preparation for a great catastrophe, as unexpected as some of the changes that precede it. The historian must therefore, as yet, only relate; he has no clue to guide him in the labyrinth, no sure test by which he can appreciate each new occurrence. The last eighteen years are fresh in our memory; we have watched them as they passed; they have formed the principal subjects of discussion in the senate, in the dining-room, and in the study; we have successively hailed them with pleasure, witnessed their events with compassion, gazed at them with astonishment and horror, and contemplated them with grief and dismay. We will therefore now pass slightly over the ground which has so often been trodden, and refer those who wish for more detail to Prof. E.'s work, as a valuable addition to the numerous sources of such information.

Who can doubt, at the present moment, that the selfish policy of the continental states prepared their present fate in the fertile plains of the unfortunate Poland? We could have wished to see some circumstances in the late continental wars more clearly explained, than we have here found them: as for instance, the causes of the failure of the first coalition against France, and the movements of Prussia in Champaigne. As Prof. E. must have had access to several sources of information, not equally known in this country, we regret that he has thrown no light on these important transactions.—The peace of Campo Formio is considered entirely as a *ruse de guerre* of *Bonaparte*,

Bonaparte, by which he saved his then tottering credit.—The battle of Copenhagen, memorable not only because it terminated a war which added a brave, though not a great nation, to the enemies of England, but also on account of the singular circumstances which attended it, is mentioned in two lines only. We know that the sentiments respecting the issue of the 2d April, 1801, on the continent, differ considerably from those which we are here taught to entertain: but it is impossible to deny that it deserves a place in the annals of naval warfare, as well as many sea or land battles which Prof. E. has described with so much skill.—It seems as if any expression of sentiments respecting *Bonaparte's* conduct, beyond his measures as a General, has been carefully avoided. With the exception of a passage in the 6th volume, where the devastations, which the French army under his command committed in Egypt during a retreat, are frankly confessed, we every where perceive the cautious writer, who suppresses those statements which do not materially belong to his province, and which as a contemporary historian he could scarcely now venture to exhibit to the world in their true coloring. Such is the state of the continent of Europe!

Vol. III. relates the history of Spain, Portugal, France, England, Holland, Germany, Italy, and Swisserland; the IVth., that of Russia, Poland, Sweden, Denmark, Prussia, Hungary and Transylvania, and the Ottoman empire. The general view of the power of Spain, in her most glorious days, at the beginning of the reign of Philip II, when she commanded obedience by her arms and respect by her superiority in the arts and sciences, is a highly finished picture; of which scarcely a single trait retains the stamp of truth at the end of that bigotted and gloomy tyrant's reign, who, according to some historians, laughed but once in his life.—When Prof. E. supposes the sanguinary Catharine of Medicis to have been sincere in her apparent reconciliation to the Hugonots, with whose blood she had during thirty years inundated France, and that unforeseen circumstances turned that reconciliation into a cause of an infernal massacre, he evinces more faith in her humanity than we can persuade ourselves to entertain. That even *Coligny* ventured to go to court, and the prudent queen of Navarre consented to a fatal marriage, are circumstances which prove only how well the plan was laid. Are we not assured that the queen-mother encouraged her son in that nefarious transaction, and that she praised the art with which he met the deluded queen of Navarre? Was not the kindness shewn to the protestant leaders too great to be sincere in the heart of a zealous catholic prin-

cess, who had given sufficient proofs that she was capable of removing the obstacles to her designs at any price? It is much in favour of the author's history of France, that the perusal of it constantly recalled to our minds the events of the last 18 years, as we beheld the props of social order and prosperity falling one after the other by the neglectful conduct, or pulled down by the tyrannical measures, of the French rulers and their corrupt servants.—The account of the revolution is written with great moderation and impartiality.

During the period under review, no country has suffered so much by wars in which it had no immediate interest, as Germany. Destined by her constitution to be the abode of peace, she has till the middle of the 17th century been afflicted with religious contests; afterward been implicated in the destructive wars of Louis XIV; and since the year 1780, has been almost continually involved by the ambitious house of Austria in its private differences. Yet, under the influence of that constitution which is now no more, and was undoubtedly no longer capable of securing to her a political independence, she has risen in point of prosperity and civilization to an eminence, which places her justly by the side of her enlightened neighbours. Professor EICHHORN's description of the state of Germany, at the end of the reign of Joseph II, may, perhaps, by some who are still accustomed to look with contempt on German literature and taste, be considered as flowing from a partial pen; and it certainly forms a striking contrast to the sentiments which we have lately seen expressed in English publications of considerable reputation: but we should incur the suspicion of at least equally great partiality, if we refused all credit to the Professor's judgment. It is, however, too long for insertion.

With regard to Italy, its history has long ceased to form one whole, and is an aggregate of historical relations which have little or no connection with each other. They are, therefore, very properly kept separate. Under the head of *Italy of the Pope*, a view of the decline of the papal supremacy is given, which includes also a short history of the Jesuits: but it is very imperfect. Some of the popes, as Leo X. and Sixtus V, are not even mentioned by name; though they have surely had more influence on the state of the world than many of the Italian princes whose names Prof. E. has deemed worthy of being recorded. Those who wish to refer to his work will not thank him for this neglect.

Russia, who at the beginning of the 16th century freed herself under Ivan I. from a yoke which she had borne nearly 250 years, advanced under Peter I and Catharine II, with giant

giant strides, from the barbarism and despotism of the East towards the civilization and refinement of the West. The progress which she has made in some measure conceals the scenes of horror and bloodshed, by which it was often promoted, and at other times impeded; and we arrive by a checkered path at a fair prospect under the reign of Alexander.—Poland, during her aristocratic struggles, by which she hastened to an untimely end;—Sweden under her Gustavus Adolphus, his vain daughter Christina, the unpolished and bold Charles XII. and the late promising Gustavus;—Prussia under the wise elector Frederick William, the martial Frederick William I., and his great successor;—Hungary, a prey to warlike chiefs, and constantly bleeding in honorable yet fruitless struggles for political and religious liberty;—are the subjects of passages which will please both by their historical truth, and the manner in which that truth is conveyed. If a preference can be given to the composition of the account of one country over that of the other, it is, in our opinion, due to the history of Sweden.

Volume V. leads us into Asia, and opens a scene gratifying only as far as it makes us conscious of our advantages over the unfortunate inhabitants of that ill-fated garden of the world. The long preface to this volume contains one of the most elegant and impressive descriptions of the state of Asiatic nations and governments in general, that we remember to have read. While the yoke of their own despots, and their host of governors and eunuchs, constantly threatens to crush them, the civilized European has, alas! completed their misfortunes, and rendered their abject and miserable condition still more lamentable.—After many excellent remarks on the progress of the Europeans in Asia, Professor E. sums them up in these words; the truth of which the friend of mankind may in vain wish to deny, and which must strike our own countrymen with deep compunction.

'During the last 300 years, Europeans have penetrated to all corners of Asia to which they could obtain access, not for the purpose of imparting to its inhabitants more extensive knowlege, and superior laws, manners, and customs, but in order to communicate their own vices and depravities, their diseases, and their evils; not to lighten the yoke of the oppressed, but to render it more oppressive by a new one; not to lead them by civilization and by enlightening their understanding to a rational enjoyment of life, but to lower human nature in them still more, to exhaust and to plunder, to tyrannize and to murder. Many districts of Asia, since the arrival of the Europeans, groan under a treble slavery; the despotism of their own kings or chiefs, the oppression of their European masters,

and the extortions of covetous servants of European mercantile corporations.'

The contents of the 5th and 6th volumes afford but too many affecting proofs of the truth of these assertions. What is the modern history of several parts of Asia, Africa, and America, except a relation of the cruelties and injuries by which Europeans have rendered themselves masters of regions to which they could produce no lawful claim?—The whole history of Asia is divided into that of the European possessors of Arabia, Persia, India, China, Japan, Thibet, Tartary, and New Holland. As the discovery of many of these occurs in the last three centuries, and the others were at best but little known previously to those periods, we are here furnished with an abstract of their whole history, as far as it can be traced; accompanied by an interesting account of the navigation, discoveries, and foreign commerce of Europeans. It is evident that the author has made use of all the sources which promised authentic information; indeed, he has given proofs of indefatigable industry, and of an acute discrimination in distinguishing the truth from native fable, or from the numerous conjectures of credulous travellers. Our deficiency in the knowlege of our own species, and the still greater poverty of our ancestors in that respect, are here strikingly evident. That some nations exist, and that their numbers have wasted away in the struggles which they have supported against foreign power and oppression, form not unfrequently all the information which can be obtained with regard to them.

Siberia was completely unknown before the year 1499, when Anika Stroganow, excited by the annual visits of strangers of peculiar colour and features, and encouraged by the prospects of lucrative discoveries, sent some of his people with those strangers to their country; from whom he obtained some knowlege of the districts beyond the Uralian mountains, and laid in fact the foundation for the Russian empire in Asia. In the year 1578, a few thousand Cossacks, under their bold leader Jermak Timosiegev, having lost their way, began the reduction of Siberia, and obtained the assistance of Russia; from which time the conquests of the latter made a rapid progress. Kamschatka was known only by report in 1690, but became soon afterward the scene of Russian barbarity; which, in union with destructive diseases, has reduced the population to a few thousands.—The discoveries of *Vasco de Gama* gave to the Portuguese an empire in Asia, which they increased under almost incredible cruelties, but which they have been obliged to abandon gradually since the beginning

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of the 17th century.—*Magellan* established the influence of Spain in the Manillas and Marianne islands; and religion was abused as a pretext for the injustice with which they were treated.—In proportion as the Portuguese lost ground in Asia, the Dutch gained footing: but they were neither milder nor less covetous masters than their predecessors.—The Danes were in 1618 led by a Dutch factor *Boschower* to India, where their possessions have afforded them great advantages.—France has never obtained a lasting influence in India; while her rival is now become the lawgiver of the East.

The romantic life of the tribes of Arabia affords few materials for the pages of history. The situation of their country and their habits have alike contributed to prevent, or to render useless, the attempts of their powerful neighbours to subdue them.—Persia exhibits true eastern greatness in the different periods of Schah Abbas and Nadir Schah, but has been enfeebled by Russia.—India has been the scene of important changes: but we cannot expect new information respecting them from a continental writer, since English works must be his principal authorities.—In the history of China, the long reign of the late Emperor Kienlong is not only the most known, but also by far the most interesting. If the accounts which have been given of that truly remarkable man may be credited, his name deserves to be recorded in the list of the ornaments of his age.—Professor E. seems to have been unacquainted with the latest accounts of New Holland by Collins and others, since he makes no mention of the progress of the British colony in New South Wales.

The greatest part of Africa is *terra incognita* to the geographer; and a much larger part must be such to the historian: who can do no more than gather a few fragments. Prof. E. thought, however, that it might be useful not only to collect those fragments, but also to point out the regions which are still wrapt in historical darkness; and he therefore proceeds from north to south, over the whole vast continent. The events of the French invasion of Egypt form the principal part of the history of that country; and they are related with great impartiality. British valour and British honor shine in the account.

Almost all nations of Europe, that possess a sea coast, have attempted to form settlements in Africa: gold and slaves being the allurements which that region holds out.—The Turks, the Portuguese, the French, the Spaniards, the Dutch, the English, and the Danes, have to this day maintained a footing: but Prussia and Sweden have been obliged to abandon the project. In the year 1682, the Elector of Branden-

burg, Frederick William, with the view of increasing his power and commerce, and by the advice of his minister *Raule*, sent two ships to Guinea; the success of which excited such enthusiasm, that an African Company was established, first at Berlin and afterward at Embden, under great expectations. Large sums of money were embarked, and lost; Frederick William's successor endeavoured to support the company, but it became insolvent in 1698; and Frederick William the First of Prussia sold the four forts, which had been erected, for 7200 ducats, to the Dutch West-India company.—The wild scheme of the Swede, *Wadstrom*, who in 1779 projected the plan of establishing a Swedish republic on the western coast of Africa, experienced the fate which was foretold by less enthusiastic persons.

James, Duke of Courland, founded likewise, in the year 1640, a short-lived colony on the Ivory-coast of Guinea.

In the history of America, Prof. E. pursues the same method which he adopted in that of Asia. After a short account of the discovery of the Western Continent, he speaks first of the independent America of the natives, then of the United States, and lastly of the America of the Europeans. As, in so short an abstract as his plan requires, the merit of an author cannot consist in new matter, but in the arrangement of that which was known before, and as the information on these points must in a great measure be derived from British sources, we do not enter into farther detail.

Those who read history merely for amusement, and seek in such a pursuit only entertaining anecdotes and biographical curiosities, will probably not feel much inclined to peruse the six volumes of Prof. EICHHORN: but for those who wish to lay a solid foundation in the study of modern history,—who desire to become acquainted with the times, and not with single facts only,—and who acknowlege that the name of history ought not to be bestowed on tales,—we know few works that will better gratify their wishes than that which we have now analysed. Though far from being perfect, or even so perfect as it *might* be, it is a very valuable addition to literature; and its worth is considerably enhanced by numerous literary references, and a copious index both of the names that occur in the text, and of the authorities which have been quoted in the notes.

ART.

ART. XII. *Grundzüge des gegenwärbgen Zeitalters, &c. i. e.* The principal Features of the present Age. By J. G. FICHTE. 8vo. Berlin. 1806.

THIS publication contains seventeen lectures delivered by M. FICHTE during the winter of 1804-5 at Berlin, but to what description of audience we are not apprized; though that information, and an account of the success which he experienced, would have been acceptable, as indicating how far such inquiries as are here instituted can be understood and relished by the inhabitants of Berlin. Those who expected, as the title would lead *us* to anticipate, the result of the experience and observations of a man distinguished for his genius and originality of ideas, and who wished to know in what light his age and his contemporaries appeared to him, must have felt the same disappointment which we have experienced. The writer is one of those heroes of modern German philosophy, who, during the last twenty years, have endeavoured to give a new form to all the sciences; or rather have pretended to be the first that actually founded a real science. For a while, he excited considerable attention: but the applause, which he gained by the singular productions of his undoubted genius, was much less than he expected; and since he was actually persecuted and driven from the university of Jena, on account of some of his philosophical principles, he seems to have considered his age and his contemporaries in a very gloomy light: for to his disappointments, and to a proud disgust, we in a great measure ascribe the tenor of the lectures before us, though they profess to have no connection with the experience of the author or any other person. To relate and to reason on actual facts, to describe any age or period of time from observation, M. FICHTE supposes to be the province of an annalist; while the philosopher forms and writes a history of mankind *à priori*; and then only suffers experience to determine with which period of the history, that is to possess all the certainty of abstract sciences, a particular age may agree. It is on this principle that he proposes to characterize the present age.

We do not mean to follow the lecturer through the labyrinths of his reasoning, since we conceive that we shall fulfil our duty to our readers, and consult their comfort as well as our own, if we make them acquainted only with the general tenor of his inquiries. Indeed, as we are not initiated in the mysteries of his philosophy, we should often be incapable of communicating his sentiments in all their transcendant purity. He places himself on an elevation much beyond his contemporaries, viz. on the throne of the science which he considers as his

his creation, the pure science of reason, which is to give principles to and guide our inquiries in all inferior sciences. We suppose that, on that high station, every thing appears in a different light from that in which we, who belong to the crowd below, are enabled to behold it; and we must therefore ascribe it to our ignorance, if we are not capable of comprehending even the author's *popular* discussions, where they go back to first principles. This at least is evident, that he wishes to establish a system of idealism, though he seems not to tread in the footsteps of Berkeley.

As M. FICHTE takes a circuitous route in his inquiries, we are presented with his views of a variety of general subjects; such as the nature and true origin of civil society; the real value and purport of Christianity, and the true tenor of it; the history of mankind, &c. He proceeds on a principle derived as a postulate from his higher philosophy, or pure science of reason, where its truth is said to be proved as absolutely necessary, which he thus expresses:—the purpose of the terrestrial life of mankind, as a species, is to regulate during that life all their relations with free will, according to the dictates of reason;—and from this principle he infers that there must necessarily be five periods in the progress of mankind. During the first, reason governs man as instinct, or he is in a state of innocence; in the second, that instinct is changed into an external authority, by which the government of reason is supported; the third struggles against that authority, and all authority, and produces the age of indifference to truth, and of complete licentiousness; in the fourth, truth is esteemed and loved as the highest good, which is the age of commencing justification; and, in the fifth, man elevates himself to become a pure impression of reason, and enters on the age of accomplished justification. Through these periods, the human species must pass: but the most civilized nations are always to be considered as forming the criterion of the age, and individuals may be advanced to a new period, while their contemporaries are still in the preceding stage. The lecturer clearly insinuates that he considers himself as advanced much before the age in which he lives: which, in his opinion, is passing through the third period, or the middle between the *blind* reign of reason, and the *enlightened* reign of reason, and therefore is in a sort of intellectual and moral anarchy. Egotism, and consequently vice, are the leading features of the age in which men will acknowlege that only to be true which they can comprehend consistently with common sense, and that only to be binding which promotes their own interest.

Pursuing,

Pursuing, then, the deductions in his own way, the lecturer discovers that the third period is also the age of writers and scribblers, and of a rage for superficial reading and judging; and even literary Reviews are placed among the necessary phænomena of the period. Whenever this philosopher descends from his height of abstraction and technical language, we listen to him with profit and pleasure, though it is not on many points that we can agree with him. Thus his remarks on the prevailing *cacoethes scribendi et legendi*, its causes and effects, and the episode in the sixth lecture on the art of reading, contain many important truths and good advice: but we allude particularly to his inquiries into the nature and progress of civil society, the formation of states, and the relation of their members and subjects to each other. Though a great part of these discussions is abstract, they are not useless, nor are they communicated in language which will be unintelligible to the uninitiated. M. Fichte commences by describing what he calls the pure form of a state, which he defines to be, *the direction of all the powers of individuals to the end or purpose of the whole species*, or, which in a state is the same thing, of *all its members*. He then shews in how many different ways this may be effected, and how personal, civil, and political liberty may be secured; elucidating his remarks by a retrospect of history: into which, however, he carries his favorite system, viewing facts constantly through the medium of a philosophy which may be called an ideal Spinozism.

Respecting religion and Christianity, the author seems to entertain very singular ideas. In and through it, he says, man is led to the highest degree of perfection: but we can no where find a clear statement of the signification which he assigns to the term religion, and which is evidently not such as is commonly attached to it. Christianity, in his opinion, has never yet appeared publicly in all its purity, and as yet has only begun to act its part: but the present age is on the point of divesting itself of the superstition which has hitherto prevented its true spirit from appearing, and to realize the effects which it is intended to produce.

We are fully aware that we can convey only a very imperfect idea of M. Fichte's turn of thinking: but our apology rests partly on our own inability to penetrate the depths of his philosophy; partly on the nature of his reasoning, which renders an abstract peculiarly difficult; and partly on the technical language which he employs, and which is not easily to be exchanged for other and particularly foreign terms. In order to afford some idea of this philosopher's manner, we give

give the translation of a short passage, as faithful as we can make it, from the introduction to an inquiry into the nature of history:

'Whatever really exists, exists absolutely and necessarily; and it exists necessarily such as it is; it could neither not exist, nor exist otherwise. In whatever truly exists, therefore, no beginning or changeableness, no voluntary cause, is possible.—The One, truly existing, and existing absolutely through itself, is what all languages call God. The existence of God is not the cause or reason of knowlege, so that they might be separated from each other, but it is absolutely knowlege itself: his existence, or the knowlege, is entirely one and the same thing; in knowlege he exists absolutely as he is in himself, as a power absolutely resting on itself; and to say that he exists absolutely, or that knowlege exists absolutely, is saying one and the same thing.—A world only exists in knowlege; and knowlege itself is the world: the world is therefore mediately, and through knowlege, the divine Being itself. If, then, any one should say that the world might also not exist, that it once did not exist, and had been made by a voluntary act of the Deity, it is the same as if he said: God might not exist, and had once not existed: but by a voluntary act, which he might also have omitted, he resolved to exist. This existence, of which we have just been speaking, is the absolute existence without time; and whatever is placed in that existence can be known *à priori* only in the world of pure thought; it is unchangeable at all times.'

We imagine that our readers will not desire farther specimens of this production, nor a more copious view of its contents. Indeed, we are disposed to regret the time which we have devoted to the perusal of it; and even after having taken this trouble, we should almost have been inclined to conceal the scanty fruits of our toil, but that we consider the present communication of them as useful in warning others against similar disappointment.

ART. XIII. *Geist der Zeit*, &c. *i. e.* The Spirit of the Times, by ERNEST MORITZ ARNDT. 12mo. 1806.

THE method which M. ARNDT pursues, in the delineation of his age and cotemporaries, is almost diametrically opposite to that of M. *Fichte*, in the work which we have announced in the preceding article. While the latter pretends to divest himself of all personal impressions that the world might have made on him, and to pronounce truths as undeniable as the dictates of reason, the former professes not to offer any thing more than the views and opinions of an individual: his intention in writing is to give vent to his feelings, to convey to others the impressions which times and men

have left on his mind, and to lay before the public the fears and hopes of a heart warmly interested in the state of his own species, desirous of leading them to a consciousness of their real situation, and longing to kindle in others the flame which warms his own bosom. He speaks and reasons on actual facts alone, on himself and on mankind around him, and looks back into past times merely for the sake of a comparison with the present. Equally avoiding flattery and invectives, he says only what he feels, but, on important subjects, says all that he feels; not desiring to render any truth palatable to the world by an artificial garb. Inspired by the example of the worthies of former ages, whom their cotemporaries hated and persecuted, but whom posterity reveres for their undaunted love of truth, he throws down the gauntlet to all those who endeavour to suppress light, and to deceive mankind.

Such are the tone and tenor of this writer's professions, the sincerity of which we see no reason to doubt. He has, at least, faithfully adhered to his promise of a frank confession of his sentiments; he by no means avoids those subjects on which it is now scarcely safe in Germany to speak or write the truth; and he betrays no symptom of interested party-spirit.

We do not, however, find M. ARNDT's sentiments, and his manner of stating them, so praiseworthy as we believe his intentions to be. He is, as we know from several other publications which have proceeded from his pen, possessed of a very lively imagination, and ardent feelings; and he betrays a considerable degree of affectation of strength and originality in his way of expressing himself. By the former, he has been led in the work before us to many exaggerations and gloomy views of things, and sometimes to great aberrations from his main subject; while the latter seduces him into much less plain and dignified language, than he who assumes the office of the monitor of his age, and addresses in particular the enlightened part of the community, ought to adopt. Thus, by blaming every thing, he renders his correction unimpressive; and by laying the dark colours too strongly on his picture, he makes the features indistinct. His complaints are directed against his age in a variety of views; and he objects to the literary, political, and moral qualities of his cotemporaries. The justice of many of his observations is undeniable, particularly with regard to his native country. Thus he censures with very great propriety the rage for proposing new systems, the separation of literary men from active life, and their desire of seeming to know every thing; and he points out the superficiality, the loss of respect for the learned, and

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the extinction of scientific ardour, which are the necessary consequences of those faults: but he shuts his eyes to the wide diffusion of knowlege, and to the intimate connection which has been established between the most distant branches of science, the utility of which undoubtedly deserves attention.

The second part of this production is the least objectionable, and the most interesting. Here the writer takes a view of the principal nations of the present age, and proves himself to be a man of extensive knowlege of the world, and of acute observation. The Germans he pities; the Italians he considers as deserving of their fate, and incapable of being free; of the Spaniards he entertains great hopes, and he anticipates, from the nature of their country and the character of the inhabitants, the approach of better times.

'A nation of 11 millions of men (says he) is now tributary to the French, and wages wars in which it has no interest. Yet nature has placed eternal mountains between the two people. Had the courage of the antient Cantabrians and Celtiberians now existed, a French army might indeed have crossed the Pyrenées, but none would have returned. Yet the time of deliverance approaches. All America will be free, and Spain will be obliged to live within herself, and will be happy: Portugal will be subservient, because she ought, and is an excrescence on a healthy body if she be not united to Spain; priests will lose the lustre of holiness, and kings will lose their thrones, unless the former mean to work and the latter to govern. Then the Spaniards will be again what once they were, one of the most flourishing and powerful nations of Europe.'

Of the Russians, the author has, from observation, no great expectations; but the Swedes, he thinks, are destined to be the rulers of the North. To Prussia, if she aims at aggrandisement and to join greater nations in partaking of their plunder, he foretells the fate of the ass which made a common cause with the lion. The power of England he wishes to be preserved, but he fears her ruin, not from external but internal causes. The wish which has long prevailed on the continent to see England humiliated, on account of her commercial despotism, draws from him these observations:

'Many think that nothing would be more fortunate than for the French to force the bank of London, destroy the British fleet, and then return home. Fools! shall one nation bury Europe under her ruins? do you hope for justice after her destruction? have the French taught us to love their moderation and justice so as to make us wish for them? I know no greater misfortune than that they should conquer England. They would give us no free trade; and the naval dominion in the hands of these dreadful tyrants of the continent would be an iron weight from which no power could relieve us.'

He then turns to England and thus apostrophizes her:

'Britains; you were once a noble people. Your constitution gave spirit and power; you had poets and orators, astronomers and discoverers; you were free, high minded, and just. On the banks of the Ganges and the Senegal, and in Jamaica, the morals, the virtues, and the admirable constitution of Englishmen were lost! Oppressors became oppressed, and despots became slaves! It is evident that, during the last 30 years, you have been, and that you still are, on the decline. Victories by land and sea militate nothing against this assertion; such proofs of glory and virtue many nations can produce, when every thing else is lost that rendered them worthy of being a people. Should you be overwhelmed, and France become the despot of the seas, the last spark of European liberty is extinguished. You will perish by no power but your own. You are yet more a nation than most of us: but how long will you remain so? You have been so great that your fall would shake the world.'

A distinct section is devoted to *Bonaparte*; of whose character and actions M. ARNDT expresses his sentiments with a freedom that must now be rare on the continent, yet in language which is free from invective. We have often been told that opinions abroad respecting the ruler of France differed widely from those which are prevalent among us: but we may conclude, from the pages of this writer, that many think though few dare to speak or write as we do. M. ARNDT wrote, it seems, before the last war with Austria was entirely finished; and it appears that, even at that time, many persons expected from *Bonaparte* the deliverance of Europe; for he warns against this delusion, and refers to former proofs of faithlessness and deception.—These effusions of a patriotic mind may excite our respect for the source from which they flow; and if they have afforded the writer the satisfaction of having fulfilled his duty, he has not written in vain: but we fear that the voice of truth is now drowned in the din of arms, and that any effect from a patriot's advice must be expected only in better times.

ART. XIV. *Mémoires de l' Institut*, &c. *i. e.* Memoirs of the National Institute, Vol. VI. 4to. Paris. 1806. Imported by De Boffe.

CONTRARY to the usual practice observed in the publication of these Memoirs, which (as our readers know) has been to issue at the same time three parts of the same volume, each devoted to a different branch of literature or philosophy, we have on the present occasion received only that part of Vol. VI. which relates to the *Physical and Mathematical Sciences*; and we understand that it is the intention of the Institute thus

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to give them separately in future, as opportunity enables each to be completed.

In the *History* of this volume, we are furnished with *notices* of two eminent departed members of this learned body, M. *Méchain*, the French astronomer, and Dr. *Priestley*, the English metaphysician, chemist, and theologian.

Historical Notice respecting M. *Méchain:* by M. DELAMBRE, perpetual Secretary.—The eulogist informs us that *Pierre-François-André Méchain*, a member of the National Institute and of the Board of longitude, F.R.S. *London*, &c. was born at Laon, in the department of Aisne, April 16, 1744, and died in the province of Valencia in Spain, of an epidemic disorder, as he was prosecuting an undertaking for measuring an arc of the meridian, Sept. 20, 1799. It will be unnecessary for us to recount to the scientific reader, all the services which this zealous and indefatigable mathematician rendered to astronomy: but M. DELAMBRE displays with becoming assiduity the merits of the deceased member of the Institute, and the benefits conferred by him on the philosophical world. Having discovered at an early age a singular taste for mathematics, *Méchain* was taken by his relations to Paris, where he was patronized by M. *de Lalande*, was entered in the depôt of the marine, and afterward made two voyages with M. *de la Bretonniere*, to survey the coasts of France from Newport to St. Maloes. The first memoirs, which made him known as an astronomer, were on the occultation of Aldebaran which had been observed in 1744, on the great eclipse of the sun in 1778, and on the opposition of Jupiter in 1779. After this period, he rapidly advanced to celebrity, became in 1782 a member of the French Academy, and in 1785 was intrusted with the direction of the *Connoissance des Temps*.—He was also united with M. M. *Cassini* and *Legendre* in measuring a series of triangles, to correspond with those of the English mathematicians, for the purpose of rectifying the relative positions of the observatories of Greenwich and Paris; of which *Méchain* gave details in the Memoirs of the Academy. When the Academy also was consulted by the Constituent Assembly, on the choice of a new system of measures, and proposed for the base of this measure a quarter of the earth's meridian, the length of which arc was to be ascertained with the greatest possible exactness, M. *Méchain* was one of those who were appointed to this important undertaking. The arc proposed to be measured extended from Dunkirk to Barcelona. In the preparation of astronomical instruments and other necessary apparatus, so much time was consumed, that it was not till the year 1792 that *Méchain* could proceed to the object of his destination; and he had

had not gone far on his journey towards Spain, where he was appointed to measure triangles, when, owing to the singular construction of his carriage and the not less singular appearance of its contents, he was stopped at Essone, on suspicion of being furnished with *counter-revolutionary instruments*. At last, however, he was suffered to proceed; and from Sept. to Nov. 1792, he was occupied in fixing on all the points proper for the angles of his triangles, by which he meant to measure the space comprized between the parallel of Barcelona and that of Perpignan, with the exception of two points in the Pyrenées. In the following winter, his labours were interrupted, and indeed his life was nearly destroyed, by a violent blow received in endeavouring to stop an hydraulic machine, which a medical friend at Barcelona had lately constructed, which he had inspected with him at his particular request, and which had overpowered and endangered the Doctor and his servant. He was taken up senseless: his collar bone was dislocated and broken, together with several of his ribs; and he was otherwise bruized and lacerated; so that for three days he remained without hope of recovery. When he became convalescent, he lamented more the loss of the favourable season for observation, than the personal sufferings which he had endured; and with all the enthusiasm of science, he hastened to prosecute his labours. We shall not recount the obstacles with which the war, that now broke out between France and Spain, interrupted the execution of his plans; and with what assiduity, in a subsequent and more peaceable period, he renewed and extended his observations on the coast of Spain opposite to the Baleares. It is sufficient to add that no hardships, no labours, no dangers, could divert him from his purpose; and that, before he had completed the object of his mission, he died a martyr to his ardent zeal for the sciences, in consequence of having caught an epidemic disorder which prevailed in the district where he then was, and which had been fatal to several of his attendants.

The eulogist represents *Méchain* to have been remarkably modest and silent, seldom speaking at the meetings of the Society. At the end of the Memoir, we learn that, before his last expedition, he intrusted to M. DELAMBRE all his registers and MSS.; extracts from which, it is observed, will contribute more to *Méchain*'s praise than the most eloquent discourse.—He married in 1777 *Theresa Marjou*, by whom he had a daughter and two sons, both of whom are following their father's steps, and are already known to science.

Historical Eulogy of Joseph Priestley, by M. CUVIER, perpetual Secretary. If Dr. *Priestley* could peruse the account of himself which is here given to the French National Institute, by one of

its illustrious members, he would on the whole perhaps be gratified, but with the whole he could not be pleased. As a philosopher, he receives considerable praise; and the virtuous energy with which M. CUVIER condemns the disgraceful proceedings of the Birmingham rioters, and laments over the want of liberality which forced him to abandon his native land, would be peculiarly satisfactory to his manes; especially as his own countrymen do not appear to have generously appreciated his worth, nor charitably commiserated his misfortunes. In his profession of a divine, however, Dr. *Priestley* obtains little that is complimentary from the French eulogist. While in his character of natural philosopher he is represented to have been circumspect, cautious, patient, and modest in the pursuit of truth, he is described in that of theologian as indiscreet in attacking mysterious articles, in treating with contempt the faith of the age, in having rejected authorities most revered, and in having entered the lists of controversy with too high an idea of the importance of his peculiar opinions. Between the two characters of philosopher and theologian, existing in one man, M. CUVIER discovers a great difference to subsist; and his language shews his approbation of the one and his dislike of the other. 'The first (he observes,) quietly surrenders his discoveries to the examination of men of science; they are established without difficulty; and they obtain for him uncontested glory. The latter, equipping himself like a warrior, and bristling with erudition and metaphysics, attacks all sects, shakes all opinions, and revolts all consciences, by the ardour which he manifests in his endeavours to overturn them.'

After having detailed at some length an account of the Doctor's philosophical discoveries and writings, which it is altogether unnecessary to repeat in this place, and lamented his obstinacy in the controversy relative to *Phlogiston*, the eulogist does not hesitate to declare that *Priestley* has a right to be considered as one of the fathers of modern Chemistry; and that his glory justly associates with that of the authors of this celebrated revolution in human knowlege.

A French philosopher seems entirely out of his element when he is discussing the differences which subsist between religious sects; and the members of the Institute probably yawned while M. CUVIER was explaining the doctrines of Calvinism, Arianism, and Socinianism, from the first to the last of which Dr. *Priestley* is known to have passed. This part of the memoir amused us, however, by its singularity; though we were mortified at discovering that, in this discussion of religious opinions, a Frenchman could display more enlarged principles

principles of toleration than are generally cherished in Great Britain. The learned Secretary perceives the bad policy of giving a sort of half toleration to Dissenters, and only a half toleration; and he attributes their tendency to join political oppositionists, to the imprudence of government in withholding from them a portion of their civil rights. 'In France, (says he,) it was formerly thought that the Protestants were made republicans by their religion; whereas they were rendered such only by oppression.'—It is observed to the praise of Dr. *Priestley*, that he had none of the narrowness of the sectarian spirit; that 'in his writings in behalf of religious toleration, he included the Catholics with the Protestants:' but that this generosity and expansion of mind did not recommend him to the English; and 'the hatred of the Church party towards him was so extreme, and so much concentrated in his person, that all who wrote against him were sure of being remunerated. Several, indeed, had been made Bishops,* which led *Priestley* jokingly to remark that the Church preferment of England was in his gift.'

We shall not copy the observations of M. CUVIER on the Birmingham riots, nor repeat the incidents which followed in Dr. *Priestley's* life, till he embarked for America; where his asylum was not such as he expected to find in the Trans-Atlantic region, and where he died in 1804, with the most exemplary faith and resignation.

'Such, (concludes the Memoir,) has been the end of this man, who has been so long accused by his enemies of wishing to overturn all religion and all morals: but whose greatest error, nevertheless, was that of mistaking his vocation, and attaching too much importance to his individual sentiments, on subjects in which the most important of all sentiments ought to be *the love of peace*.'

Several errors occur in this paper. Dr. P. is stated to have been born at Fieldhead near *Bristol*, instead of Fieldhead near *Leeds*; and the year is given 1728 instead of 1733. At the time of the riots, he is mentioned as an old man, nearly septuagenary, when he was only 58 years of age; and his death is said to have been caused by the accidental poisoning of his food, three years previously: a circumstance which we had never heard, and which the representations of authentic details entirely discountenance, by assigning fever as the primary cause of the illness which terminated in his death.—The Doctor's *His-*

* Our readers need not be told that the learned Secretary is not justified in using the plural number in this place, though perhaps they would admit the remark in one instance.

torical and Biographical Charts are also mis-named *Historical and Geographical.*

Mathematics, Astronomy, &c.

A new Formula for reducing the Apparent into true Distances of the Moon from the Sun or a Star. By A. M. Le Gendre.—We have already attended in our Review of M. Mendoza's Tables*, to the ingenious method which is explained and established in this memoir. It is not here our intention, therefore, to enter into a history of the several modes employed for clearing the moon's distance, since we have lately given a summary view of them; and it will be sufficient for the present purpose and occasion, if we observe that most of the preceding methods afford the corrected distance, while the present supplies the correction of the distance.

In order to obtain this correction, M. Le Gendre prefixes a proposition or theorem of this kind: if z involve x and y, then

$$dz = \frac{dz}{dx}.dx + \frac{dz}{dy}.dy$$

Let $\frac{dz}{dx} = \varphi(x,y)$ and $\frac{dz}{dy} = f(x,y)$: then, if we wish for an approximation exact to the second powers of the increments δx, δy, it will only be necessary to substitute x and y in the form for dz, and

$$\varphi\left(x + \frac{\delta x}{2}, y + \frac{\delta y}{2}\right) \text{ &c. instead of } \varphi(x,y) \text{ &c.}$$

This is easily shewn; and it being established, M. Legendre manifests by very plain and easy methods, that

$$x = -m\left(\frac{\text{sin. } B - \text{sin. } A \text{ cos. } D}{\text{cos. } A \text{ sin. } D}\right) + n\left(\frac{\text{sin. } A - \text{sin. } B \text{ cos. } D}{\text{cos. } B \text{ sin. } D}\right)$$

D being the apparent distance; $D+x$ the true; $A+m$ the corrected height of the moon's centre; and $B-n$ the corrected height of the sun's centre.

By the aid of his prefixed theorem, the author readily transforms the above expression into this:

$$x = \tfrac{1}{2}(\text{sin. } a - \text{sin. } b)\left(\frac{m}{\text{cos. } a} + \frac{n}{\text{cos. } b}\right) \text{cot. } \tfrac{1}{2}d$$

* See M. R. for October last.

$-\frac{1}{2}$ (sin.

$$-\tfrac{1}{2}(\sin. a+\sin. b)\left(\frac{m}{\cos. a}-\frac{n}{\cos. b}\right)\tan.\tfrac{1}{2}d$$

where $a=A+\frac{m}{2}$, $b=B-\frac{n}{2}$ &c.

This expression is undoubtedly very elegant: but, as M. Le Gendre observes, it would be totally incommodious and unfit for practice, unless we could obtain by calculation an easy method of finding the values of $\frac{m}{\cos a}$ and $\frac{n}{\cos. b}$. These values he next obtains, and finally he arrives at this expression:

$$\left.\begin{aligned} x=&(M+N)\ \sin.\frac{a-b}{2}.\cos.\frac{a+b}{2}.\cos.\tfrac{1}{2}d\\ &-(M-N)\cos.\frac{a-b}{2}.\sin.\frac{a+b}{2}\ \tan.\tfrac{1}{2}d\end{aligned}\right\}$$

$$M=p+\tfrac{1}{2}p^2\sin. A-\frac{\overline{\varrho A}}{\cos.(A-\frac{1}{2}\varrho A)}$$

$$N=\frac{\overline{\varrho B}}{\cos.(B-\frac{1}{2}\rho B)}-q$$

P being the horizontal parallax of the moon, q the horizontal parallax of the sun, and ϱA the refraction.

In order to render his formula convenient for practice, the author has constructed a table for the computation of $p^2\sin. A$: $-p$ is given by the Ephemeris or Nautical Almanac, and $\frac{\varrho A}{\cos.(A-\frac{1}{2}\varrho A)}$ may be immediately computed from the Table of Refractions.

This is certainly an admirable method for finding the correction of the moon's distance from the stars, and is deduced with great dexterity and display of analytic resource. We have lately commended M. Mendoza's method; and if our leisure permitted, we would gladly institute a comparison between that and the present, on the grounds of facility or practical commodiousness.—The latter part of the memoir contains theorems relative to the correction that is due to the earth's oblateness.

The other astronomical memoirs in this volume, or rather brief astronomical *notices*, are

An Observation of the 18th passage of Mercury over the Sun, Nov. 9th, 1802. By M. La Lande.

Comet discovered on the 12th of July 1801. By Charles Messier.

Observation of the Eclipse of the Sun, August 17th, 1803. By the Same.

Observation of the Eclipse of the Sun, February 11th, 1804. By the Same.

Re-appearance of the Planet of Olbers, or Pallas, on its issuing from the Solar Rays, in the Constellation of Pegasus. By the Same.

Opposition of the Planet Pallas, observed by M.M. LALANDE *the Nephew, and* BURCKHARDT.

Comet of 1793. *Observed near Barcelona.* By M. MECHAIN.

Occultation of π of Scorpion, observed July 17th, 1804. By the Same.

It will suffice to inform our astronomical readers that such papers are to be found in this publication.

Count RUMFORD has communicated several memoirs, or rather successive parts of the same memoir, on *Heat*: in which his *Thermoscope* and other inventions are explained. As, however, the matter and discussions are the same as have been already presented to the English public in the volumes of our Royal Society, (1804), and as we have already expressed our opinion on this subject, any comment on the papers here given to the Institute must be unnecessary.

Researches on the Calculus of Partial Differences, and on the Attractions of Spheroids. By M. BIOT.—Since the invention of the integral calculus of partial differences, or rather of partial differentials, it has deservedly engaged the attention of the greatest mathematicians, because almost all questions in physical mathematics depend on this calculus: but, in spite of the efforts of ingenious men, the calculus is still very imperfect, and many partial differential equations cannot be integrated, so that the questions which depend on them would be insoluble, if the solution essentially demanded the integration of the equations. On this account, M. BIOT judges it to be expedient to alter the route, and to give to this branch of analysis a new direction; and instead of integrating the equations, he proposes to interpret them directly under their differential form.

In his *Mécanique Céleste*, *M. La Place* interpreted differential equations without integrating them; that is, from them he deduced several curious and important results. M. BIOT here uses an analogous method; and the analytical consideration employed by him being capable of very extensive and varied applica-

applications, he deems it right to subjoin it, and it is as follows:

'When a function of a certain number of variable quantities is subject to a partial differential equation, its integral may be represented by a series arranged according to the powers of one of the variable quantities: the differential equation only connects together the successive co-efficients of that series, which are thus made to depend the one on the other. The first terms alone remain absolutely indeterminate; and they represent the arbitrary functions necessary to complete the integral.

'If we give at pleasure the form of these first co efficients that contain *not* the variable quantity according to which the expansion is made, and if we substitute their values in the series, all the other co-efficients then assume particular values that belong to them. There remains, then, nothing arbitrary in the expansion; and the form of the generating function is completely determined, so that we may always know how all the values are introduced in the particular case treated.

'The general effect of a partial differential equation, therefore, is to determine completely the form of the function, relatively to all the other variable quantities, when this form is given relatively to all the variable quantities except one.'

These considerations are general, but M. Biot applies them to the particular case of the attraction of spheroids. This attraction is one of the most intricate points in physical mathematics. Maclaurin first gave certain theorems relating to it by a most ingenious synthetical method; and M. *La Grange* (Memoirs of the Berlin Academy 1773, 1775,) demonstrated the same theorems by a process purely analytical:—but, by the labours of these two great mathematicians, the problem was only partially resolved, that is, resolved only in those cases in which the attracted molecule was within the sphere, or on the surface, or on the prolongation of the axes. M. *Le Gendre*, in the volumes of the Academy of Paris, and in the 10th volume of the papers of *Sçavans Etrangers*, has given a general but a very intricate solution.

If the powers of analysis were sufficient to solve a partial differential equation of the second order, the problem would be resolved: for suppose that a, b, c, are the co-ordinates of a point (M) or elementary molecule, attracted by the molecule m of the spheroid; and let x, y, z, be the co-ordinates of m; then the action of m on M, parallel to the Axis of a,

$$= \frac{(a-x)\ x'\ y'\ z'}{\left\{(a-x)^2 + (b-y)^2 + (c-z)^2\right\}^{\frac{3}{2}}} = f^{(a)}$$

Let $V=\int\frac{x'\,y'\,z'}{\left((a-x)^2+(b-y)^2+(c-z)^2\right)^{\frac{1}{2}}}$ (1)

then $-\frac{\dot{V}}{a'}=f^{(c)}\quad -\frac{\dot{V}}{b'}=f^{(b)}\quad -\frac{\dot{V}}{b'}=c$

$f^{(b)}\,f^{(c)}$ denoting forces parallel to the Axes of b and c,

Again, by deducing the value of $\frac{\ddot{V}}{a'^2}$ &c. from equation 1, we have

$$\frac{\ddot{V}}{a'^2}+\frac{\ddot{V}}{b'^2}+\frac{\ddot{V}}{c'^2}=o$$

This is the fluxionary or differential equation of which we have spoken; and, as it cannot be integrated, M. *La Place* transforms it, and interprets it so as thence to deduce several curious theorems.—This is the equation, also, which M. Biot interprets in the present memoir; and he transforms it by making a', b', c', three quantities introduced, the functions of a, b, c, thus:

$$a'=f\ (a,\ b,\ c,)$$
$$b'=f_{,}\ (a,\ b,\ c,)$$
$$c'=f_{,,}\ (a,\ b,\ c,)$$

He then finds the equation, $L=o$, by substituting for the values of $\frac{\ddot{V}}{a'^2}$, $\frac{\ddot{V}}{b'^2}$, &c. in the equation,

$$\frac{\ddot{V}}{a'^2}+\frac{\ddot{V}}{b'^2}+\frac{\ddot{V}}{c'^2}=o;$$

and lastly he assumes

$$V=\varphi+a'\varphi_{,}+\frac{a'^2}{1.2}\cdot\varphi^2+\text{ &c.}$$

in which φ, $\varphi_{,}$, &c. are functions of b' and c' without a'.

Now, if the fluxionary co-efficients of V are formed from this series, and substituted in the equation $L=o$, it will appear that the functions φ_2, φ_3, &c. depend on the functions φ, $\varphi_{,}$, which are indeterminate. Again, forming from the expanded series

$$\frac{V.}{a._{,}},\quad \frac{V.}{b._{,}},\quad \frac{V.}{c._{,}},$$

it easily appears that the series representing their value are completely determined when the first terms of the series are known; that is, when the values of

$$\frac{V.}{a._{,}}\quad \frac{V.}{b._{,}}$$

are

are known, when $a'=o$.

The values of $\frac{\dot{V}}{a'}$, &c. however, are dependent on those of $\frac{\dot{V}}{a'}$ &c.; and the one can be known from the other in the case when $a=o$; and since the values of the co-efficients $\frac{\dot{V}}{a'}$, &c. are known in all cases when the values are known in the particular case of $a'=o$, the values of $-\frac{\dot{V}}{a'}$, $\frac{\dot{V}}{b'}$, &c. will be completely known also. But $a'=o$ is the equation to any surface, and consequently $-\frac{\dot{V}}{a'}$, $\frac{\dot{V}}{b}$ &c. express the attraction of the spheroid on the points in space that belong to the surface of which the equation is $a'=o$. Hence M. Biot deduces this general theorem:

'In order to know the attraction of any spheroid whatever on any points whatever in space, it is sufficient to know the attractions of the same spheriod on all the points of a surface that may, at pleasure, be assumed.'

This is a very curious theorem: the simplest case would be to assume $a'=o$, the equation to the surface of the attracting spheroid. In this case, from the theorem, we may affirm that the attraction of the spheroid on all points in space may be determined, when the attraction of the spheroid on all points situated on its surface is known.

We shall attend to the papers in this volume which belong to other divisions of science, at a future opportunity.

[*To be continued.*]

Art. XV. *Mémoires et Lettres, &c.* Memoirs and Letters of the Marshal De Tessé, containing anecdotes and facts never before published; relating to the reigns of Louis XIV and Louis XV. 2 Vols. 8vo. Paris. 1806. Imported by De Boffe. Price 14s.

No statement is made by the editor of these volumes, from which we can learn where the manuscripts of this military courtier, who made a considerable figure in his day, have been thus long concealed, nor how they have been at length obtained: neither have we the means of ascertaining in what degree they have been followed in drawing up the narrative before us. It is said, however, that no papers are inserted but those of which the originals can be produced, or at least *authentic copies* of

them. The publication rests its claim to notice on the ground of its anecdotes and facts relating to the two reigns mentioned in the title page, and which it pretends for the first time to present to the public.

The Comte DE TESSÉ was born in the year 1651, and was devoted from his infancy to the profession of arms; in which he repeatedly distinguished himself, and arrived at the highest rank: but his success was not wholly owing to his military services, since a very considerable share of address, and an early introduction to the mighty *Louvois* must have in no slight degree aided and accelerated his promotion. He was regarded in his time as a man of talents, of eminent valour, and distinguished by many good qualities, with which was mixed no small portion of alloy. He was little scrupulous about the means of advancement, but executed most of the charges which he undertook with ability and fidelity; and many of them were important as well in the diplomatic as the military line. He was engaged in several negotiations at the court of Turin and Madrid, and was employed in some considerable military commands.

Early in his career, we find him sent on one of those missions of conversion which so deeply tarnish the memory of Louis XIV; we mean the famous *dragooning expeditions* against the Protestants. M. DE TESSÉ appears to have undertaken this object as he would have fulfilled any other duty which his profession imposed on him, and to have mixed good humour and pleasantry with the tragic service assigned to him. From a letter which he wrote to *Louvois* on this occasion, we shall translate a few passages respecting the city of Orange; which Louis held under the pretence of sequestration, but which was not formally ceded to him till a considerable time later.

'The success of the conversions fully answers the expectations which I had formed, and imparted to you; the whole city of Orange is converted, and the state has adopted the same resolution; the gentlemen of the long robe, who shewed a little more resistance, came to the same determination twenty-four hours later; and the whole has been effected peaceably, without violence or confusion. The minister C., the patriarch of the country, alone refuses to hear reason; the president of the court of law, who seemed disposed to aspire to martyrdom, as well as the rest of the legal corps, would have become Mohammedans if I had desired it. As to points of faith, the bishop is fully satisfied.'

It is related that the Count sent a detachment to a village, in order to oblige the inhabitants to become converts: but the poor people, terrified by the sight of the soldiers, instantly declared that they were ready to abjure, and consequently the troops were withdrawn. The captain of the party, regretting that

that his prey was taken from him, on his return said to the Count, "I fancy that they only deceive you; they did not allow us time even to instruct them."

This business, though bad enough, was not the worst in which M. DE T. was employed; for under the Maréchal *de Lorges*, he was engaged in burning the towns of the Palatinate. He afterward served with repute in Italy, under the brave and magnanimous *Catinat*. As the plenipotentiary of Louis XIV. he concluded a treaty of peace with the Duke of Savoy, and he successfully negotiated a marriage between a Princess of Savoy and the Duke of Burgundy.

On the authority of the Count, it is here said that Charles of Spain sent the Duke of *Uzeda*, the first gentleman of his bedchamber, to Rome, in order to consult his Holiness, assisted by such of his cardinals as he deemed most capable of giving advice on the subject of the succession to his crown: a measure which was taken privately, without the knowlege of his queen, or any of his courtiers. The reigning Pope was *Pignatelli*, who had assumed the name of Innocent XII. After some difficulties, he at length consented to take the matter into consideration in his council, at which attended the cardinals *Albano*, (afterward Clement XI.) *Spinola*, and *Spada*, who advised him to appoint the Duke of Anjou as Charles's successor. The Count states this communication as having been made to him by the Duke of *Uzeda* himself.

Though M. DE TESSÉ acquired distinction in the Italian campaigns, he stained his reputation with a foul intrigue, grounded equally on ingratitude and injustice; we mean, by an attempt to disgrace at court his friend and benefactor, the Maréchal *Catinat*, in hopes of superseding him, and being raised to the chief command. In both these aims he was disappointed, but he so far succeeded in injuring *Catinat*, that, though the latter remained with the army, the weak *Villeroi* was sent to take the post of honour. This is a foul blot on the memory of the Count.

The Duke of *Berwick*, who commanded the forces of the two kings in Spain, having differences with the Duke *de Grammont*, and being out of favour with the queen, the Maréchal DE TESSÉ was sent there to replace him; and we find a curious paper written by the latter, dated in 1705, giving an account of the state of the court of Madrid at that period. The king (Philip V.) is represented as in the highest degree indolent, as possessing no decision, and never continuing long in the same mind; and as entirely governed by the queen, who, though of good capacity, was a total stranger to state affairs, and never would attend to them, unless some person, male or female, obtained

her whole confidence, and thus rendered them interesting to her. She did not relish the form which was observed in Spain, and would soon have broken through it, in order to live in that free manner which was allowed in France and Piedmont, but the king loved solitude more than the Spaniards themselves, and would have abandoned himself to it altogether, if etiquette had permitted.

The picture which the French commander gives of the Spanish ministers is indicative of a government in the last stage of decrepitude. One is old and incapable, and another is unacquainted with his particular province; a third has some general knowledge, but is a stranger to detail; and another refuses all responsibility, and only acts the part of a *Commis*. 'These men, (says the lively Gallican,) together with a young king wholly governed by his wife, form the envied councils of the court of Madrid; and these four ministers are always at variance, never uniting except to oppose any measure that may establish the authority of the king.' The manner of holding the council, and the state of the war department, are represented in the same ludicrous light; and he speaks of all orders of the state as feeling extreme indifference respecting the choice which was to be made from among the candidates for the crown. The Duke of *Medina Celi*, the Count of *Aguilar*, and two archbishops, are stated to be the only persons, besides the ministers, who concerned themselves in political affairs; and M. DE TESSÉ says that the rest of the grandees devoted themselves wholly to their private intrigues and cabals, and were incapable of being roused, unless a change in their usages was attempted, to which they would on no account submit. 'Every thing in Spain is in an eternal state of suspence; all is doing and undoing; and the minister is changed every six months.'

It would seem that this Maréchal was more distinguished by an insight into men and manners, than by the higher attainments in the science of war; and that he was better calculated to excel in diplomacy, than to execute succesfully the duties of a commander. He is no sooner elevated to superior rank than his laurels fade. He attempted, without success, to raise the siege of Barcelona, and became the object of epigrams and pasquinades. If he drove the Duke of Savoy from Toulon, he suffered Suza to be taken before his eyes; and he experienced, on the part of his second in command, the Count *de Medavi*, the same treatment which the revered *Catinat* had received from himself: with this difference only, that *Medavi* could not be reproached with secretly doing ill offices to a patron

patron and benefactor. On the fall of Suza, M. de Tessé retired from the army, and never again appeared on the field. He had the good fortune, however, of still retaining powerful friends at court, in the persons of Madame *de Maintenon* and the youthful Dutchess *de Bourgogne*, whose marriage he had negociated.

A memoir on the affairs of Italy, which he put into the hands of his sovereign, occasioned him to be sent as ambassador extraordinary into that country. It is highly creditable to the author, discovers accurate information relative to the state of Italy, and suggests measures which seem well adapted to circumstances: but they failed in a great measure, owing to the superior strength of the allies, and to the weakness and want of resources of France. Two letters which he wrote to the pope, (and which, it appears from the memoirs of the time, made a considerable noise,) are remarkably free, and shew that the dragooning missionary quartered among the French protestants was much more zealous for the political interests of his master, than affected by deference to the common father of Christendom.

In the year 1717, the Czar Peter, in the course of his European tour, paid a visit to France, then subject to the Regent; and M. de Tessé was appointed to meet him on his way, to attend him while in Paris, and afterward to confer with his ministers respecting a treaty of alliance between the two powers. The proposals of the Czar, the answers of the French minister, and the private instructions given to him, which are here inserted, throw great light on the state of Europe at that period, and form by no means the least interesting part of these volumes.

It was proposed by the Czar that, as Sweden had almost ceased to be a power, Russia should take its place in French alliance: he offered to guarantee all the treaties of France, and the alliance of Prussia and Poland; and he stated that he was aware of the apprehensions excited by the growing power of Austria, against which he offered the same assistance with that which in times past had been derived from Sweden.—It was, however, the determination of the Regent to enter into no treaty with the Czar, that should derogate from any of the subsisting treaties with other powers, and particularly his engagements with Sweden. He seems also most solicitous on no account to enter into any relations incompatible with the treaty with England and Holland. He says that he had entertained great fears that the storm, raised in England against the

the ministers who made the peace of Utrecht, might have led to a war between the two countries, and he intimates that his more early foreign measures were directed to ward off, if possible, that calamity.

M. DE TESSÉ still continued in favour at court; and in the procession at the coronation of Louis XV. an honorable office was assigned to him. Having borne a part, however, in this brilliant exhibition, piety severed him from the world, and disposed of him in the retirement of Camaldules. The close of his days proved that his nature was never without a strong tincture of religion, however lightly and airily he might have carried himself in the heyday of life; and it cannot be denied that he had gone some lengths in this way, since he could not refrain from a species of profane and unfeeling levity, while giving an account of his odious mission to dragoon the wretched protestants into apostacy. We often find him also speaking with little reserve in regard to the clergy, and treating most cavalierly the pope himself. Yet, though he played with the externals, it does not appear that, even in jest, he ever cast any ridicule on the grand fundamentals of Christianity; and indeed loose principles of that sort had not, at this period, pervaded the circles in which rank and fashion were accustomed to move.

Nevertheless, the Maréchal devotee had not long followed this new sort of life, before he was tempted to relinquish it, in order to re-enter on the stage of this vain world. It was thought that the court of Madrid was too complaisant towards that of St. James's, through the influence of the minister *Grimaldo*, who had all the support of the new Queen Elizabeth Farnese; and it shews the distinction in the diplomatic line to which the Count had attained, that he was selected as the most proper person to restore the wonted confidence and good understanding which had prevailed between the two branches of the house of Bourbon. For some time, he resisted the temptation: but, on being promised a high situation in the household of the new queen, with the reversion of the place to his son, he yielded. About this time, Philip V. listening to his confessor *Bermudez*, who is represented as being a complete cheat, was deliberating about abdicating the throne; and one of the objects of the Maréchal's mission was to prevent this resolution from being carried into effect: but he arrived too late for that purpose; the abdication had been consummated, and the late noble hermit of Camaldules was introduced at San Ildefonso to the royal recluse.

During

During the Count's residence in Spain, Louis, the new king of that country, was consigned to an early grave; and in consequence of his death, in order to guard against the evils of a minority, the retired monarch was solicited from all quarters (except by some of his ministers,) to resume the discarded sceptre. These applications were zealously seconded by the queen, who had little taste for religious retirement. The domestic scenes, and the ministerial intrigues, which were occasioned by this circumstance, are here minutely detailed; and if they are not instructive, they are amusing. Philip, in fine, again assumed the reins of government; and the Maréchal was very active in accomplishing this event: but it does not appear that his mission was attended with any other great effect. He was recalled in time to escape the unpleasant consequences of the affront soon afterward put on the court of Madrid by the return of the Infanta, (whom the Regent intended for the wife of Louis XV.) which was, after the death of *M. d'Orléans*, one of the first measures of the Duke *de Bourbon*.

While resident in the Spanish capital, M. DE TESSÉ was high in the favour of the king and queen. Philip had granted him the order of the Golden Fleece; the queen herself decorated him with the collar of the order, set in diamonds; and he was loaded with other presents of great value.—He did not long survive his return, but died in May 1725, aged 74.

Though the subject of these memoirs be scarcely of consequence sufficient to employ the pencil of history, and though some traits belonging to him are not advantageous to his fame; he was connected with transactions at home, with missions abroad, and with military expeditions, that form part of the history of a period which, more than any other in modern times, has fixed the attention of mankind. He appears to have possessed bravery, and to have gained distinction in secondary situations, but to have made a false estimate of himself when he aspired to the command in chief. Far inferior in qualities of mind and heart to *Catinat*, whom poets celebrated, whom philosophers esteemed, and whom heroes revered, he died abounding in wealth, and loaded with honors; while the modest victor at Staffarde and Marsaille quitted the scene not richer than he was when first he entered on it. The one, however, will scarcely be known to posterity, while the other will strongly attract its sympathies, and live in its respectful recollection. Truly, indeed, does it appear that *Voltaire* thus highly characterized him, in a couplet of the *Henriade*;

> "*Catinat réunit, par un rare assemblage,*
> *Les talens du guerrier & les vertus du sage.*"

ART.

ART. XVI. *Campagnes de la Grande-Armée, &c. i. e.* The Campaigns of the Grand Army, and of the Army of Italy, in the year xiv. (1805); or a Collection of the Bulletins, and of all Official Papers relative to the War with Russia and Germany, and the Discourses pronounced in the Senate and Tribunate on that Occasion: to which is added the Treaty of Presburgh, and a Geographical Dictionary of the Cities, Villages, Rivers, and other Points on which the Armies were engaged in this glorious campaign. 8vo. Paris. 1806. Imported by De Boffe. Price 7s.

No sooner does Napoleon order out his war-horse, than all his ministers, counsellors, magistrates, and clergy, are made to join in the war-cry. The hostile manifestoes of the government are accompanied and followed by philippics against the devoted state which is to experience the prowess of the French chief. Hostilities having been once determined, the form of consultation is observed in the cabinet; the senate, the hall of legislation, the tribunate, the temples of the Most High, all ring with denunciations against the devoted power, its government, and its subjects; with appeals and invocations to the God of armies, protesting the entire innocence and complete pacific disposition of the Great Nation, and of its moderate and benevolent chief. It is not sufficient to raise the conscripts, and to march them to join the murderous and pillaging legions, but the passions of this people, so readily excited, are rouzed to frenzy; while it is to be feared that many of the unthinking part of mankind in those countries, which have not had experience of Gallic arts, lend too ready an ear to their hardy falsehoods and gross misrepresentations. The French press is locked up, except when purposes of imposition and delusion are to be answered, and then no slight use is made of it. Of the effects of which it is productive, we do not believe that the adversaries of France have been adequately aware; nor have they been sufficiently alert in their exertions to counteract them by the adoption of similar means.—Many of the papers here collected are unfortunately important documents for the history of the period: but the volume, as it strikes us, more eminently claims our notice as illustrating the arts and practices by which the enemy of European tranquillity assists his military operations. By the contrivances to which we have alluded, all the descriptions of men in authority, all classes and orders, even the ministers of the altar, are made to join in the cry that is designed to animate the dogs of war.

INDEX

INDEX

To the REMARKABLE PASSAGES in this Volume.

N. B. *To find any particular* Book, *or* Pamphlet, *see the* Table of Contents, *prefixed to the Volume.*

A

ADJECTIVES, etymological discussion of, 402.
Agriculture, seminary for early instruction in, 373.
Allegany mountains, travels among, 274.
America, unfavourably represented, 42. State of Agriculture, 44. Of religion, 46. 58. Poetically apostrophized, 62. Farther depicted, in both prose and verse, 63. Remarks on the mode of building houses in, and on various other particulars, 273—280.
Americans, cruelties towards, on the first discovery of that continent, opposed by the Dominican missionaries, and reprobated by pope Leo X. 233.
Anacreon, specimens of a translation of his odes, 438.
Animals, essay on the form of, 373.
Anthologia, imitations from, 411.
Arcadia, a romance, by Lope de Vega, remarks on, 84.
Aristotle, obs on his writings, 385.
Arts, polite, their connection with political circumstances, 299.
Asia, a great sufferer from the visits of Europeans, 517.
Austin, Mr. on transferring gases over water on mercury, 287.

B

Babington, Mr. his account of cottagers, 371.
Barros, M. a Portuguese mathematician, eulogy of, 493.
Basalt, rem. on the orig. of, 289.
Bathing, in the sea, directions respecting, 357.
Beans. See *Curwen*.
Beattie, Dr. his humorous letter to Mr. Boyd, 4. His interview with the king, 6. His opinion on Young's Night Thoughts, 9. His remarks on the story of Petrarch, *ib.* His letter on the death of his son, 11.
Bee, elegy to, 424.
Bees, strange supposed mode of propagating them among the old Greeks, 188.
Belcher, Dr. on the salt of urine as a manure, 372.
Bembo, remarks on that Italian poet, 227.
Biot, M. on the calculus of partial differences, 534.
Blight, in corn, Grecian remedy for, 186.

Bonaparte, his auxiliary measures, in manifestoes, speeches, proclamations, &c. for prosecuting his views of hostility against other states, 544.
Borgia, Cæsar, and Lucretia, remarks on their characters, 119, 120.
Bowl, silver, Anacreon's ode on, translated, 438.
Brande, Mr. on guaiacum, 337.
Brighton, analysis of a chalybeate spring at, 427.
Brinkley, Mr. obs. on the priority of his method of correcting Douwe's rule for finding the latitude, 136. 447.
Brooke, Mr. author of Gustavus Vasa, description of his house, and of a visit to him, 218.
Buée, M. on imaginary quantities, 342.
Burdett, Sir Francis, strictures on his conduct, 327.
Burges, Sir J. B. poetical address to, 180.
Byblis and *Caunus*, Ovid's story of, translated, 409.

C

Calculi, obs. on their formation, &c. in the human body, 290.
Campbell, Dr. his conveyance of seeds from the East Indies, 368. On reciprocal importations of E. and W. Indian plants, 373.
Cancer, conjectures respecting, 107—109.
Carlisle, Mr. on the muscles of fish, 337
Carpio. See *Lope*.
Carrington, Lord, his speech on quitting the chair of the Board of Agriculture, 367, 8.
Cartwright, Mr. on salt, as a manure, 371.
Castel Gandolfo, the residence of the popes, account of, 29.
Catinat, Marshal, intrigues to supersede him in the command of the French army in Italy, 539. Eulogy on, 543.
Cazotte, M. his supposed prophecy of the French Revolution, 456.
Cerapterus Macleaii, account of that insect, 360.
Charles VIII. remarks on his expedition against Naples, 118.
——— XII. of Sweden, anecdotes of, 460.
———, king of Spain, consults the pope respecting his successor, 539.
Chedworth, Lord, specimens of his annotations on Shakspeare, 35—40.
Church, Christian, reflections on its history, 48.
Classics, the study of, now discouraged in France, 485.
Clergy, English, remarks on the state of, 94.
Cline, Mr. on the form of animals, 373.
Comets. See *Méchain*. See *Messier*.
Constantinople, itinerary from London to that city, 420.
Cotes, Mr. on potatoe-fallows, 373.
Cottagers, papers relative to, 371.
Cruelty, censured from the pulpit, 379.
Crusades, beneficial effects of, 53.
Cumberland, Duke of, his gallant behaviour at Fontenoy, 465.
Curtis, Mr. on burning stubble, 364.
Curwen, Mr. on washing potatoes, 370. On the culture of beans, 372.
Cuvier, M. his eulogy of Dr. Priestley, 529.

D

Da Costa, Robert Nunes, eulogy on, 493.
D'Alembert, M. eulogy on, by a Portuguese mathematician, 491
Daniel, the stylite, account of, 57.

D'Annel, M. on the management of forests, 368.
Davy, Mr. on the analysis of soils, 370.
Decision of character, remarks and anecdotes relative to, 244.
Defence, national, hints relative to, 356. 446.
Delambre, M. his eulogy of *Méchain*, 528.
Demon of Socrates, remarks on, 383.
Desmarest, M. strictures on his hypothesis respecting basalt, 289.
Diet, of Sweden, in 1738, reflections on its proceedings, 464. That of 1756, 466.
Differences, partial, on the calculus of, 534.
Dillon, Sir John, his trans. of a Memoir on forests, 368.
Dog-star, rising of, its influence on agriculture, according to the philosophy of the Greeks, 184.
Dora Riparia, course of that river, and the numerous streams and canals connected with it. 498.
Dragooning expeditions, against the protestants, their deep stain on the memory of Louis XIV. 476. 538.
Drama, of Italy, criticisms on, 225.
Drummond, Dr. archbishop of York, character of, 93.
Drunkenness, charm against, 185.
Duration, remarks on, 298.

E

Eclipses. See *Messier*.
Egan, Dr. on calculous concretions, 290.
Elmshurst, Mr. on the use of cap sheaves, 365.
England, its declension as a power stated and lamented, 527.
Erasmus, his opinion on the introduction of the images of saints in places of worship, 226.
Estcourt, Mr. on feeding sheep, 370. On the condition of the poor, 371.

F

Faith, obs. on the profession of, in general society, 305.
Farming, in America, discouraging account of, 44.
Fish, muscles of, lecture on, 337.
Florence, manners and customs at, described, 142.
Flowers, wild, which yield honey, poetically described, 314.
Fontenoy, battle of, gallant conduct of the British there, 465.
Forbes, Sir Wm. his first acquaintance with Dr. Beattie, 3.
Forests, memoir on the management of, 368.
Fox, Mr. verses on his death, 101. His character to be venerated by all friends of freedom, 319. Calumniated, 326. His decease lamented in the pulpit, 336. 446.
France, revolution in, good observations on its pre-disposing causes, 190. On the sentiments produced in England by that event, 192. Said to have been minutely foretold by Cazotte, 456.

G

Gamut, in music, origin of the names of the notes in, 53.
Gases, on a mode of transferring them over water, 287.
Gentiana Acaulis (Linn.) found near Haverford West, 312.
Geoffrey of Monmouth, his chronicle not a fabrication, 284.
George III. his conversation with Dr. Beattie, 6.
Gibbon, Mr. anecdotes of, during his residence at Lausanne, 163.
Gompertz, Mr. on the solution of series by a method of differences, 346.
Gospels, harmony of, discussions respecting, 248, &c.

Gout, remarks on the causes, symptoms, and cure of, 74—77.
Government, excellent observations on the consequences of its proper and its mal administration, 118.
Grass. See *Tillage*.
Green-eyed-monster, remarks on that passage in Othello, 38.
Grimoard, General, his view of the *military* character of Louis XIV. 482.
Grouvelle, M. his considerations on Louis XIV. 4-5.
Guaiacum, experiments on, 337.
Guicciardini, character of his writings, 234.

H

Hæmus, mount, descrip. of, 421.
Hamilton, dean, on micrometer measures, 291.
Harvest, useful hint on securing corn while harvesting, 365.
Hatchett, Mr. on artificial Tannin, 339.
Heat, view of that subject, as chemically considered by the late Dr. Irvine, 258.
——, memoirs on, by Count Rumford, 534.
Hemp, the growth of recommended, 366.
Henry II. of England, his conduct towards Ireland, 267.
Herschell, Dr. on the solar motion, 347.
History, essay on writing, 415.
Home, Mr. on a small lobe of the prostate gland, 340.
Honey, the wild flowers which yield honey poetically described. 314.
Hordt, Comte de, biographical particulars rel. to, 462—468.
Huygens, obs. on his opinions rel. to indistinct vision, 295.

I and J

Images. See *Erasmus*.
India, late war in, remarks on its origin and causes, 153.
Insects of Asia, nat. hist. of, 359.
Invalids, attractive retreat for, at Massa, near Pisa, 141.
Ireland, statistical remarks rel. to, 222. Various remarks respecting its history, 261—271.
Iron, carbonate of, proposed as a remedy for cancer, 210.
Irrigation, improvements effected by, 368.
It and *that*, those words etymologically discussed, 395.
Italy, remarks on the drama and the poetry of, 228, 229. Natives of, the authors of many of the discoveries of the 15th and 16th centuries, 231.
Julius II. character of that pontiff, 123.
Justin Martyr, obs. on his citations from the Old Testament, and from the Απομνημονευματα των Αποστολων, 252.

K

Kentucky, particulars relative to that state, 277—279.
Kilkenny, statute of, reflections on, 269.
Kirwan, Mr. on space and duration, 296. On the state of the weather at Dublin, 299. On the primeval language, 303.
Knight, Mr. on the vegetation of seeds, 338.

L

La Harpe, M. biographical particulars, of, 450. His account of his conversion, 454, 5. His confession of faith, 456. His *Apology for Religion*, 457.
La Lande, M. on the passage of Mercury over the Sun, 533. On the opposition of the planet Pallas, 514.
Language, primeval, essay on, 303.
Leapers, a new species of French troops, account of, 73.
Le Gendre, M. on the distance of the Moon from the Sun, 532.

Leo X. particulars of the life and character of that eminent pontiff, 115—127. 225—240.
Little, Mr. on the specula of reflecting telescopes, 292.
Lope de Vega Carpio, particulars of his life and writings, 83—90.
Louis XIV. memoirs of, written by himself, 469. His instructions to the Dauphin, 470—474. His character amply discussed, 475—483. His remarks on the kingly office, 481. His summary of preparations for the campaign of 1672, 483. Successfully opposed by William III. of England, 512.
Lucas, Mr. on the introduction of the Teak-tree into Barbadoes, 368.
Luke, St. argument concerning the preface to his Gospel, 255.

M

Malcolm, Mr. on winter tares, 365.
Manuring, observations on, 364. See *Cartwright*, *Meadowbank*, *Wright*, *Belcher*.
Marcet, Dr. on a chalybeate spring at Brighton, 427.
Marengo, battle of, anecdote rel. to, 166.
Massa, a town near Pisa, inviting account of, as a retreat for invalids, 141.
Meadowbank, Lord, on manures, 372.
Méchain, M. historical notice of, 528.
——— on the comet of 1793, and on the occultation of π of Scorpion, 534.
Medici, family of, popular outrages on their fall from the government of Tuscany, 117.
Melville, Lord, the House of Commons urged to rescind their resolutions against him, 441.
Ménacane, or Titanium, account of, 288.
Mendoza de Rios, M. his letter to the Reviewers, 447.
Mercury, the cause of a peculiar eruptive disease, 110. Description and cure of the complaint, *ib*.
——, the planet. See *La Lande*.
Méssier, M. on comets and eclipses, 533, 534. On the planet Pallas, *ib*.
Micrometer measures, obs. on, 291.
Mind, human, the utility of its labours not always to be estimated by their immediate fruits, 231.
Miracles, extract from a sermon on, 306.
Mitchell, Mr. on a new semi metallic substance, 288.
Moira, Countess-dowager of, her excellent advice to a young literary protégé, 1:6.
Montolieu, Madame de, anecdotes of, 164.
Moon, various methods of clearing the moon's distance from the effects of parallax and refraction, 129, &c. Formula for reducing its apparent into true distances, 532.
Muscles of Fish, lecture on, 337.

N

Naples, nobility of, their ignorance exemplified, 166.
———. See *Charles* VIII.
Necker, M. anecdotes of, 164.
Nemi, lake of, account of an antient vessel lying at the bottom of, 31.
Newspapers, in India, arbitrary regulation of, 322.

O

Oak, European, very perishable at Barbadoes, 369.
Ohio, particulars rel. to that river, and the neighbouring country, &c. 275. See *Ships*.
Oldham, specimens of his translation of Ovid's Byblis and Caunus, 409.

Opium, preparation of described, 160.

P

P——, Count, a German nobleman, anecdotes relative to, 169

Pallas, the planet. See *La Lande*. See *Messier*.

Paring and burning, observations on, 263.

Participles, their origin and formation, 392, &c.

Pasture. See *Tillage*.

Patrick, St. doubts respecting his very existence, 282.

Percussion, force of, lecture on, 341.

Persecution, religious, reflections on, 48. Cruelties committed in France, 56. Supposed to have taught civil liberty to the Puritans, 57.

Peter, Czar of Russia, his visit to France, and political intrigues, 541.

Petrarch, remarks on his passion for Laura, 9.

Philip II. of Spain, his great power and possessions, 511.

——— V. of Spain, his indolent character, 539. Abdicates the throne, 542. Resumes it, 541.

Piedmont, hydrographical view of, 495—501.

Plague, at Marseilles, dreadful account of, 199.

Plane-tree, occidental, of immense size, in America, 276.

Plants, rare, of England and Wales, register of their places of growth, &c. 308.

Plato, his philosophy examined as it respected polytheism, 384.

Po, the prodigious rapidity of that river, at Turin, 497. Difficult navigation of, 506.

Poets of Italy, remarks on, 228.

Pompeii, remarks on, 167.

Pontano, *academy of*, some account of, 116.

Pope and the Devil, poetic dialogue between, 435.

Popes, country residence of, at Castel Gandolfo, described, 29. The Palazzo Chigi, 31.

——, remarks on the form of papal government, and various popes particularized for their great qualities, 114. See *Julius*. See *Leo*.

Potatoes. See *Curwen*. See *Cotes*.

Power, balance of, in Europe, brief sketch of, from 1700 to 1801, 512.

Preaching, in America, picture of, 46.

———, remarks on the art of, 374.

Press, British, in India, severe restrictions on, 302.

Preston, Mr. on the polite arts, as connected with political circumstances, 299.

Priestley, Dr. historical notice of, 529. His philosophy celebrated, and his polemics censured by his French eulogist, 530.

Prophecy, remarks on, in sermons on that subject, 146—150.

Prostate Gland, small lobe of, hitherto unnoticed, account of, 340.

Prudence, poetic dialogue with, 424.

Pulteney, Sir W. his account of a cottager, 371.

Q

Quakers, particular tenets of, discussed, 97.

Quantities, imaginary, memoir on, 342.

———, impossible, rejected in the solution of series, 346.

R

Racine, his trifling pension from Louis XIV, 481.

Religion, inattention to its dictates eloquently lamented, 243. Its influence on civil society, dissertation

dissertation on, 413. Apology for, by La Harpe, 457.
Revelation, the doctrines of, compared with those of heathen philosophy, 283.
——, limits of human reason with respect to, 458.
Richardson, Dr. on the volcanic theory, 289.
Rights of Man, grammatically discussed, 388.
Romances, early English, remarks on, and specimens of, 282—287.
—— of Ireland, supposed to be of oriental origin, 304.
Rome, in the consular times, description of a citizen's house, 24. Account of the *villeggiatura*, or the country retreats of the modern Romans, 27.
Romelia, present state of that beautiful district, 422.
Rot, in sheep, supposed to be an animalcular disease, 334.
Rumford, Count, his memoirs on heat, 534.

S

St. Lawrence, river, poetical epistle from the banks of, 64.
Salt, as a manure, essay on, 371.
Sanazzaro, remarks on, and on his writings, 116.
Sappho, verses on a picture of, 412.
Scorpion. See *Méchain*.
Seeds, vegetation of, experiments on, 338.
Self history, and self-examination, good remarks rel. to, 241.
Series. See *Gompertz*.
Sermons, for families, specimens of, 377, &c.
Shakspeare, illustrations of difficult passages in, 34—40. A republication of the first folio edit. of his works recommended, 395.
Sheep. See *Estcourt*. See *Rot*.
Sheridan, Mr, grossly attacked, 328, 442.
Ships built on the Ohio, at the distance of 2000 miles from the ocean, 275.
Sinclair, Sir John, on enabling the cottager to keep a cow, 371.
Society, considered as influenced by religion, 414.
Socrates, demon of, remarks on, 383.
Soils, analysis of, mem. on, 370.
Solar motion, quantity and velocity of, 347.
Space and duration, memoir on, 296.
Spain, kings of. See *Charles*. See *Philip*
Spaniards, their future advancement in the scale of nations anticipated, 526.
Specula, of telescopes, obs. on the formation of, 292.
Spheroids, attraction of, researches on, 535.
Stars, proportional distances of, conjecturally stated, 348.
Stubble, the process of burning it beneficial to the land, 364.
Stylites, account of that denomination of devotees, 51.
Sulphur baths, at Dinsdale, recommended for cutaneous disorders, 429.
Sweden, present king of, his character, 420. See *Charles* XII.

T

Tannin, artificial experiments on, 339.
Tares, winter, on the utility of, 365.
Taste, its influence on morals, 416.
Teak-tree, account of its introduction in the West Indies, 368.
Tessé, Marshal his abilities, military and diplomatic, and the qualities of his heart, appreciated, 538—543.
Tessin, Count, sent on a matrimonial embassy to Berlin, 464.
That. See *It*.
Thatch, the use of, censured, 367.

Thomas, the apostle, remarks on his unbelief, 379.
Thompson, Mr. on giving land to cottagers, 371.
Tides. See *Winds*.
Tillage and *grass lands*, summary of memoirs on the question of converting pasturage into tillage, and returning it to grass, 362—367.
Time of scorn, a passage in Othello, comment on, 39.
Titanium, or Menacane, an account of, 288.
Toleration, religious, universal, exemplified in America, 58.
Tragedy, remarks on the composition of, 451.
Trees, Grecian mode of rendering barren trees fruitful, 187.
True, the origin and original meaning of that word, 400.
Turenne, Marshal, his great influence during the reign of Louis XIV. 477.

V and U

Vavasour, Sir Henry, on the case of a Cottager, 371. On a seminary for agricultural education, 373.
Vauvenargues, Marquis de, his unfortunate life, good character, and literary attainments, 503—507.
Vegetation. See *Knight*.
Virgin Mary, popish tale of her delivery of Jesus Christ, 54.
Volcanic Theory, obs. on, 289.
Urine, salts of, recommended as manure, 372.
Uva Ursi, application of, to cases of pulmonary consumption, 77.

W

Waddington, Mr. remarks on the prosecution of, 330.
Walker, Mr. on the origin of romantic fabling in Ireland, 304.
Washington, in America, account of that city, 63.
Water, common, the use of, stated to be the cause of various disorders, 80.
Wealth, its supposed baneful effects, 19. The idea that its increase produces an increase of vice, controverted, 351.
Weather, at Dublin, synoptical views of, 299.
Wellesley, Marquis, his conduct in India discussed, 151. Panegyrized, 154. Compared to Bonaparte, 155. His arbitrary conduct towards a British subject in India, 321. His edict for the regulation of newspapers, 322.
White, Mr. on the growth of hemp, 366.
Willow, the species of, which are planted in this country, 334.
Winds, *tides*, &c. philosophically and geographically discussed, 487—490.
Wines, of the antients, recipes for, 186, 187.
Winter, that season religiously and morally considered, 378.
Wollaston, Dr. on the force of percussion, 341.
Wright, Mr. on paring and burning, 363. On manures, 372.
Young, Dr. his *Night Thoughts* stated to be fictitious melancholy, 9.

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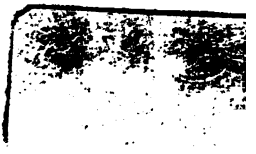
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